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The
Garlic Journal

1887 — 1894



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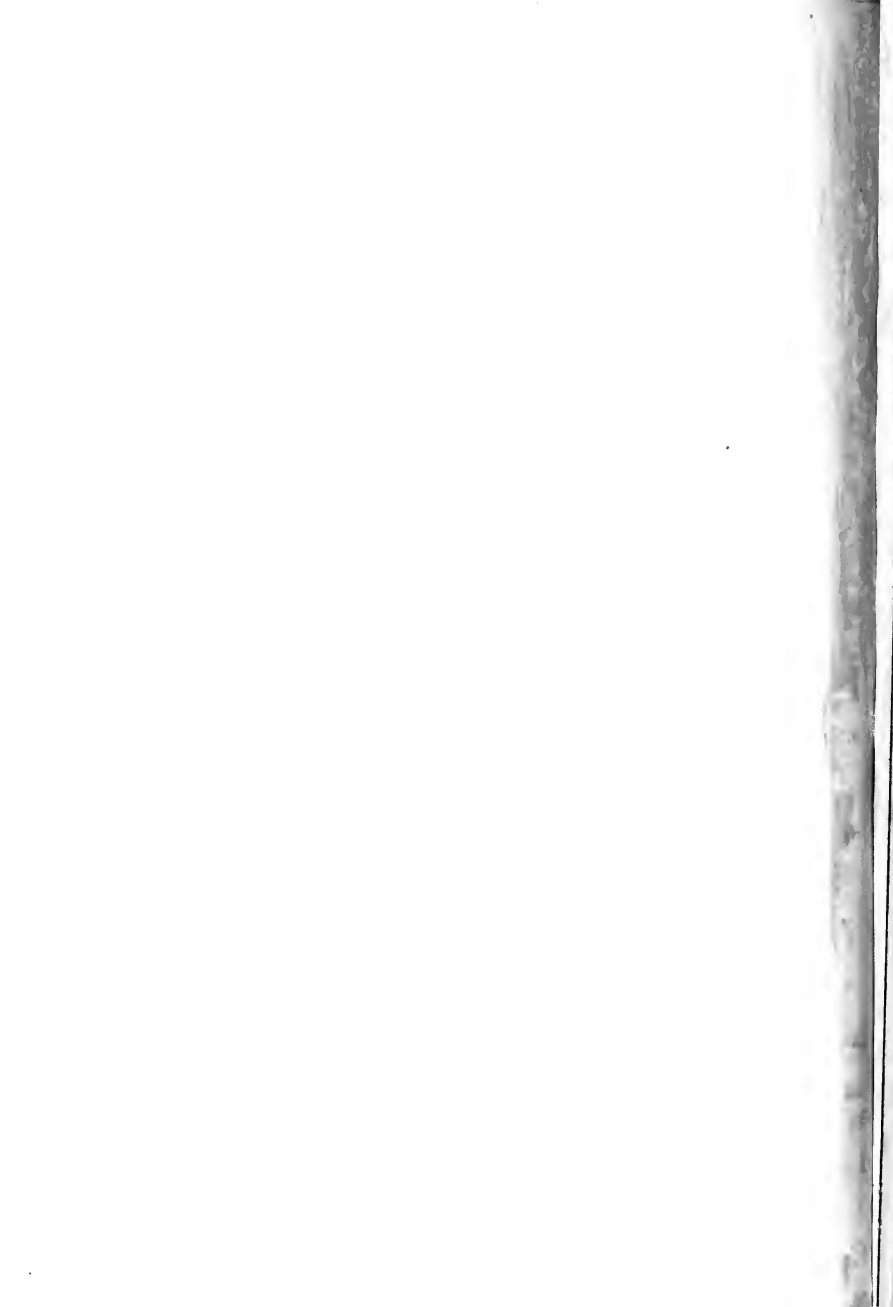
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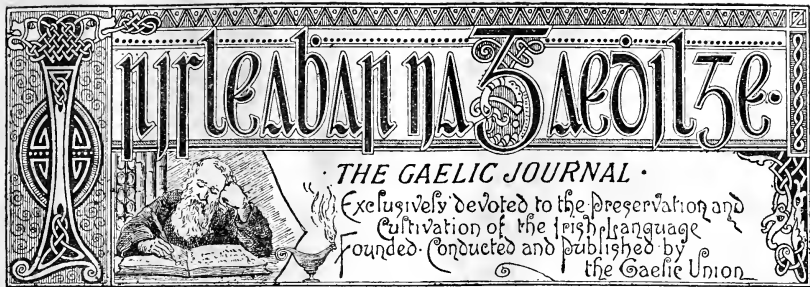
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FOLK LORE.

The following is a first instalment of one among many legends I collected within the last few years in the Arann Islands. The narrator, John Folan, is a fisherman in Iny Meoðain, who cannot speak English, as indeed scarcely any of the inhabitants of that island are able to do. There is still a rich store of folk-lore in our western islands, but it is almost entirely confined to the exclusively Irish-speaking population.

Clann Ćoncobair.

sgeul seáin mic bhradáin.

Bí fearaí fao ó, agus níor póir re go maib tonn maie aoir aige. Búeaoí ppeír mór aige i n-iarfaipeaet. Do eiréaoí ré amac gac lá agus ní gabaó ré níor mó ioná aen n-iarfaipeaet inr an ló. Do eairé í b-fao air an m-bealaé rin agus da m-beiréaoí ré amuis i n-iméaet an lae ní feupaoí ré a gabaó aet aen n-iarfaipeaet. Maí rin féin vo lean ré ve le púil go n-eipeoáó lá icineaet leir go maie. Do eápla go maib ré lá air bhuac na h-aibne agus é eípeír iarfaipeaet a maibao. Bí an eiaénoína as teaet agus vo bí re as eiapeaoí ruar a oipuba, nuair vo eonnaic ré fearaí as teaet euirge le poir na h-aibne. Do beannuige-eaoí o'a eéile. Ann rin o'iaipung an coigepioe ve an maib lá maie aige. O'ie-agaí an e-iarfaipeaet é agus a eubairé ré leir nac maib aige aet an e-aen n-iarfaipeaet

amáin vo báiri an lae, "agus ír maí rin," ar re, "oam gac lá, o'a e-aetpinn mó iaoaal ann ro, oir ní feupaoí a maibao aet an e-aen n-iarfaipeaet inr an ló." "O," ar an coigepioe, "feuc iaipeaet eile leir agus feuc eá'p'o a euirpeaoí oia eugao." "Ní' aen maie o'a feucant," eubairé an e-iarfaipeaet. "Glac mó eomaipe," eubairé an fearaí eile; "paoil amac vo oipuba." Ríge an e-iarfaipeaet rin. Ba gaeíri na oiaó rin go maib bhuaoí mói, beaé, air eann a oipuba. Do eaiipung ré ruar air bhuac an bhuaoí alunn. "Anoir," ar an coigepioe, "í maie go n-eaímaí mó eomaipe." Ann rin vo bain an e-iarfaipeaet an eubán ar agus vo leas ré ruar air an ealam é. "Anoir," ar an coigepioe leir, "eabair a baile é rin gan moill, agus eabair vo o' mnaoi é"—nár é vo bí an e-iarfaipeaet i b-fao póra agus níor b'e eoir De aen eim eionne a euir eucub. Air an aobair rin eubairé an coigepioe leir, eai-iaípe leó' mnaoi an bhuaoí ro a eieir, agus eieaoí ré ve. Aet eá eieí'púri (eieí-bíuiri) vo 'o mnaoi inr an eir i buill íb agus ná eiaípeaoí ré ve ná eime air eie eile; agus eir maie o' anoet beir eim eionne aig vo mnaoi. An coigepioe a bí ann, ba é eime beannuige no teaetairé o' oia, maí eieipoir inr an e-ean-amipie. Do eug ré a baile an bhuaoí, vo eug re o'a mnaoi é, agus eubairé re leir a íaéail eiré agus eieaoí ve. Níor eimne

fé bagairt uirpéi san leigean do'n vpeir'fúir
blairéad' de ná iteáó. D'it an vpeir'fúir
poinnt' de san fíor aiei go iarb fé
toimhirghe ví a iteáó. Trí páite ó'n
n-oíóce i'm bí mac ós as an mnaoi
asur as a vpeir'fúir mar an s-
ceuvna. Mairead', bí go maie asur
n'i iarb go h-ole, asur vo bí átar
mór air an b-peair' gur éurí Dia sem
élonne air a fíóet i n-vpeiréad' a laet'éad'.
D'eir'as an beir' máe ruar 'na máir'asib
maí a as páp, as boir'asáó, asur as leat-
nuasáó go iongant'ar as na com'ap'arar'ib
air a b-peab'ar. Air m-beir' cóim cop'arail
le ééile vóib i n-a r'gém a m-blát, i n-vat'
a n'g'ar'as, asur m-a s-com'ar'as na
aier'is eaeat'ar ve na mátar'ib a leant' fém
tar leant' eile aet go v-tuear'as gae leant'
aeub éim a mátar' fém, nuair vo gláoó
f'aruir' oir'ub i n-a n-ann. Ba é l'ann
vóib'ea Seágan asur v'uan ille v'ar'ar'ím-
Do ruair' r'ar' peoil asur leigean mar ba
oir'ar'ineae, asur vo bí g'ar' asur eion as
gae vume oir'ub v'á'p aier'is iao. Síóeáó
bí m'ir'oe mór air mátar' Seáin air an
áóbar po nae iarb pí a ruar' pá'ra mar ná
féur pí a mac fém aineaeáil' tar mac na
veir'f'úir'ia. Vo tá'p'ir'is gur táme rean-
bean as ruar'ail ir'aeae émei tr'áénóna
b'raeá' p'ó'g'ar'air' asur vo leig pí a ruar' leite,
'fé i'm as m'ir'aeae v'um an n-m'ir'oe a bí
uir'p' asur an fáe a bí leir'. "Fóil, air an
éail'aeae ir' p'ur'as i'm a leigear. Anoir-
f'ar'í éeann va la, 're i'm, taca an tr'áénóna
an t-am a m-beir' na buaeáil'íoe as píleáó
ó peoil, l'ur'p'íoe t'ur' air vo leaba asur
leig'p'íoe tú oir' fém go b-fuirl'itinn. Nuair
a éioe'ar' r'ar' ir'aeae ó'n peoil r'ar'p'ó'gar'
r'ar' eá b-fuirl' a máir'aeae. Veair'p'íoe le
vo máe-ia go b-fuirl' i vo l'ur'aeáó tinn air
vo leaba. Air vól éim vo f'oom'p'a vó
r'ar'p'ó'gar'íoe fé vóet eé'ar'íoe atá oir' vo eé
an n-eir'aeann i'm oir', asur éioe'ar'íoe fé
asur p'ó'gar'íoe re h-ú. Ann i'm euir'p'íoe t'ur'
l'áin pó n-a m'imeál asur bam g'neim r'aeal
ar a éluar' v'ear (v'oir'). Haró i'm amae

beró aier'ne maie asur air." Do i'gne an
mátar' gae uile m'ó ar' éom'ar'le na eail-
l'ae. Anuair v'ar'p'íoe fé eir'as a i'gne pí
v'f'ar'p'ir'is fé, le iongant'ar m'or, eé an
eail' ví i'm a v'eanáó. "Inneor'as-ia i'm
v'uit, a i'ne," air an mátar', "n'oir' féur'ar'
a ruar' h-ú aineaeáil' tar vo éol'aeat'ar' no
vo v'ir'aeat'ar' mar beir'eamur' air." "A
mátar', ar r'earan, "ir' ole an ruar' a i'gne
tú. Air an áóbar i'm eair'p'íoe m'ir' m'ir'aeae
anoir; m-beir'íoe go n-vé'ar'p'a t'ur' mar
i'gne tú, ní beir'aeáó oir'p'a m'ir'aeae mar
i'm. Iméor'as-ia anoir asur r'ar'ar'íoe mo
v'ir'aeat'ar' a buil r'ib. Má m'ar'p'ir' tamall
píll'aeas air air éugao. Mar i'm gl'ur'
lón v'am leir' an m-beal'ar'is." D'f'as fé
r'án asur beannaet' aeub asur f'ar'íoe v'oir-
eáó as a v'ir'aeat'ar', v'uan, asur v'ubar'ie
fé leir' na r'oele po. "Tar uair' l'om'p'a as
an tobar' atá 'r an n'g'ar'voin." Do éuar'
r'ar' ann. Ann i'm v'ubar'ie r'earan—"An
b-peir'eeann tú an t-uir'ge i'm?" "F'icim,"
v'ubar'ie an v'ir'aeat'ar'. "F'ar'íoe éeann lá
asur bl'ar'ann o 'n'oir'," ar Seágan, "ma
bíóim'p'e beo beró bá'p' meala air an tobar'
asur muna m-beir'aeas beró bá'p' r'ola air,
asur tabair' air maie v'ó'n báile asur v'ó'n
t'é at'a me r'á'g'ail vo v'ar'íoe i'm vo éur'am."

Ann i'm vo r'gar' r'ar'íoe ó ééile. Do éuar'
Seágan n'a bótar' asur v'f'ill an v'ir'aeat'-
tar' éim an t'ig go buar'v'ar'íoe, v'oir'g'ior'ae.
Vo bí Seágan as gl'ur'ar'aeae i n-m'ir'aeae
an lae i'm go taca tr'áénóna. Do tá'p'la
r'ear air air an r'lig'e asur vo beannur'
r'ar' v'á ééile. D'f'ar'p'ir'is an r'earíoe v'e cáir'oe
vo é'p'ill fé no cáir'oe vo bí r'án asur vól.
Air f'ir'aeasur'íoe é vó v'ubar'ie fé go iarb fé
i b-r'ar' ó'n m-baile asur go iarb fé as
t'óim'g'aeae am'ir'ie. "Ir' maie mar' tá'p'ir'is,"
v'ubar'ie an eoir'g'íoe; 'fé vo leir'íoe vo tar-
v'ur'g'ear' uair'p'e." "Veair'ar'íoe m'ir' obair'
vuit ma ta tu r'ar'ra," ar Seágan. Ní
m'ir'oe go m-b'f'ar'p'ir' air bíe é. Mar i'm vo
gl'ur'ar' r'ar' leó'p'ar' go n-vé'ar'íoe r'ar' a
baile as t'ig an eoir'g'íoe'íoe. Ann i'm vo
eair'aeat'ar' an n-oíóce as eair' 'r as cóim'p'áó

"cáit éúgam-ra ceann eile." "Tó éiré, náir fágair tú; ir beag atá agam féin fóir," ar Seághan, áit do cáit ré ceann éirí. To buaill rí cor air agus to éirí rí macal ann. To bí rí óa iteas agus uírl móir aicí ann, nuair éannaic an t-éiríasó fábair an éirí eile iréir. Ili comairéa óaóir ná óaíra ag uírl go léim air an g-clóir agus iréir léiré. "Meis! meis!" an ríre. "íomir liomra." "Sóirra óíot," uíbiréir ré, "ir beag atá agam féin, fóir áit mar rín féin, ro, ceann uírl." Ili raib an focail raíóte aige nuair éáimic neul óiréa or a éíonn agus óáire ré fátaó ná ó-éirí clóiréan agus ná ó-éirí g-clóirinn léir a éíóiréme teime ag t-íuall air. "Fub! fá! feupóis! fágaim bálaó an éírimis éreusóó éíra-óó," íreiréan an fátaó. "Ceupó to éúg ann ro tú?" uíbiréir ré nuair éannaic ré Seághan annir an g-éirínn. "Cia ir féirí leat éíóir le raíóir íreiréasó fábair i m-bairí éaríreáóó nó caríreáóó air léaríreáóó óairíra teime?" "Sreiréan máiréne óir," uíbiréir Seághan, "a íuó éúána, m íuirl é cóir ná ceair a éábiréir uírl; to éáimic míre ann ro áit le fáb cóir agus ceair a bánt óíot." To bí a éáiréme íoluir i n-a léim aige a éíóiréasó ré íoluir i n-óiréáóar. Léir rín íuáóóair air a éáiré agus éúóóair ag caríreáóó air léaríreáóó óairíra. To bí íraó ag cúir íoluir le n-a g-cóiríó ar ná léaríreáóó to bí ag éiríre n-a n-áimicéáóó annir an aerí go íuáiré íraó bóáóan óéir éíuáóóáir agus éíuá-óán óéir bóáóan, go ó-íuáíuáíu íraó uíre ar ná clóóáir agus go n-óéáíra íraó clóóá óéir uíre le neair a g-éáíó. Áit ó'éiríre le Seághan tarí éir áimíre fáó cor a bánt ar. Éáimic íríreóó an éíóiréir óiríre air an g-clóiré ná n-a náir agus ir íraó ro ná íóclá nó labair ré. "Seághan, íílic éíuáóáí," ar ríre, "áóir an é-ám, agus má léiréan tú éáir é atá tú éíóíuáíre." Air clóiréan ná í-íócláó ro to Seághan to éáimic neair ná g-éíóiríó íeair ann agus méiréáó óá íéirí. To íuáííraó air a

céile ariú ariú an t-áirí cearú, do éirí ré
 do'n fácaí ariú ariú ré ríor go t-í na
 glúinead é. 'Na t-áirí ríor do éirí ré go
 t-í n-a éim é, ariú an t-áirí ariú do
 éirí ré ríor t-áirí an t-áirí go t-í na
 ríor é.

(Le beir ariú leanaíum.)

ELEMENTARY LESSONS IN IRISH.

Not knowing exactly, in our diminished size, how much of our space we could afford for the elementary lessons, as in No. 24 of the Journal, we have taken for this issue two lessons from the "Teacher's Journal." One of them we have selected specially, in order that the poetical exercise in it may be preserved. It is a very popular song in the county of Waterford, and was composed by James Power, known as Séamus na Spíon, James of the Nose—*lucius a non lucendo*—he having only the rudiments of that appendage to his face. He was one of the smaller gentry of the county of Waterford; and he soon got rid of his small property in law and dissipation; living afterwards altogether on the bounty of his friends. Of course, he lost his self-respect, too; and it is curious with what humour he describes his own debasement. Cairleán cuanaí, called in English, Four-mile-water, is a village about four miles south of Clonmel. The parish is named from the village; and in this parish is the townland of Spíon-na-ngabair, the "village of the goats," where Power lived while he had a house of his own. The piece tells its own tale. It begins: Lá t'á maíar m' an t-áirí cuanaí. T'á, from t'e, of, and á, those which, shows that he was often in Four-mile water, in the ale-house, of course. Had he been there but once, or seldom, he would have said Lá t'á t'áirí.

Cup t-áirí, inquiring for, i.e., calling out for the foe's son to come forth and fight. Faoir' t-áirí, an abbreviation of faoi t-áirí do fíamte, towards your health; lom me, I stripped off; took off my coat; gave myself up to the drink. Sác le t-áirí, every other Sunday; sác

t-áirí, every Sunday. In the first stanza, 'n a ríor, means *sitting*, and in third, the words mean *standing*. Cáirí, a card, is pronounced long in East Munster; but cáirí, when it means a title or chart, is short: ní fadóir mé fáo mo cáirí ariú an t-áirí, I do not know the length of my bond or chart of the world. Spíonair, wealth, is not in dictionaries; the reader may recollect it in the opening lines of *Glúinead a t-áirí*. Táirí t-áirí or ríor t-áirí, is a noose at the top of a fishing rod. Spíon, is shot; bucla, a buckle; píorair, powder. Táirí, a tackle, is an uncommon word. Tóirí, gen. t-áirí, a drink, in the language of toppers, is beer or ale. Píor or píor, gen. píor or píor, pipes.

I.

Lá t'á maíar m' an t-áirí cuanaí,
 áirí me ariú t-áirí t-áirí an t-áirí,
 Cairí b'áirí t-áirí t-áirí 'na ríor ariú
 fíamte,
 Le h-áirí t-áirí t-áirí (móir) ariú t-áirí an
 píor.
 Tóirí t-áirí rí lom go b'áirí, t-áirí,
 á t-áirí uairí, ríor go ríor,
 go n-áirí t-áirí uairí, t-áirí t-áirí, fadóir
 t-áirí;
 Cairí t'á t-áirí t-áirí, no cá t-áirí do t-áirí?

II.

á t-áirí na t-áirí 'fadóir t-áirí an
 t-áirí;
 t-áirí an t-áirí mé éim an t-áirí;
 Sác le t-áirí áirí t-áirí t-áirí t-áirí,
 áirí t-áirí le t-áirí t-áirí t-áirí t-áirí
 t-áirí.
 t-áirí go h-áirí t-áirí t-áirí t-áirí
 (móir)
 'S go rí t-áirí t-áirí t-áirí an t-áirí;
 'S tóirí t-áirí t-áirí t-áirí t-áirí t-áirí
 fadóir
 áirí t-áirí t-áirí (móir) léi fáo mo fíamte.

III.

t-áirí an t-áirí mé, t-áirí t-áirí t-áirí
 [t-áirí]
 no t-áirí t-áirí t-áirí t-áirí t-áirí t-áirí;

Էրեծբայն յօմայր Ենօի ո՞ն Բան Եսիտ ;
 Էր Էսիտրն լճա Դա խիշ Դան Ե-բօշմար .
 Եանբայն լիշնա՞մ Եարճ Նա իշնիլա՞ծ ;
 Ե՛լբայն լճա Լե լի յո John Jones ;
 Եմբօշան լուի՞ւ Զօ ԷիլԵ Էի Էսիլի
 ո՞ն Էնշ Էսիլ Լե Տօն Օ Ենօ .

IV.

Իր մաի՞ն Էն Էսիլիշ Եմ, Ե՛լբայն
 Բան,
 Էր Եանբայն Եանար յօ Զա՞ծ Էօլ յօ Զօ-
 Եան ;
 Ե՛Տ Եա Ե-բօշան-լե Եիլ Է մ-ԵիլԵա՞ծ Էա
 Բանիլար,
 Եօ Էսիլի լամբար Է յ-Եիլի յօն .
 Եօ Եանբայն Էօ՞՞ Եօմ՝ լճի մ-ԵիլԵա՞ծ
 Եօօ Էն,
 Էսիլ Ե՛լբայն Եա՞՞ Եիլ Են մ Եիլի ;
 Էօմբօշան ԵիլԵան Էիլ Էսիլ Նա ԵիլԵ ;
 Էր Նա ի մաի՞ն լիւ Օ իլի Եօմ՝ լճի .

V.

Եա մ-ԵիլԵա՞ծ լիւ Էսան-լա Զիլն Էր լիւար
 Եօ մարԵօշան Էլիլ Էսիլ Եիլ մօն ;
 Զիլի-լիա՞ծ ԲիլԵ իլի Եիլ Եօմ Էն Էն յօ,
 ԵիլԵ ԵիլԵա՞ծ լիլ Զա՞՞ Էն իլի .
 Եանբայն լիլԵիլԵա՞ծ Լե լիլ Եօ
 ԼիլԵա՞ծ,
 Լե Եիլ ԼիլԵ, ո՞ն Եա՞՞ իլի :
 Եօ Եանբայն մարԵիլԵա՞ծ Էիլ Էա՞ծ Էալ
 ԼիլԵար,
 Էր Նա՞ծ Եար յօ միլբայն-լե Էիլն Օճ .

VI.

Իր մաի՞ն մօ ԷիլԵիլԵ, յօ իլի մօ լիլԵիլԵա՞ծ ;
 Եօ Եանբայն իլի Եիլ Նա իլիլԵար լճի ;
 Եմբօշան Լե մարԵիլ Էիլ ԵսիլԵ իլի,
 Ե՛Տ Էր Էիլն Նա իլի Եանբայն լիլԵ Էօլ .
 Լօմար ԷիլԵ—Է՛Տ Էն Էա՞ծ մ-ԵիլԵան իլի,
 Իլ Լիլ Եիլ ԷօլԵ Էիլ Եա՞՞ լիլ լճի :
 Է իլն մօ Էիլն Նա իլիլ Եմ ԷօլԵ,
 Եա՞՞ իլն մօ իլի Եան ո՞ն Զօն Էն Եօլ .

I.

One day I was in Four-mile-water,
 Looking for the foeman's son.
 I met a maiden seated on a form,
 Near a great house beside the road.

She accosted me mildly, discreetly,
 "Gentleman, pray sit awhile,
 And drink with me without thirst to your
 good health.
 Whence have you come, and where is your
 business?"

II.

"In Graig-na-ngabhar I did reside,
 Until I became reckless with the drink ;
 Every other Sunday I went to church,
 Expecting some small help from the Crown.
 I was genteel when I went to town,
 And a pattern of discretion in the ale-house ;
 And I would get a fair maid without using
 violence,
 But that she thought my nose much too
 long.

III.

"A good smith I am—I could shape a horse-
 nail,
 Or a first-rate spade that would make a
 digging.
 I would plough a furrow on hill or plain,
 And a stack I would set up in harvest.
 Amongst the children I would be sportive,
 And with Sir John Jones I would quaff a
 bumper.
 A game of chess I would play with skill,
 Or five cards with John O'Bro.

IV.

"A skilful tradesman, I would fix a hoop on,
 And dance to music of any kind.
 If I found two who had plenty of wealth,
 I could instruct them well in cheating.
 For my darling I would make a coat with
 a hoop in it,
 And a yellow buckle fix in her shoe.
 I would finish frieze the best in the country.
 And sure that is creditable for a rake such
 as I.

V.

"If I had these things, shot and powder,
 A brace of hens I would kill on the moor ;
 A hare from the bush could not escape my
 hound,
 On a dewy morn as I walked the road.
 I would angle with a pliant rod—
 A noose at its top, or a line of horse-hair.
 On a fleet, slender steed I could ride well,
 And well too could I teach a fair one.

VI.

"These are fair accomplishments according to my notions ;
But I could do things I have not mentioned yet.
With tuneful fingers I do touch the harp-strings,
And make the pipes sweet music speak.
But too many trades—and he who has them,
'Tis his to be always scant of wealth ;
My bosom's darling, do not abandon me,
Give me a mug of ale or glass in my hand."

VOCABULARY.

air, *pe h-air*, cp. prep., near.
banaimh-mha, adj., modest.
bpuingeal, a young woman. I have not seen the words in any position from which its declension could be inferred.
bpuéoin, g. id. pl., *niġe*, s. m. frieze.
cap, inf., *-rao* v. t., turn, return, twist : in the pass. voice, with *air* it sometimes signifies, *meet with*.
Do capad oim é, I met him, past, passive.
clunée, g. id., plur. *éce*, s. m. a game ; in Waterford pl. is *-éceíoe*.
clampap, g. *-apa*, plur. id., s. m., a dispute ; cheating. *cuiprim clampap a o-tuġrim uoih*, may be either, I would make them go to law, or, I would teach them to cheat.
ceápoaġe, g. id. pl. *-ġe*, s. m., a tradesman. Coney says pl. like sing ; but in East Munster it certainly is *áġe*.
doamap, g. *-air*, pl. id. s. m., a dancing.
foiġe, inf. *foiġad* v. t. to squeeze or press, *foiġeġrim*, I would press, cond. mood, first pers. sing.
flaíme, this word is not in diets. nor in the spoken language, "strains" (?)
foġmhap, g. *-air*, s. m. a harvest ; autumn.
fumpap, g. id. pl. *-aíoe*, s. m. a hoop.
fuaaoá, g. *-aġe*, s. m. an abduction, a very common practice in the time of Séamur na ríón.
ġaplaó, g. *-aġe*, pl. *-aġe*, s. m. a young child.
ġeip-fiaó, g. id. pl. *-aáa*, s. m. a hare (Cones). In Waterford the pl. is *ġeip-fíġe*.
ġnó, g. id. pl. *ġnoá*, s. m. a business.
imip, v. t. inf. *imipe*, play ; cond. mood *o'imipeaoámm* (pronounced in Waterford, *o'imipeaoámm*, I would play).
tomape, g. id. pl. *-aíoe*, s. m. a ridge.
lúb, g. *-lúbe*, pl. *-lúba*, s. f. a loop ; here it is a noose on a kind of fishing-rod with which the trout is caught and swung out of the water : it is also called *póil púbe*.
lúb, inf. *-baó*, v. t. and i. bend. *Do lúbbaó*, that would bend.
naíharu, g. *-haru*, pl. *naíhíoe* and *naíharu*, an enemy.
tón, g. *-poin*, s. m. hair, especially of a horse's tail or mane.
Sealġaípeaġe, g. *-aoa* hunting or fowling. *ġaġaípeaġe*, fishing should be said here.
ġuġpapa, g. id. pl. *-aíoe*, s. m. a scourge. In another part of the journal this word is well explained : the poet certainly said *ġuġpapa*.

Stuama, ind. adj. discreet.
táipġe, g. id. pl., *-ġíoe*, s. m. a nail, a horse-shoe nail : in Waterford it is pronounced *táipne*.
táipġir, g. *-ġe*, s. f. chess, Foley. O'Don. App. *alea*.
teuo, g. *-oa*, pl. id. a string of a musical instrument ; a rope.
teampoll, g. *-oill*, pl. id. a church ; generally a Protestant church, as here.
tpeab, inf. *-baó*, v. t. plough *do tpeabfámm*, I would plough, cond. mood.
tpeíġe, a plur. noun, an accomplishment, especially good accomplishments.
tuáipġe, g. *-ġe*, s. f. an account, a character.
tuġre { *-ġe*, *-píoe*, s. f. knowledge. *Cup a o-tuġrim*, to make understand ; pronounced as if writ-
tuġrim { *-ten tuġrim*.
móip, adj. *móipe*, *móip*, great ; pron. in Munster, *muap*, *muape*, *muap*.
da b-faġámm (cond. mood of *faġámm*, I find), if I could find.
do ġeoabámm (cond. mood of *ġeírim*, I find), I could get.
maġb, inf. *-baó*, v. t. to kill. In the future and conditional it is irregular, *maġbáao*, I will kill ; *maġbámm*, I would kill.
mop b'ar ó'm éu do = mop b'ar do ó'm cú, it was not out of it for him from my greyhound, i.e., it could not get away from : *beny ar*, escape.
tomapea céipoe, too much trade ; in Waterford, a clever, handy man never succeeds in the world.

(ADDITIONAL REMARKS.)

Séamur na ríón.

If, as somebody has said, our greatest interest should be to learn what kind of life people lived in Ireland, we must be content with scanty information in respect of those who lived a century and a-half since. One anecdote of Séamur is that on a visit to a kinsman, Éamonn ġeannacá ó ġleann na h-uríoe (ġeannacac, pug-nosed), a horse was saddled for him for a day's hunting. Coming out to mount the steed, he caught its tail and examined it very closely. The host, in surprise, asked what was the nature of his examination ; to which the guest replied :

Ní féaġtar fiacla an eaé a bpuonnap, "the teeth of a gift-horse are not examined."
We have seen that Donncaó Ruao was a very great lip-nationalist, though not above bartering his religion for a clerk's salary. Séamur, too, for a consideration, went to church, though it is said that cursing the memory of Colonel James Roche, in the graveyard of Churchtown, he split the tombstone over him. He composed a few lines of rhyme over the grave, too :

raoi úir na lice ro fíor t'á'n fíor cneódáine
 do fndáin an t-Sionainn pé éann gloine 'r'gan baogal
 báirde ari

á gairb-leac ceangail, agus fairs go bláit
 ari an eairmaiteac mállunáite 'ra énaíha [na]
 bhúis ;

ari eagla go raéad pé do fndáin raoi'n t-Suir
 fear t'earfáite élar banba do éarla pír.

Below under the earth of this flag the really mean fellow
 lies,

That swam the Shannon under a glass head, and no fear
 of drowning upon him.

Coarse flag bind and press firmly

On the wicked reproachful—and bruise his bones ;

For fear that he may go to swim into the Suir,

The man—the destroyer of the plain of Banba is
 under you.

Colonel James Roche, of Glyn, in the county of Waterford, between Carrick-on-Suir and Clonmel, is buried in Churchtown, adjoining the townland of Glyn. From him I suppose Roche's Point, near Derry, has its name. He was one of the Fermoy Roches, a family that nearly all fell fighting for the Stuarts. John Roche, the Happy, lived at Tourin, in the county of Waterford, near Cappoquin. Of his five sons, two survived the wars of 1641, and their property being confiscated by Cromwell, they joined Charles II. in exile, and shared their poor pay with him. One of the two brothers died in Holland of his wounds, and his son was James Roche. Charles II., on his restoration, ignored the Roches, and James Roche joined William of Orange, in whose army he rose to the rank of colonel. General Kirke, sent to relieve Derry, was so discouraged at the obstacles in the Foyle, that he would have sailed away had he not been prevailed upon to remain by Colonel Roche, who undertook to swim to Derry with despatches. His jaw-bone was broken and three bullets lodged in his body on his way in ; but he succeeded, and went back again to the fleet, but so weak that for days he was kept alive by milk poured down his throat. He was not treated much better by his adopted party than by those he had left. At any rate, he was High Sheriff of the county of Waterford in 1714, in which year he announced the accession of George I. at Dungarvan and Carrick-on-Suir. He died in 1722, and Séamur na ríón perpetuated the lines above quoted on his grave.

Séamur had heard that the swimming feat was on the Shannon, and that Roche had on a glass mask which enabled him to breathe under the water. Churchtown is on the banks of the Suir, into which Séamur feared the deceased colonel would swim. How badly we do things in Ireland ! O'Daly having occasion to mention Glyn, in "The Poets and Poetry of Munster," vol. i., p. 156, said it was a "small village situated on the banks of the Suir, midway between the towns of Carrick and Clonmel. An annual fair is held there on the twenty-eighth of May. The Suir runs direct through the village." There is no village. It is a fine townland, *all* on the right bank of the Suir ; and the fair was held on Ascension Day. If it were worth mentioning these things at all, he should take care to be accurate. The book was reprinted a couple of years ago, and the note has been kept intact for the future readers of Irish topography. So are inaccuracies perpetuated until they are regarded as matters of history.

beagán focail tinníocht donaoct na gaeóilge

do eagaraoir iurleabair na gaeóilge.

A Sáoi Uairil—Ir sóig liom gur mac-
 vanaé vuit an rian 'na b-fuil donaoct na
 gaeóilge do éirí go foilleirí or comairí na
 n-éireannaé éom mímí agus ír peroir, mar
 fúil go b-fuiréad an t-donaoct an éabair
 o'a b-fuil rian in eairbur, gur go v-tioepad
 leo an obair éabaoct ta togea i laimí aca
 do éom-lionad. Ata ann donaoct na
 gaeóilge umíorí de na ríolairíde ír fadíir
 eolar ari an n-gaeóilge o'a b-fuil in éirínn,
 agus ír é a mian ái v-teanga áiríá do
 áiríúad an gae éom. Dúó éairíe do'n
 veag-éiríe rín a éirí i n-umíar do éire-
 nungé bíreann aig loigí raoiríreac' a v-tíre
 gur éirí vóirí iur éirí do v-eanaí ari rón
 teanga na tíre. Mar a n-veuníomíur-
 ne ái n-óicéil an fáirí aca an teanga beó
 éom í do éomíarí marí urleabíra ameairí
 munníre na h-éireann ír corínníil go m-
 beró gineadúig 'na úairí go mílleánac
 oiríann agus go m-beró emíreacá eoirí-

cmoða aig maðaó fúinn a v-taobh ári b-fail-
lize. Domuigítear go coitcéann sup beap,
oipeamánac an foilrúgáó iupleabair na
Gaoidilze, agus ó naé b-fail aon iupleabair
eile cloóbuaite na Einn tugáa ruar air
fao éinn fóipleacnuigíte na Gaoidilze níl
a marlaire ve meádon agann air na bmaípa
blaípa vo labair air iupir vo cómheas
buan, agus na v-taobh sup éan doó buíde
MacCuirin :—

“Níor éirib an domian uile
Teanga ír mílke móiréile,
Ve bmaípaib ír bmoéiréile blaí
Caint ír cianntéile cuntaí.”

Ír fóir go b-fail aig donoaé na Gaoidilze
móiréile cáirve vionghala, aé ír ceapí
uinn go leir ári g-congham vo éirí marí aon
le éile, agus v'a n-veupamaoir, vo éio-
paó linn an Gaoidilze vo faopaó agus vo
leapúgáó. Ír ír an feao-éomáiréa í ír
luacáirve vo fáa ári n-aíreaca agann.
Ma tugamaoir iupiaéó air, ír gairí go m-
beró caipigíre an t-Saoi O'Maelínuaó com-
lionta, an tmaé a vubairé ré timcioll v'a
éuo blaípaín ó fóin :—

“Biaó an Gaoidilze fá meir móir
A n-aécliaé na ffeleic ffeimól.”

Ír me vo feirbireac uimál,
paíoraic o'brian.

baile aé-cliaé, máirpa, 1887.

A éoil gínnn óutéais.

I.

A éoil gínnn óutéair gán paíuul comóir-
taí,

Ír linné v'fuaím-pe ná a g-cluimteair
v'ponn,

Vo páinna mine, taíó buan 'náir g-euníne,
'S ári g-éioiré v'a líonaó le gúe vo éonn.

Vo épanaírl* annípa, bíóó treun nó
ceannípa,

'Sé éugann puaircear vo'n gaíóal caipáil.

O cia 'g a b-fail fóiré cá líacó é aóibneap
na n-uán vo féinneap clann linné fáil!

* Épanaírl, sound, tone.

II.

An t-uimál, an mábaé, an tuípaac eiaíóéac,
An t-ógláé gáirveac v-taobh áile a fúinn,
An fále fmuameap coir abann air v'
aóibneap,

Táir uile claoiré ré v' éomáéó ór
meóóan ;

An veoparóe éioáir, an faigíuuirí fíóáir,

An máéair múnite 'g á vutéair fóir

A éupéann róá air a báb neam-fuamíair,
Le h-abíán nuagíair* v'a buan-gláir tír

THE SOUNDS AND LETTERS OF THE IRISH LANGUAGE.

XI.

l and n.

We have judged it expedient to interrupt the regular course of our remarks on the diphthongs, and to anticipate those on certain of the consonants. Our reasons for doing so are, that in no grammar that we know are these consonants fully treated of, or a sufficient number of definite rules given for their correct use, that in most parts of Ireland at present where Irish is spoken these consonants are used loosely and often erroneously, and that we have been requested to furnish a fairly full treatise on them. The consonants to which we allude are l and n, single and double. These, along with m and p, belong to the class usually called liquids, l and n being further termed lingua-palatals, and ll and nn lingua-dentals, the teeth and tongue being the principal organs used in pronouncing the latter, and the tongue and foremost part of the palate the former. n is a nasal lingual, l a dental or palatal lingual. The Welsh ll has nothing in common with the Irish ll, though the Spanish ll is the Irish ll slender. With these preliminary observations we shall proceed to consider the separate sounds of these letters.

Every consonant in Irish, except p, has four sounds, viz., the simple-broad, the simple-slender, the aspirated-broad and the

* nuagíair, heavenly, from nuag, heaven.

aspirated slender. The aspirated sounds of all consonants, except *l*, *n* and *ph*, are expressed in modern Irish orthography by placing a dot over them, or by writing a *h* after them. Thus, *bean*, a wife; *a bean*, pronounced *ah van*, his wife. In the oldest manuscripts there is a variety of signs of aspiration; all the consonants, including *n* and *ph*, but excluding *b*, *v* and *g*, are written on certain occasions with aspiration marks. But in modern Irish printed books and manuscripts *l* and *n*, even when their pronunciation is changed in accordance with the rules of aspiration, have no such marks over them. It would be well if they had, as it would tend much to simplify Irish pronunciation. But in the south-east of Ireland, and indeed through the greater part of Munster, Leinster and East Ulster, the distinction of the different sounds of *l* and *n* has been in great part lost, and even in Roscommon and Mayo it is being neglected by those of the rising generation who still speak the native tongue. It is well preserved in Clare, Galway, West Mayo, West Donegal, the Hebrides and the Western Highlands. It is, therefore, of importance to signalize these distinctions before they are lost altogether. We shall first take the liquid *l* into consideration.

l, like other consonants, has four sounds, two simple and two aspirated. As these latter, however, are not represented by any special mark, the simple sounds have been variously denominated *thick* and *liquid*, while those corresponding to the aspirated sounds of other consonants have been called *hard*. We shall adopt the terms *thick* and *hard* respectively, and classify the sound of the letter *l* as follows:—

l, thick-broad, as in *lá*, a day; *balla*, a wall; *l*, thick-slender, as in *leabhar*, a book; *faillige*, neglect; *l*, hard-broad, *mo lá*, my day; *fál*, a fence; *l*, hard-slender, *leat*, with thee; *eile*, other. The sound of *l*, thick-broad, has no equivalent in English, and to obtain a similar sound in other languages we must travel as far as those of the Slavonic family. The hard *l* of these in Russian and Polish corresponds closely to the thick-broad *l* of the Irish. It is formed by spreading the tongue and pressing its

point against the inside of the upper teeth. The thick-slender *l* has the tongue also pressed against the teeth, followed by the sound of the consonantal *y*. This very much resembles the *l mouillé* of the southern French, the *gli* of the Italians, and the Spanish *ll*. The English *ll* in *million* is too hard, the tongue being too high in the mouth to express it, but it approaches to the Irish sound. The hard-broad sound comes near the English *l*, but is not quite so hard, the tongue being nearer the root of the teeth. The hard-slender *l* does not exist in English, but the *ll* in *mill* comes near it. The distinction between the thick and hard sounds is, that in the former the tongue is spread against the teeth, while in the latter it touches the fore part of the palate just behind the root of the upper teeth. The distinction between the broad and slender sound is, that in the former the consonant is immediately followed by a very short *u* sound, while in the latter there is a very short *y* sound. These sounds are so short as to be scarcely perceptible.

l THICK-BROAD.

This sound occurs—1st. At the beginning of words in their unaffected or radical form when it is followed by a broad vowel. Examples, *an lá*, the day; *luap*, swiftness; *laḡ*, weak. 2nd. In all such situations, when followed by a broad vowel, as those in which other consonants would be eclipsed, as *leip an lámh*, with the hand; *ḡan an lón*, without the provision. 3rd. When doubled in the body of a word before or after a broad vowel, as *callóro*, a wrangling; *pollám*, *fallám*, wholesome, healthful. 4th. Before a broad vowel, in the beginning or body of a word, when immediately preceded by the consonants, *v*, *t*, *p*, or followed by *v*, *t* or *n*, as, *ólut*, close; *élaét*, pleasure; *elú*, a pair of tongs; *plán*, in good health; *plac*, a rod; *eaplán*, unhealthy. 5th. When doubled at the end of a word, after a broad vowel as *ball*, a member; *coll*, a hazel. 6th. In the body of a word after *n* or *nn*, before a broad vowel, as *connlaé*, stubble; *banntám*, a bandle; *óunluḡ*, knotted figwort. 7th. *ól* in the body of a word is pronounced as *ul*, as *coolao*, sleep.

l THICK-SLENDER.

This sound occurs—1st. At the beginning of radical or unaffected words when followed by a slender vowel, as *leamlaeo*, sweet milk; *leap*, luck, benefit; *lao*, grey; *léine*, a shirt. 2nd. In such situations as those in which other consonants would be eclipsed, and when also followed by a slender vowel, as *as an laig*, at the physician; *oá léiminn*, if I should leap. Rules 3, 4, 5 and 6 above apply also to l thick-slender when a slender vowel is substituted for a broad one.

Exception—The preposition *le*, with all its pronominal compounds, has not the thick, but the hard sound of l.

l HARD-BROAD.

1st. l at the beginning of words in all cases in which a mute would be aspirated, and in which it is followed by a broad vowel, acquires the hard-broad sound. Examples, *oá lá*, two days; *cop loiceán*, Lawrence's foot; *an eilir luae*, the swift hind; *gae mle loğoa*, every allowance; *a laibair*, O Laurence; *mo laog*, my calf; *so loig ré ao*, he burned them; *oá loe-ougaó*, blaming him; *an té a luigeap arcead aih*, he who encroaches on him; *reapb-lur*, wormwood; *leat-lán*, half full; *nioi lot ré é*, he did not wound him. 2nd. A single l in the body or end of a word has the hard-broad sound when accompanied by a broad vowel, *eala*, a swan; *cúl*, a back; *conablae*, a carcase; *eagla*, fear. Except when preceded by *n*, *o*, *τ* or *p*, in which case it has its thick sound. 3rd. When single l is preceded or followed by *b*, *c*, *f*, *g*, *m*, *p*, *ph*, in the body of a word, it has its hard sound, as also before or after these letters aspirated, as *blaip*, taste; *Alba*, Scotland; *cloroe*, a ditch; *ealba*, a drove, herd; *plait*, a prince; *ole*, bad; *uleabean*, an owl; *glan*, clean; *malpuit* for *malapite*, exchange; *palmaipe*, a rudder; *realgaipie*, a hunter; *realb*, a herd; *ploro*, a blanket; *alpoipe*, a glutton; *neamhglaine*, uncleanness.

l HARD-SLENDER.

When l is preceded or followed by a slender vowel, it has, like all other conso-

nants, except *ph*, a slender sound. This slender sound is hard, 1st, in all the cases comprised under the foregoing rules for l hard-broad, substituting a slender for a broad vowel; and 2nd, the preposition *le*, with, and all the compounds formed by it with pronouns, have the l hard. Examples of (1), *an leabuir*, the bed; *so léig ré é*, he read it; *nioi lion ré an poigteaé*, he did not fill the vessel; *baile*, a town; *gle*, clear; *pleuig*, strike; *so pleuig ré*, he struck; *veium naí cilir ré é*, I say he did not deceive him; (2), *leir an mnaoi*, the woman's; *lunn*, with us; *le oadair*, with thy father; *leo-ran*, with them. Remark that the l in *lunn*, a pool, when unaffected by aspiration is thick-slender, while it is slender-hard in *lunn*, with us.

Exception to the rules for the hard sounds: the words *an*, *the*, *very*, *sen*, *one*, *any*, *jean*, *old*, do not change l initial from thick to hard, although in the case of initial mutes, except *τ* and *o*, the mutes may be aspirated by these words preceding them.

By unaffected consonants above are meant consonants not changed in pronunciation by aspiration or eclipsis, though the pronunciation may be modified by their connection with broad or slender vowels, as the case may be, or by preceding or following *τ*.

The Scotch grammarians apply the term *plain* to the thick or liquid sound of l, and *aspirated* to its hard sound. As the hard sound is often heard where the rules of aspiration would not apply, we prefer the term *hard* to *aspirated*. Instead of the term *slender*, they use *small*.

As an exercise in distinguishing these sounds of l, pronounce a *lám*, his hand; a *lám*, her hand; *lunn*, with us; *lunn*, a pool; *lean é*, follow him; *lean ré e*, he followed him; *ala*, a swan; *allur*, sweat; *oá ré olúe*, it is close or thick; *rgae olúe*, a close briar; *balla*, a wall; *balao*, a smell; *balae*, a clown; *bealae*, a way; *ballae*, speckled; *caill*, lose; *cail*, reputation; *caile*, a bold woman; *caillead*, an old woman; *cailead*, husks; *ail*, will, pleasure; *ail*, a rock; *maile le*, along with; *mála*, a bag; *mala*, an eyebrow; *meala*, of honey; *mall*, late; *aih an m-balla*, on the wall; *ann an m-baile*, in the town; *m'ail*,

my rock; imil, anoint; imiol, a border; ciall, sense; cill, a churchyard; caol, slender; le céile, together; raob-cuille, doating; tilead, the poop; tuile, a flood; nìor cuille, more hollow; cuillead, an addition; tuilte, floods; cuillte, increased; cuillte, earned. All these should be carefully distinguished in the pronunciation.

Clann Ònòdòbair.

(To be continued.)

seagan gaba.

Thì pìor bliadain ó join, nó arcead 'r amad leir, b' céaróda agus áit-cóinnuighe gaba coir Triağa Abann-na-réad le h-air leagra-míor. So rriot'oo juiteann thí ceann ve 'r na gleannairib' b'eadóda atá ann ro air gac don taob' ve baile Naoní Moéúda. Ag á beul, pul'oo éátuigeann rí le h-Abmóir, tá cnuaracó gairibéil agus ganmhe air a n-gairmtear "An Triağ," agus i' air bhuac na Triağa ro oo b' céaróda Seagann thí Éreaván.

Ní maib moirán air ro Seagan mar' céaródaige, acé oo b' r' na cómhair' maic, agus r' móir-mear 'na baile uitéair féin, agus leac 'r muig'oe. Oo b' uinne mun-tearóda óó 'na cóinnuige i m-bairia-na-bánóige, dámaib' amm Seagan O'Loi, nó—mar' buró gnátaige glaoóac air—"Seagan na n-abhán," mar' pile buró h-eaó é. B' r' féin agus Seagan Gaba 'na rean-cómhair-an-airb, agus buró mímé i g-céaróda na Triağa é 'na juiró air an o-tallac ag cur abhán óó veuntúir féin óó éioróe.

B' an-óúil i n-íar-gairmeacó aige, agus i' mó bhuacán agus b'ieac oo émaoé r' air Abann-na-réad. Buró mó contabair leir,* oo cur' r' é féin ann óó n-tear-gac, mar' b' cor'g air bhuacán oo maibbuagó le triáo, agus i' le triáo oo maibbuagó Seagan O'Loi'ao acé móir éuair leir a g-cóinnuige. Cúm r'geul gairto a veumao óe—gabao r' óeire

é, agus cuiréao ríor go rriórúin Póirelairge é; agus r'ao a b' r' ann ro muighe r' abhán air a uinne mun-tearóda Seagan Gaba. Buró é ro a ocaíro. Lá óó maib r' é i g-cóinnuair le rriórúnaigib' eile uibair uinne aca óán oo muigheao air gaba éigim óó mólaó ór meóóam. Air a éiríocnuagó óó muighe Seagan nemmíro óe a'ráó, go maib aige féin abhán náir coramúil leir, air céaródaige náir b' féiríra leitéro oo fágaril 'ra uitéce. "Abair uinn é," air r'ao. "Óearfao a máraé," air Seagan. Agus r' márim' o'air na máraé b' an t-abhán ro veunta aige, agus uibair r' óóib' é mar' a leannar:—

I.

Éirigeao gac ráir-fear' veag-ráiriteacó
meair t-r'airic
Go o-tabairfáir' mé óán oib' air mábair gann
juuam
N-a b-r'uiríroé 'na céaróda gac áir' o'á
m-beiréao uair
Air bhuac géal na triága ro lámh le lior móir.
Na gúirige a' na tarmaéair, an táóal a'
an tuag,
Sírél, iairannuóe-plána, an t-saw beag m
móir
Griobinige a' r'leáanta, cairián a' r'peal
juairic,
Sgúirre b'ieag máinne, a' r' gairán r'leáo-
mair buan.

II.

Óeunfao mo laóc-r' an méiro i'm gann tair-
meal,
a' r' cuille n-air mím liom oo mhiric gann
moill,
an gna 'r a' gúir-fleag, an bayonet 'r a'
cloróam,
Sna riorair oo fíorfeao na píleir ar áir
páóair.
Íiríir na rair ro o'aoi r'raic gann teméal,
b'leóga, píreíríroé, máiríir agus pikes,
Na venmíir a' na razors, gúmléir agus pliers,
Lairaróe fear' Círeann 'na m-beiréao blade
ve gac size.

* leir, here means also, as well.

III.

Óeunfao pé an gaeata de'n b-fáirion buó
núairde,
An glay a'f an boultta, an cno a'f an r'ghuoba,
Banua moe' caipce, 'f an t-ax'tree uimál,
An washer, an linchpin, ag cupi a' f'uiumonn
cum riubail.
Úhplir éurpéara a'f feari óeunta na m-biós,
Steel so'n m-búirtéiri, cleabéiri a'f miosós,
An drill so'n éurpeulaosóiri, rnaéao g'eup
agur epó,
Pioócóro baipia-éaoil, oing eieun a'f an t-
oipo.

IV.

Óe'n iariann 'f é a óeunfao an céaéta gan
ceimeal,
'Na m-beiréao iailir, cóim-riarta ná riari-
éac i n'ghéim,
Hamilaróe, cláir-r'gáite, cross-béam agur
cuing,
An máir, roc, 'f a' coltair, 'f gan oob'e an
beul-oing.
Cob-yoke aip boultta, an r'labriao aip a'
r'gloim,
An t-r'luárapo 'f a' píce aip a m-bíoeann an
oá laóair,
An triáo cum na h-éir'g ro so émaoéao aip
a' linn,
Steel so'n r'lat púmpa, agur anncoip' so'n
loing.

V.

Óeunfao mo r'earaipe tairinge 'f epúó,
agur machine de'n b-fáirion a glanfao
a'ipair,
Lúbán so'n éarria, fearipao a'f ušaim,
Na glay a'f na éair'eill, a' paca 'f a' comb.
Fire-shovel, poker, epoc, epóléac a'f elúš,
An fleshfork ná riariéac, a'f gan b'ieug an
riomóip,
Beulmác, epob r'panta, 'f so'n oiallaie
r'riarióip,
Na r'pupir pé na pouleir, agur eipompa cum
ceóil.

VI.

agur póiurcín 'f é óeunfao, fork, r'ghian agur
r'púan,
Biorí r'laéomai neuta, 'f gan b'ieug na
b'iuosúin,
An jack a'f a r'labriao cum iompoiré' aip
r'ghuoba,
Na fenders oá áilleacó, agur g'rátaíoe an
párlúir.
Cairíri oá neutaéc, liožan a'f ceap-oipo,
Fly-hook le h-agairó 'n iar'gairie, 'f a' ouban
le h-agairó 'n oipóš,
Siopúir, méariacáin, rnaéaoa, agur tairingúoe
na m-biós,
An triúr a'f an b'riannriao, a'f lanra 'n éur-
leóir'.

éir'gíeao, *rethé*, éir'ceao.

Óeag-páirceac. Another version gives, ciúin, páirceac,
Óeag-fuairie.

t-ruairie. The *t* is expletive, as there is no reason for
eclipsis.

rábairie, a litigious, bullying fellow, according to O'Reilly;
it means here a fine active fellow.

n-a b'fuiéiréoe, conditional pass. of *fašaim*, generally
written b'-fuiéiréoe; the *n* in *n-a* is merely euphonic.
áir (not in Dicts.), any useful article.

Tráša, gen. of *tráš*, a strand.

šúirtéš, gouges, or semi-cylindrical chisels.

taracáir, plur. of *taracár*, an auger.

táóal, a cooper's adze.

tuag, a hatchet.

r'péal, a chisel; gen. *r'péil*, pl. *id*.

iariannróe-plána, carpenter's plane-irons.

g'ioibimše (not in Dicts.), ordinary turf spades, which
have not the wing or side cutter.

r'leášanta, turf spades with a wing or side cutter at right
angles to the blade.

r'ghúirpe bréag páinne, literally, a fine scourge of a
spade, or, as one might say, "a dashing fine spade."

Šgúirpe mná is a common saying, and means a
dashing woman.

gharán, a grubbing axe.

ceimeal, a fault or blemish (O'Reilly explains this word
by "shadow," "shade," &c.).

úirir, tools, implements of any trade.

r'pate (not in Dicts.); another version gives r'pairip. Might
the word be r'péac, a bar?

bileoga, billhooks. Sometimes corrupted into m'leóga.

piéirpúoe, axes for felling trees.

oemir, plur. of *oemear*, a pair of shears.

šimléio, plur. of *šimléio*, a gimlet.

uimál, pliant; that works smoothly.

fuiumonn, the entire yoke.

fear óeunta na m-biós, literally, of the men of (the)
making of the shoes. Óeunta being the gen. of
the verbal noun *oéunao*. This is a very common
form of expression. Cf. *Cašlin* *oear* *epúiréoe* *na*
m-bó. *bean caoince*.

μιοσός, a butcher's knife.

κυρελαόρι, a quarry man.

ῥνάειο ζευγ, literally, a sharp needle; an instrument used by the quarry man.

ἱαπλῖρ, side-plate of the plough? (doubtful—see note at foot.)

τόν-ῥιάτᾱ, sole-plate of ditto.

νά ῥιῥῑῑῑ, that would not turn or twist; *recte*, ναὶ β. ῥιῥῑῑῑ.

ἡαῖλαρε, evidently a Gaelicism for handles. It is applied only to the handles of the plough.

εἰῑ-ῥῑῑῑ, mould-board of the plough.

cuῑῑ, the swingle tree.

μάῑ, that part of the plough on which the roc is held.

roc, the ploughshare.

ῑῑῑῑ (not in Dicts.), a swivel; the iron loop that is mounted on each end of the swingle-tree.

ῑῑῑ, a pitch-fork.

an ὁῑ ῑῑῑ, the numeral ὁῑ, two, "takes both the article and the noun in the singular number." (School Ir. Gram., Joyce, p. 105).

ῑῑῑ, a fishing spear.

na ἡ-ῑῑῑ, acc. plur. object of ὁῑ ῑῑῑῑ. "A noun or a pronoun, which is the object of a transitive verb in the inf. mood, often precedes the verb, and in this case it is in the accusative." (School Ir. Gram., p. 112.)

Steel ὁῑῑ ῑῑῑ ῑῑῑῑ. This is obscure. What is meant by a steel for a pump-rod? Another version gives "Steel-mill," &c., but that is equally unintelligible. Could it refer to the *plunger* of a pump?

ῑῑῑ, a horse-shoe.

ῑῑῑῑ ὁῑ ῑῑῑῑ. The ῑῑῑῑ was the common car or cart of the country some years ago. It was somewhat like a small dray, but very low, and had a rail on both sides and at the back: the side-rails sloped down to the level of the shaft as they approached the front, where there was no rail. The wheels of this primitive conveyance were made fast to the axle, which was of timber, and turned with them. ῑῑῑῑ was the name for the iron bands or loops in which the axle turned, one of which was fixed at each side and bolted to the shaft.

ῑῑῑῑ, a spindle.

ῑῑῑῑ, cart-drafts, or chain traces.

ῑῑῑῑῑῑ, plur. of ῑῑῑῑῑῑ, a hackle, or instrument for hackling flax. From ῑῑῑῑ and ῑῑῑῑ (see Foley's Dict. at word "hackle.") The people pronounce this word with an aspiration, in all cases, as if it began with h instead of c.

ῑῑῑῑ, the pot-rack, or iron bar that holds the pot-hooks.

ῑῑῑῑῑ, a pair of pot-hooks. ῑῑῑῑῑῑ and ῑῑῑῑ are used in Kerry with the same meaning (see the latter word in O'Reilly's Dict.)

ῑῑῑῑῑ, a skimmer.

ῑῑῑῑῑ, a bridle bit.

ῑῑῑῑ, the curb chain of a bridle.

ῑῑῑῑῑ, a gridiron.

ῑῑῑῑ, a spit to roast meat on.

ῑῑῑῑῑῑ, small iron skewers.

ὁῑ ῑῑῑῑῑῑ, though beautiful, however beautiful. A peculiar idiom (see School Ir. Gram., p. 124, No. 22, and O'Donovan's Gram., p. 303. See also "Gaelic Journal," No. 23, p. 338.

ὁῑ ῑῑῑῑῑῑ, however neat.

ῑῑῑῑ, a trowel.

ῑῑῑῑ-ῑῑῑ, a small sledge.

ἡ-ῑῑῑῑ, for, signifying purpose.

ῑῑῑῑ, a fishing-line.

ῑῑῑ. Can this be a "truss" used in cases of hernia?

ῑῑῑ, meaning a girdle or a girt, is found in O'Reilly. ῑῑῑῑῑῑ, a tripod or stand used to support the griddle over the ῑῑῑῑῑῑ, or burning embers.

ῑῑῑῑῑ, gen. of ῑῑῑῑῑῑ, a surgeon.

NOTE.—ῑῑῑῑ. This word seems to have a generic signification, and is used to mean appendages to anything. It means here some appendage of the plough, and very likely the side-plate, for they say, "ῑῑῑ ῑῑῑ ῑῑῑῑ ῑῑῑ," when they mean to turn the plough with the side-plate down. ῑῑ ῑῑῑῑ ῑῑῑ ῑῑῑ ῑῑ ῑῑῑ ῑῑῑ ῑῑῑ ῑῑῑ, are expressions used with reference to one who is a useless member in the family; as it were, an appendage, a follower, or hanger-on.

seāῑan ῑῑῑῑ.

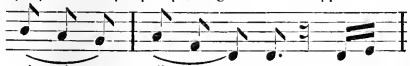
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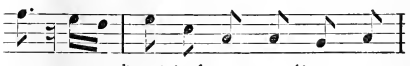
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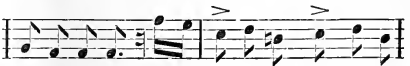
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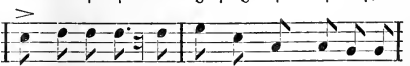
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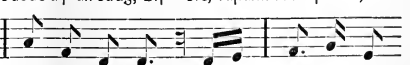
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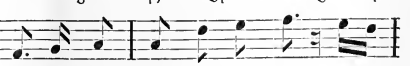
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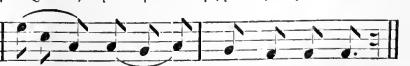
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[illegible]

‘Le cunghanāi Dē m’l don baogal aji an
g-cperoeam̄ i n-Ċiminn, aēt gan ahiyar buō
mait an pāp—fé ōia—an gaeuēlge i m-beu-
laib na n-oaomeaō cum an cperoeam̄ vo cōi-
meāo aji laṛaō ‘na g-cporōtēib anr an am-
riji vo ēuaro ēajē. Aji an aūbaj rijn cat
pā nāc b-puilm̄ nfor mō meapra aguminn upē?
Cao pā go b-puilm̄ cōm̄ pailiḡeac̄ innte?
Paije oppaimn i o-taob aji neam̄-fummeam̄-
laōa i o-teangam̄ aji rinriji—an teanga
ann aji’ labajavaj, agur ann aji’ ḡurōeavaj,
agur ann aji’ rḡiōbavaj aji naom̄ a’ aji
n-ollan̄. Tā eōlar aguminn-ne, vā iḡib,
aji ēanam̄untic̄ ḡallōa, agur atā pame
oppaimn a beit ūplabajiteac̄ agur beacō-
foḡlum̄ta ionnta, aēt m’l aji o-teanga ajiṛa,
ealaōanta pēm̄, aḡ tabajite don ēūpaim̄
vūinn. Cujum̄iō mōp-ēuro ajiḡro amac̄
aji leabajitēib agur aji iḡiṛ-leabajitēib
o-teangtēib eile, aēt iṛ aji ēḡim̄ iṛ pēroji
leabaj gaeuēlge vo ēlōō-buaalō le hi-
uipēarbaō cunḡanta; agur atā iḡiṛ-leabaj
na gaeuēlge aḡ vūl i lēḡ, maji beṛeāō
‘rē pō mōp ve iḡait oppaimn ē vo cōngbāl
ruar!! Go veim̄in nī pē onōji nā pē mēar
a beṛom̄iō aḡ na ḡlūm̄ta a tiocfar ‘nāji n-
viāḡ i o-taob aji b-pailiḡe anr an m-ball-
oiḡpēacōa atā aḡ i leam̄iḡuḡāō uaimn.

Sagart eile ó cúige Muman.

IRISH INSCRIPTIONS.

The following are the inscriptions at Glasnevin referred to in the article on Irish Inscriptions, at p. 379 of vol. ii. of the *Gaelic Journal* :—

A ʒ-cuññinuʒaθ
 Sheaʒʒan C. ui Chaiteaʒaθ
 tɪpʒuθuʒteθopa pɪleθ aʒuʀ piana
 uo ɾʒuioθ, ʔaθi anm
 Leo
 ɪomθa ʔe θanaʔ ʔioʔaʒiθa aʒuʀ mʒeanɪaʔaθa
 aθa cuññuʒte le ponn aʒuʀ moʔ-mʒeaʀ
 amaʒʒ cloimne na ʒʒaθaθ ʔiʔo an uoimʒan
 tʔʒaʒan an ʔioʔe ɾo
 Chum a ʔe:uʒmʒanna ʔan ʔuʀ ʒaopaθaθ a θɪɪp-uθeθaʀ
 uo ʔuʒaʒiθaʒoiaθ
 le

Luét piagla leact caomta na h-Eireann 'Oige
 1846, 'eug pé lá péile naoim phacturic 1870
 a mhuire úilir na naoim agur a phacturic,
 pacturic ar n-inne tairgeamla glair
 gurúir agur

Կ Լաւէին Լիօնէս Լե Լիօնսն
 յօ խոնարհար լօծալար տա
 ռ-Եաճա օջա, Լե Եար Գար Գարօ
 շար Բարձրէս յա Կ-Երբան
 Գ յօմնաճ ծնուն Գ
 յօճար յաօմէս յօ Կ Գ
 Երբ յԲճանտ Կա յԿարն
 ԵրբնԵաԼԵար Գար.

an maiorín ruad.

VII.

Զա՛ւ բօրաւի ստալ,
 Տըստանա՛ւ, իշտա՛մ,
 Տըստ իմը աճար լիստ՝ չճար-ճըստ,
 Աճար արիւնքի տնայր՝,
Reynard թա՛ւ,
 Դ՛րճ միք ծա-լում չան ճա՛նարն.
 Տնի՛կն ունե՛ժի Օհե՛ր—
 Ըլլե՛, ճըստն, աճար լի՛ւնե՛,
 Ա իմ-ձ Եւսե ջօ ծի՛ցն,
 Աճար արի՛ Եւսե լե՛տ ի լ-ժիւր,
 Աճար ճըստն օմ-ճորօք արի՛ Եւսե՛ յօ!

VIII.

'Nuaŋi a fɪnneavari an aʊari,
 'O ɕɪnneavari na ʒavari,
 'In a n-ʒɪarɪnʒ ʒo bɪnn aɪi ʔaob enoic;

A' r na marcais fí meíóir,
 San leaga san máill,
 A' r aé-ghairm fuaím go gléurta.
 Do éirinnneasair na mílte tpeun-fear,
 Chum airtir agus ipróir an lae úto ;
 Agus leigeamair éum rúibail
 A' r g-conaite 'nn a o-tiúin,
 Ais loirg a' r ais ipróim' an méiribis.

IX.

Do bpeabamair rúar
 Thé mullaig, Shliab g-Cua
 Agus tpe Chúl-Ruaó na n-Oéireac
 Agus ar-ran ó éuaig,
 Tpe élaótaóirib agus iuaó-énoic,
 Sup capaó rinn an-éuaig air an g-caol-
 rgar.

Buó binne linn tiúin a' r m-beagles,
 A' r curo eile o'áir n-gaóair air raóair ;
 A' r sup anna' a' Chúiancín aoióinn,
 A' r bpuac na taóroo,
 'Seao éurpeamair 'nn a fúro móóimun péice.

X.

A' r vo bpeabamair oípeac
 Tpaína na típeac,
 An rguirto ariót oá éilóim ;
 A' r sup éurpeamair 'nn a fúro é,
 Le n-iomairca rgeile,
 A' r a' r g-conaite a bi go oéim air.
 Buó calma, cpógaé, tpeun rinn
 Tpe bogacáir móimtib agus íléibtib ;
 A' r sup ais an g-Ceapais a bpeamair
 Am eaoar-tpaé oípeac,
 A' r a' r g-capail a bi go tpaótaó.

XI.

A' r vo bpeabamair le h-aéar,
 Gaó n-oume 'gamm 'nn a' r lán mué,
 Tpe énoic, tpe bántaib, agus tpe íléibtib ;
 A' r na marcais le h-aéar,
 Ais gairpao a' r ais rártaó,
 A' r ais gpeaoao éur bpiágar a éile.
 Níor éugamair ppár ná pé oó,
 Aó gpeaoao éur bpiágar a éile ;

A' r sup ag-Clair-móir aoióinn
 A mué pé an é-ríge uann,
 Le n-iomairca oaoimeao a' r g-caóao.

XII.

Níor ptaoamair oó'n ptaíu rinn
 Go baile-na-tpaig,
 A' r go Oromana san ppár oá éilóim ;
 A' r sup ais Coill-é-fáile
 Bhí maóaic lé'n áill air,
 A' r an calaó vo ínaig pé air raóair !
 Níor éugamair ppár ná pé oó,
 Aó gpeaoao le rál an méiribis ;
 A' r vo bpeabamair le ponn
 Tpaína na h-aóan,
 San eagla na o-tonn oáir o-tpaóao !

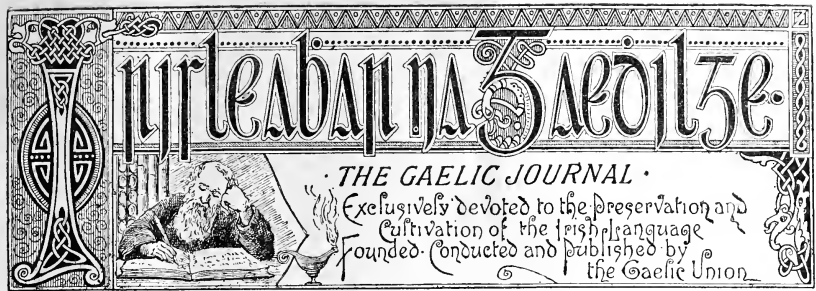
XIII.

Náir mó bpeag an t-aéar é,
 Píacáó an maómaó,
 Tpe oúéatáirib, baileib agus íléibtib.
 A' r sup a g-Cnoc-a'-leatapaig
 Churpeamair a o-talam é,
 A' r an ptaóguíre faípe go gpeir air !
 Níor bpuao a' r níor oíon vo ann aon
 áit,
 Maí bí an éonaite mó oían go oéan air,
 A' r sup anna' a' Chúiancín íacatapaé,
 Puaiamair pé rguíob é,
 Agus geallam oaoib sup oíol pé m' gpeao-
 naib !

EXPLANATORY NOTES.

Taire, pity ; Luce, a river which runs into the Black-water near Clashmore. It forms the genitive case by the addition of nn : thus, aibpuac na Luceann bpiágar, the river Bride, in Cork and Waterford. Bpuice, the river Brícky, which flows into Dungarvan Bay. Pí, same as faoi and pé. The latter is the Waterford form. Spúim', varied from ppionao. Róóimun-péice. The fox known by this name in the Decies, in Waterford. Sguirto, a brake. Conaite, a pack of hounds. Cpógaé, same as cpógaé. Scann, a run. "Vo ínaig pé," he swam. "Oíol pé m' gpeaoaib," he paid for or out of my geese, Oíol pé "a' r mo gpeaoaib.

Youghal, Co. Cork,
 July, 1886.



No. 26.—VOL. III.]

DUBLIN, 1887.

[PRICE SEVENPENCE.]

TO THE READERS OF THE GAELIC JOURNAL.

The Conscript Fathers once passed a resolution thanking a general whose army was annihilated, because he had not despaired of the Republic. Whether there are among you any who had not given over the *Gaelic Journal* as dead I do not know ; but had you known what difficulties and obstacles the small staff of the Journal had to contend with, it would require a faith equal to that of the Roman Senators after Cannae, to expect that the first number of the third volume should ever see the light ; and these difficulties were put in our path equally by friends and those who are not friends.

In November, 1857, I was looking over some books in O'Daly's shop in Anglesea-street, when a gentleman came into the shop. He and O'Daly had a long discourse about Irish books, &c., and during this discourse O'Daly made a grievous complaint against Professor O'Curry—or as he called him, Curry—for obstructing the Council of the Ossianic Society in their work. The gentleman was William Smith O'Brien, and he must have left Anglesea-street that day under the impression that it would be well to have O'Curry out of any movement pertaining to the Irish language. Such, certainly, was my impression ; and years passed over before I had learned the true state of affairs in the Ossianic Society. The fact is, I believe, that Professor O'Curry was the only person who clearly perceived how things were managed at the time, and that he tried to check the abuses he saw ; hence, it was necessary to give him a bad name.

O'Daly had a better opportunity than any other man in Ireland of meeting Irish scholars and whispering into their ears ; and he turned this opportunity to account. He was the *publisher* of the Ossianic Society's works, and he was the honorary secretary of the Society ; and it is said he took advantage of his position to suggest to the men of substance in the Society that they were drifting into debt, and that *they* (the men of substance) would be the parties liable for this debt, &c., &c. At any rate, the Society was smashed, and O'Daly, in payment of his bill, as publisher, got the works of the Society at a low figure.

History repeats itself. Before the *Gaelic Journal* was started, the Gaelic Union was more than a hundred pounds in debt, of which debt nobody now in the Union was aware. The debt was more than doubled in a short time, and persons with opportunities even better than O'Daly's have kept on, up to this date, whispering, as in the old times, that the members of the Gaelic Union who had anything to lose would be mulcted for those liabilities. Still, the Council of the Union toiled on, trusting that the friends of the Irish language would enable them to fulfil their obligations to all. And now those who predicted bankruptcy for them will be glad to learn that a few members of the Council of the Union have wiped out these heavy liabilities, and that the Union does not at present owe a shilling. Would it be too much to hope that the false prophets may likewise desist from whisperings calculated not only to throw discredit on the Union, but also to injure individual

members of it? It is said, for instance, that some transactions, which took place before the secession, have been commented upon, as if done by the members of the present Gaelic Union, though, like the debts transferred to them, they know no more about these transactions than the man in the moon.

I had intended to enter into details of the things alluded to above, giving dates and names, but two articles that have lately appeared in print require an answer in this issue of the Journal, and our space is limited. Moreover, I hope before very long to lay before the public in another shape a brief account of the movement for the cultivation of the Irish language since its inception. Even in this paper some of the incidents in this movement must be told in order to set the Gaelic Union right, especially before the young generation who are learning our language, and whom the said articles are calculated to mislead. One of these articles, which appears in the *Irish Ecclesiastical Record* for the present month, July, is from the pen of the Rev. Father Yorke, M.R.I.A., and is headed, "Is the Irish Language worth Preserving?" The members of the Gaelic Union are, of course, at one with the rev. writer in answering this query in the affirmative, and in deprecating the apathy of our people, who are looking with folded arms on the language of their fathers dying before them. Father Yorke is a zealous member of the "Society for the Preservation of the Irish Language," and his zeal has unwittingly made him unjust to the Gaelic Union, to which he makes not even a passing allusion, but whose work he sets down to the credit of the other "Society." He alleges that the "Society," by diplomacy and pressure, induced the "Commissioners of the so-called National Education to grant certain concessions in the way of teaching Irish in the primary schools." Now, the facts are these. At the Congress of National Teachers in 1874, there was a memorial unanimously adopted by the teachers, praying the Commissioners to grant these and other concessions. The resolution adopting the memorial was moved by the present Mayor of Kilkenny, Mr. P. M. Egan, and seconded

by the late Mr. Peter Fleming, of Killarney. Through the exertions especially of four National Teachers, the late Mr. Peter Fleming, of Killarney; Mr. Lynch, of Cahir, a Member of the Council of the Gaelic Union; Mr. Payne, of Bandon, and the Editor of the *Gaelic Journal*, this memorial was signed by five Bishops of the southern province, and by over eighty managers of National Schools. A remark made by the late Irish Secretary at Belfast induced the teachers to put the memorial in abeyance, and wait for a more favourable time. In 1877 the Society for the Preservation of the Irish Language was got up, the memorial, with its signatures, was handed over to the Council of the Society, and formed the nucleus of the monster memorial that was afterwards presented to the Commissioners of National Education. It was the Editor of the *Gaelic Journal* wrote the teachers' memorial, and arranged with Messrs. Egan and Fleming that they should see to it in Congress, and at every Congress since he has personally or by writing taken an active part with his fellow-teachers in renewing their application for these concessions.

It was especially by the exertions of those who afterwards became the Gaelic Union, that the great memorial was made a success—so far as it was a success. And it was they who instructed those members who spoke for the Irish language in Parliament. It was they that supplied Mr. O'Connor Power with the materials of his great speech, and it need hardly be stated that the other great speeches we have heard on the subject were made chiefly from briefs supplied by the Gaelic Union.

In reply to one of these speeches, another Irish Secretary, Sir G. Trevelyan, promised to make inquiries as to the practicability or advisability of having Irish-speaking children first instructed through the medium of their own language. He made inquiry from the Commissioners of National Education, and their reply he said satisfied him that this way of teaching was not advisable or practical. This reply, the Commissioners' Memorandum, they called it, was an able statement of their case, written by those who, along with ready pens, had the

most intimate acquaintance with the subject of National Education of any persons in Ireland. To this Memorandum the "Society," so lauded by Father Yorke, never thought of replying; nor would any member of the "Society" have since thought of noticing the Memorandum. In fact, it was believed to be unanswerable. The Gaelic Union, so far from dreading the arguments and facts of the Memorandum, published it at a cost of £16 in the *Gaelic Journal*, gave to it circulation gratis, and answered it word for word, sentence for sentence, in another issue of their Journal; and the answer has been pronounced in Parliament and elsewhere to be a complete success. Father Yorke was not in Dublin while all these events had been taking place; but it is really astonishing that he has not been informed of them. The Gaelic Union sent deputations to the Irish Secretary and the Lord Lieutenant; but as in the other cases, Father Yorke has never heard of these deputations.

Another piece of information that may appear strange to him is, that his "Society," some years ago, in an annual report, complained that the examinations of the National teachers in Irish were too hard. Next day a letter appeared in the *Freeman* denying this, and asserting that any person having a good "grammatical knowledge of Irish grammar" would get a certificate from the National Board, &c., &c.

At the foot of this letter was the name of a member of the Council of the "Society," and no person in the "Society" has since asked him for an explanation of this transaction. The *Gaelic Journal* noticed the transaction after a considerable time, on finding that the "Society" passed it over, and the writer of the letter sent a rather angry note to the late editor of the Journal, denying his having ever written *such a letter*. He had hopes that the paper in which it appeared might have been lost, but it had not, and so he was informed. And this gentleman was one of the deputation appointed by the "Society" to accompany Father Yorke to the late Teachers' Congress. Of course Father Yorke was never informed of this little transaction.

The Rev. Father Yorke has also, perhaps unconsciously, done an injustice to the Gaelic Union in respect of the publications, so-called, of the Society for the Preservation of the Irish Language. Father Yorke calls them the "Society's Publications," and so did the Very Rev. Father MacTernan a few months ago; and I have since seen his words quoted in an American paper. "Sic vos non vobis." For the details of these publications I take this extract from the last Report of his "Society." "The following is the account of the books sold within the present year":—

	Since the beginning.
Of the First Irish Book, 2,368 copies; making a total of . . .	44730
Of the Second Irish Book 1,372 copies; making a total of . . .	20768
Of the Third Irish Book, 794 copies; making a total of . . .	6697
Of the Copy Book, 348; making a total of . . .	5826
Total for the present year, 4,882. Total since beginning 78,221.	
Of the books in these totals not a line was written by any person remaining in the "Society" after the secession—I alone excepted. The following are the publications proper of the "Society":—	
Of the Pursuit of Diarmuid and Grainne, Part I.	366
Of the Pursuit of Diarmuid and Grainne, Part II.	110
Of the Fate of the Children of Lir	28
	504

Total issue of these three books since the beginning 2847

The work done by the learned Society in the seven or eight years since the secession consists, then, in making three *vocabularies*—one for each of the three books named above. The contents of the books—text, translation, and notes, they found ready to their hands. And of the vocabularies, that to the Pursuit of Diarmuid and Grainne, Part I., contains 113 errors, and those in elementary matters; and that to Part II., I believe is nearly as faulty. Surely it is enough for the "Society" to put the price

of these publications in the purse—the credit of compiling them should not be filched away from those who did the work! The First Irish Book was attacked immediately after being published by a gentleman of Trinity College, who stamped upon it. Not a member of the “Society” ever said a word for the little work—to rescue it was left to me and to two other members of the Gaelic Union.

The Society has other merits of a negative kind. The readers of the *Gaelic Journal* will have an opportunity of reading at length in the last and previous issue certain inscriptions on tombs in Glasnevin cemetery for which the Society modestly claims credit.

Father Yorke says, with perfect truth, among many other truths:—“It is very doubtful whether we would ever have such Keltic scholars as O’Connor, O’Donovan, O’Curry, and many others, unless they spoke the language naturally from their childhood.” We should certainly not have such scholars. Neither O’Donovan nor O’Curry would be an Irish scholar at all had he not spoken the language in childhood: both were too poor to study Irish as a dead language, even if inclined, which they might not be. In fact, no person who has not a colloquial knowledge of the language can be a first-class Irish scholar. To acquire this knowledge, by those who have not spoken the language since childhood, men of gigantic talents, perfect literary training, and possessing an intimate acquaintance with the grammars of many other languages—these men, and these only, I say, can acquire a colloquial knowledge of the language, and are acquiring it, in this country, on the continent, and in America. Now ask being the case, I would ask Father Yorke, why did he submit the “Short Catechism” to be maltreated by persons who are not Irish scholars, nor scholars at all, and who do not speak the Irish language? I put the question in sorrow, not in anger. Father Yorke, I believe, is one of the very few that would work for the Irish language without the motives of need, or greed, or praise. He is not an Irish speaker, and could not, consequently, be aware of the emptiness of

shams and quacks. Persons very zealous in any cause are easily imposed upon by ignorant audacity; and they very often under its direction inflict serious injury on the cause they love best. No man could love the Irish language more unselfishly than William Smith O’Brien, and it is doubtful whether any man in his time injured it more. After the death of O’Curry, his place was asked for the best living man,—the late William Williams, of Dungarvan; he was the best Irish scholar in the south of Ireland, and he was as unselfish in his love of the language as Smith O’Brien or Father Yorke. The application was made by Father Patrick Meany, the founder of the Keating Society, as honest a man as Smith O’Brien himself, and far and away a better Irish scholar. Mr. O’Brien, however, was able to get the situation for the reader of the Callan oġam; and who can compute the injury thus entailed on the language! I have before me the letter of Mr. W. M. Hennessy to the *Athenæum*, dissecting the questions set to candidates on Celtic by the reader of the oġam at the first Intermediate Examinations; and had not Mr. Hennessy, by a sublime act of charity, squelched this examiner, he would have squelched the Intermediate Examinations in Celtic as those in the Royal University were squelched. Such are the effects of the best-intentioned people when imposed upon by shams!

The teaching of Irish in our colleges, and schools, and Universities is so much gained; but I certainly would not have undergone years of labour, and anxiety, and loss, for these advantages. I took all this trouble in the hopes that I might help to have the poor children in Irish-speaking districts brought up as intelligent beings. In 1857, I read one of Sir Patrick Keenan’s Reports from Donegal; and I believed that his reasoning was too cogent to be resisted. His other reports, and afterwards his *evidence* at the Royal Commission, further convinced me that he only required pressure enough from without to put his plans into operation. I am every day now being asked questions innumerable: “Was he *sincere* in his reports and evidence? Would

he give the same replies now if examined? And if so, why has he not put his own plans into operation?" To these my replies will be direct. He was as sincere in his recommendations as I should be if in his place; and he would give the same replies to-day as in 1868, had he been asked the same questions. Moreover, had it depended on himself, he would have put his plans into operation; but he knew quite well that neither his fellow-commissioners nor the Treasury would allow him to do so, except under the pressure of a general demand. Nay more; had he been a simple manager of a school, and especially had he been a Catholic priest, he would have acted upon his own plan; and his success would encourage him to redoubled exertion, and would have such influence upon his neighbours that, from Derry to Tramore, every child at this time would be taught to read *Irish* at first in the school, and through *Irish*, he would be taught to read and understand English. And what would all this amount to? Just what it amounts to in Wales. The Welsh child reads Welsh in six months as well as he could read English in two years. Having learned to read his own language, he goes to the English school without a word of English in his mouth; he never heard English at home; and yet he is able to hold his own against the English-speaking child at the results examinations, which are all *carried on in English*. The child in Donegal or Connemara is as intelligent as his cousin of the Principality. At the age of twelve or thirteen years, he reads; "We get turf from the bog;" but he cannot tell what turf or bog means. He grows up, and after a few years at school he has just as much book knowledge as an Ojibbaway Indian. He is whipped to make him forget *Irish*—but he never learns English. Of all the resources wasted, or lying unused, in Ireland, the waste of the intellects of our Irish-speaking people is the greatest and the saddest. One fifth of our people speak *Irish*—one-fifth of our school-going children, then, speak *Irish*. A moiety of these, at least, can never learn by the present system, except as parrots. It is not

hard to calculate the number of these intellects let run to *waste* since the date of Sir Patrick's Report, published thirty years ago. Of the people thus brought up, hundreds of thousands emigrated and became hewers of wood and drawers of water; and hundreds of thousands of them are still huddled together in the "Irish quarters" of the large cities of Great Britain and America. And in this third of a century not one manager could be found in all Ireland to give a trial to Sir Patrick Keenan's plan. The Welsh people were as hopelessly drifting into ignorance as dark as ours, when rescued from destruction by the exertions of two poor clergymen, men apparently with as little means as any of our school managers. But Ireland had neither a Griffith Jones nor a Thomas Charles. When the monster memorial was presented to the Commissioners of National Education, had the "Society" for the Preservation of the Irish Language preserved their organization, I believe they could since have perfectly instructed the people of the country as to the right way of educating the poor children of the seaboard. All persons understand the axioms; and there is no axiom plainer than that which says: "A child must be taught through the medium of the language he knows." This is so plain, that nobody has yet denied its truth; people who would deny it, if they could, content themselves with passing it by. As I said, had the Society been intelligent or patriotic, they would have instructed the people, hierarchy, clergy, gentry, Members of Parliament; and the *Irish*-speaking children would since have been properly taught. But a few men in the Society, urged on by need, or greed, or vanity, began to quarrel among themselves, and gave up to belabouring one another the energies and exertions that had got the great memorial signed. Such were our Irish organizations!

And is the *Irish* worth preserving? Yes; but not the *quasi* *Irish* introduced into our Class-books and Catechisms; or that engraved upon our monuments by the "Society." May the tongue of the saints and the sages perish from the mouths of the people before it becomes such a jargon!

I now appeal to Father Yorke. There are in the "Society" others—many others—who love the old tongue well. I appeal to all these. I ask them, do they think that corrupting this tongue is the way to preserve it? I beg of them to look into the Review in No. 24 of the *Gaelic Journal* of the Pursuit of Diarmuid and Grainne, and then to judge for themselves. They will acknowledge that in the interests of the native tongue it is high time to protest against the proceedings referred to therein. *Ni beag a b-fuil véanta*.—Ed. G. J.

P.S.—The above was written in July last, but was crushed out of No. 25. In the future issues of the Journal, Irish will take up more than half its pages, and I *will look more sharply at every article to be inserted in it.*

O'CURNAN'S SONG.

The following song, translation and memoir were inserted by the Editor in the *Teachers' Journal* some years since; and were afterwards reprinted in the *Teachers' Almanac*. To preserve them, we insert them in the second number of our third volume:—

In one of our periodicals for July, 1850—I suspect the *Dublin University Magazine*, but I have only the few pages of it which contain the review on the Poets and Poetry of Munster, and the title is not on these pages—the reviewer, after enumerating the names of those whose poetry appeared in the volume, asks: "But where is Dermot O'Curran? Why has all mention of him been omitted?—yet he de-erved a niche in that miniature temple of the Momonian muse, as well from the interest attached to his tragical story, as from the intrinsic merit of his poetry. . . . We have never met with any of O'Curran's poems translated or printed, and though we have seen some of them in MS. among the peasantry in the county of Waterford, we believe they are chiefly preserved by oral tradition. Dermot O'Curran," the reviewer continues, "the son of a farmer, was born about or a little before 1740, in the county of Cork, but re-sided after he grew up in the parish of Modeligo, county of Waterford. Young O'Curran was peculiarly gifted by nature; he had a finely-formed person, a strikingly handsome face, deep and ardent feelings, and considerable abilities." I had copied this far two weeks ago, when I was interrupted, and on resuming my task I could not find the original, nor have I since succeeded in finding it. This is a loss to the learner, as it contained a spirited metrical version of the song, together with some remarks on O'Curran's compositions, and a brief sketch of his career, correct except in one particular. It says that O'Curran was deprived of his reason by a philtre given him by a young woman in Modeligo, whom he afterwards killed by cutting off her head with a bill-hook. About the date of the critique (1850), and for a long time before, there lived not far from Modeligo a literary lady, a diligent searcher out of antiquities, but too fond of the marvellous to rest content with a plain, correct account of

any subject. This propensity gave quizzers an opportunity of playing off their hoaxes upon her, as in the present instance. But poor O'Curran's story was tragical enough without the aid of fiction. Hired by a farmer in Modeligo, who had but one child, a little girl, Curran was given to understand that on her coming to a marriageable age her hand, and the farm together, would be bestowed upon him, provided he served faithfully until then. He served seven years, it is said, and, like the patriarch of old, was cheated. Being sent to Cork to sell some loads of corn, and buy the wedding dress, &c., the young woman, during his absence, was married to another man, who had a fortune. Curran travelled day and night, but a long journey, a century ago, could not be got over in a hurry. As he approached the home of his betrothed early in the morning, he was met by the wedding party, going to their respective homes after the night, and it is said that some of them made him the butt of their ridicule. Entering the house, and learning how matters stood, he threw into the fire the 'favours' he had brought from Cork, as well as his own clothes, and for ever after roamed over the country a simpleton—but with his poetical powers intact—and always engaged in singing his own misfortunes and the cruelty of his Mary. O'Curran's story was known to every man and woman in the county of Waterford fifty years ago, and there are persons still living who saw him; for instance, Mr. O'Daly, of Anglesea-street, a native of Modeligo—but no one ever heard of the love potion or the murder. To make 'assurance doubly sure,' I wrote to Modeligo a short time since, and received from the best possible authority there the assurance that the philtre and outrage were baseless fictions. Of the song I have had copies made for me by two young friends, in remote parts of the country, from the dictation of persons in their respective localities, but I could not contrive to get out of these copies more than three stanzas, though the translation in the review contains four stanzas. But, defective even as it is, it should be preserved as being unique—the real composition of a maniac. The songs and sayings of other maniacs—Lear, Ophelia, &c.—were composed by persons in the full possession of reason, but in this we have the very expressions of the maniac himself. Some months ago it was asked in the *Irish Monthly* was Moore a thief—an original, or something very like it, of one of his most celebrated compositions being found among the works of a French poet. Of poor O'Curran's song, too, there is in the Irish MSS. presented to the R.I.A. by William S. O'Brien an original composed by Michael Cummins for Harriet Staepool, which is as like this song as the French original is to Moore's. Should any of our friends have a perfect version of the song, I would be very thankful for a loan of it for a day while making a copy of it."

I.

A mháire mhíle bheag, o'fhúg an éneas go am láir,
nác leigearfao rín oileán na fórlaó,
d'f' go m-beárfaimn uair mo láim, dá u-eugféa réim
mo éar,
nác leigféa mo b'ár san fóiréim;
ní éaréim umra bíó, ní éorlam neul ó lúróim,
ní'l capa' ionnam ná b'píg acé r'gáil beag;
mapa b-pa'gáir mé uaim no r'gáil ar úan-gháil láir mo
éaróie,
ní m'áiríú mé beó ní ná páite.

II.

níl prop ná leigear mo éaróie ag aon-ne beó le pá'gáil
acé amáin ag an mháiríú uo b'péiré mé;

ní'l mo leigear air mhór ná trád, ní'l mo leigear air
lamb na lámh.

ní'l mo leigear aet ag bláe na h-óige :

ní aithníghim ceapc ear éuaé, ní aithníghim tear ear
ruaé

ní aithníghim aon uair mo éairíve ;

ní aithníghim oíróe ear lá, agur v'aíe'neóeáó mo époróe
mo ghráó.

Óá v-éagáó rí a v-éapé agur fóiréin.

III.

fóir, a éumainn, óeán, eabair v'am póg mhíle ó' beul,

agur cós éuag péin aníor ó'n m-baí mé ;

nó éourig v'am leaba éaol a g-comha éluémar dale,

a g-comhgar an vaoil 'ra éairíve.

ní beó mo beó aet eug, ní glór mo glór aet gaoé,

ní'l ruaoó orn, raogál, ná pláince ;

aet go veóráe, bhrónaé, tréit, ear éeól 'gan rporé,

gan péim,

a n-vaoir-bhuio 'ra b-péim le ghráó éuit.

I.

O Mary, sweet and fair, who left this sigh in my heart
(midst),

That the isle of Fodla (Ireland) would not cure ;

And I would swear by my hand, hadst thou understood
my case,

That thou couldst not let me die without relief.

I take not an ounce of food, I sleep not a wink when I lie
down ;

There is no liveliness in me or strength but as a shadow
Unless I find time and opportunity of speaking to my
heart's love,

I will not live a month or a quarter.

II.

No one living knows my case or its cure,

Except the woman who has sickened me ;

My cure is not on sea or strand, not in herb or in [skill
of] hand,

My cure is only in the Flower of Youth :

I know not cuckoo from hen, nor know I heat from cold,

At no time do I know my friends ;

I know not night from day, though my heart would know
its love,

Should she come in time and save me.

III.

Save me, dearest, do ; give me a sweet kiss from thy
mouth

And raise me up to thyself from death ;

Or bespeak for me a narrow bed, in a close deal coffin,

In the company of the chafer and his kindred.

My existence is not life, but death ; my utterance not
voice, but wind,

I have no colour, life, or health ;

But fearful, sad, feeble, without music, sport, or power,

In slavery and affliction, for love of thee.

Cneao, sigh, groan ; fobla, one of the names for Ire-
land ; rgaile, a shadow ; rgaile, in Munster ; bugh,
strength ; eapoh, pain ; mapá, colloquially for muna,
unless ; pagham, I find ; muna bh-paghamoh me, unless I
find or see ; uam, time, leisure ; rgiúh, rest ; lap, the
ground, midst ; aon-ne, for aon neach, any one ; lambh,
an herb ; lámh, hand, skill ; blach, a blossom ; na
h-óige, of youth ; ní aithníghim, I do not know ; cuach,
a cuckoo ; ceapc, a hen ; ear beyond, rather than ; fóir,
save, relieve ; an 'phóiréim, to my relief ; cumhgar,
convenience, vicinity ; vaoil, gen. vaoil, a chafer. Sin, in

the second line, is an expletive, and pronounced fan. It
occurs very early in the Irish *Imitation*. náe in lines
two and four are pronounced ná. O'aímeoéao
(vaoit'neóeáó), conditional mood of aithníghim. The final
letter é in gaoé is pronounced in Munster like gh in lough.

VOCABULARY AND ERRATA

To the First Part of Sgeul tíle bhráóim.

It may be necessary to remark that this
story was taken down just as delivered
without any attempt at grammatical cor-
rections. Of course it is not intended as a
specimen of classical Irish, but rather of the
dialect used in the Middle Island of Arann.
Accordingly the peculiar forms ending in b,
of the third person plural of the preposi-
tional pronouns are used throughout, forms
referred to in my letter to the *Gaelic
Journal*, Vol. II, p. 222. However local
peculiarities must be carefully distinguished
from press errors. Both are included in
the following vocabulary :—

COLUMN I.

- Line 2. For tonn maré aor tear tonn maré aon',
literally, "a good wave of age," meaning that
he was pretty far advanced in years. Ex-
pression peculiar to the west coast.
- " 5. n-íar, the pronunciation of the "thick slender
n," requires for its expression the prefixing of
n before nouns beginning with vowels in
situations similar to this, although according
to the grammars the n of aen or aon is not
repeated.
- " 6. Óo éat pé, &c. "He spent a long time in this
way." beaé is not used in this sense in
Munster.
- " 7. i n-méaéet an lae, during the day.
- " 8. a gabaó, local abbreviation for gabaól.
- " 10. ímeaéet, local form for éigin, a certain, a par-
ticular (day).
- " 12. é'péir, abbr. for ear éir, after.
- " 12. for a mapbaó read a mapbaó.
- " 13. eapaoó ruar, winding up.
- " 14. a vóupá, a line of any kind, particularly a
fishing line.
- " 15. éonnaic, spoken form of éonnaic, saw.
- " 15. poré, bank, wharf, shore.

COLUMN 2.

- Line 1. óo bárr an lae read óo bárr, &c., as a day's
return ; bárr, crop, produce.
- " 4. an é-aen n-íar. In Connaught aen is used in
the abstract, aen in the concrete. For n-íar
see above, col. I, l. 5.
- " 6. éa'pó, abbr. of ée an puo, by metathesis
épuo. Car is more used in Munster.
- " 7. ó'a penéame, literally, "to its trying," i.e., try-
ing it. See Joyce's Grammar, p. 116. The
v of ó'a is aspirated for euphonic reasons.
- " 13. aip bhuaoé. Aip in the west only aspirates in
certain cases, i.e., when the dative governs a
genitive after it. See above aip bhuaoé na
h-aíone.

- Line 15. *oo bann, &c., ap.* The fisherman took out. The form in books is *oo bean*.
- " 16. *ruar, sic*, tautological.
- " 18. *tabair a bairle é, take it home.* Remark the two meanings of *tabair* in this sentence.
- " 19. *ná e, much used instead of óir, for.*
- " 21. *éucub, to them, i.e., to himself and his wife.*
- " 24. *íteao ní, third pers. sing. imperative for iteo ní, let her eat.* Form frequently used all over Connaught.
- " 25. *oipeisúir; book form, oipeisúir, a sister.*
- " 25. *i buill níb, along with you.*
- " 29. For *ba é uinne, &c.,* read *ba uinne bean-nuigé, &c.—é.*
- " 30. For *amúipe* read *amúir.*
- " 32. For *éumne* read *éuming.*

COLUMN 3.

- Line 1. *bagaime, to charge, warn.*
- " 3. *poimnt, form used for poimn.*
- " 5. *ón n-oiré, See remarks above on initial n.*
- " 11. *an beiní nac, the two sons.*
- " " *na malpaigib, malpaé, a growing boy, from 5 to 15.*
- " 12. *as boinnéad, swelling out, increasing, growing strong.*
- " 13. For *go iongantap* read *go parb iongantap.*
- " 18. For *éap leamb* read *éap an leamb.*
- " 19, 20. Supply hyphen to *élaod-faouir.*
- " 21. *óioibea, generally written óioib.*
- " 26. *áobap* *po* may be read without *po.*
- " 27. *améacóal, form used for aménuéad, to recognise.*
- " 28. *oipeisúir, pron. oipeisúir. Another genitive form is oipeisúiréara, pron. oipeisúir.*
- " 28, 29. *feanbain as rúabail, an old woman travelling, may read fean-bean rúabail, an old travelling-woman.*
- " 31. *óin for ói.*
- " 33. *faipúóad* used for *faipúóad, will inquire.*
- " 39. *oéapúir for oéapúiréap. The book form is oéapúir, of the fut. pass., it will be said.*
- " 44. *h-ú, better ú.*

COLUMN 4.

- Line 7. For *h-ú* read *ú.*
- " 8. *oo óneacéap, local pronunciation of oéapúiréap, brother. The word is nowhere pronounced as it is spelled.*
- " 11. *m-beineac, adv. were it not.*
- " 13. For *iméocúad* read *iméocúo, I shall go away.*
- " 16. *leir an m-bealaig, localism for leir an m-bealaé.*
- " 27. For *bairle* read *bairle.*
- " 28. *as* is understood before *págáil.*
- " 35. *cáine for cé h-as, whence.*
- " 39. *as éóipúicéac amúipe, seeking employment.*
- " 42. For *pápa* read *pápa. This whole sentence from béapúiréap mipe to ap bíé é should be included in inverted commas as being spoken by Seágan.*

COLUMN 5.

- Line 3. For *élaod* read *élaod.*
- " 10. *poimnéac—le, heri, mind, care for.*
- " 12. *Dile period.*
- " 14. *oéapann, supply comma.*
- " 18. *cúipátra, nice, well-kept.*
- " " For *ann h-puil* read *ann, 'na h-puil.*
- " 20, 21. For *íteao n-uaball* read *íteao na n-uaball.*

- Line 21. *oo gnáéuig, in dictionaries gnóúuig.*
- " 33. For *poimnt* read *le poimnt.*
- " " *pé ap buó puo for cé p buó puo, the same as 50 b'é puo ap bíé.*
- " 35. *lép naclóiré or lép anéloré, this word being m. and f. in Connaught, in the middle of the wall.*
- " 36. *i n-a bápp (among the stones) in its top.*
- " 37. *ap óul* used for *ap óul.*
- " 38. *go m-bamead* used for *go m-beanpáó.*
- " 39. For *an oapa úball* read *an oapa h-úball.*
- " 42. *Shoppo, an exclamation, a "soft" curse.*
- " 43. For *úball* read *h-úball.*
- " 44. *éuic, o'té p, &c. Although éabap is masculine, the narrator applied feminine pronouns to the goat. This, though strictly speaking ungrammatical, is generally done.*

COLUMN 6.

- Line 1. *oo éráó, &c., a "soft" curse.*
- " 7. For *nicomhápé* read *ní cópa.*
- " 14. *o'ápe ré for o'ápe ré.*
- " 15. *g-coláinn localism for g-colann.*
- " " *cloróim and cláime, the usual spoken forms for cloróeam, a sword.*
- " 17. *bneúac, bnapac, used by the narrator for bneúac bnapac, probably to give additional force, the verb ír being understood.*
- " 21. For *páitib* read *páéad.*
- " 25. *Dele (!) after oim.*
- " 26. Insert (!) after *po.*
- " 32. For *polup* read *polup.*
- " 33. *amíocáó* used for *áinníocáib, red cinders, same as áitinnigib, sparks, red coals.*
- " 38. For *cop a baint ap* read *na cop a baint uaró.*
- " 39. For *oéipg* read *oéipg.*
- " 41. For *pé* read *pí. For Sheágan* read *a Sheágan.*
- " 45. *g-céuóib* used for *g-céuo.*

COLUMN 7.

- Line 1. Insert colon after *apir.*
- " 3. For *glúinead* read *nglúinead.*

NOTE.—It is of importance that local peculiarities should be noted correctly, especially in remote localities where the language has been preserved in great purity. There is, however, no locality in which corruptions have not crept in.

CLANN Chonóabap.

AIR AN M-BÁS.

A Sermon spoken literally as below very recently.

Soirgeul an xv. Domhnaig oéir Cíngcúiré ann ío:—"San am ían, etc."

Míle ré mó fáda a ói. ó iugne me an iorirgeul ío oo mínuigad oo ieiú a céille rriopadóilca, éugap teagapz oib aii báir rriopadóilca an anna, agus aii an b-peacáó a éuieann ían puóc-ían é: anou ír mían liom beagán focal a iáo aii an m-bás náóúirca a tá i n-oán oúinn go léir.

Tá ré ceapúigé oo gac n-aon oé'n éime oaoona báir oo fágaíl aon uaiú amám, agus tapéir an báir tagann an bpeíteamnap. Míle

eaġlaċ fan vo taħasjit ċum aji n-ninn-
tinn go pollelji meapamaoro go b-
fuilmio i lātari uune a tā aḡ paḡail bāir.
Tā an paḡasjit taji eir a beit i n-a fočari, tā
ré taji eir a faoipiroin vo eirteacé aḡur an
ola beannuḡé a čupi aji, aḡur atá an
veoiparveac bočt aḡ panačt leir an órouḡač
čum imteacé ar an paḡaḡal jo. Feuč aji
rinte ríari go tpiéit laḡ, aḡur vuas an bāir
aji. Tā a bpiḡ a' a lút aḡ imteacé ar,
tā ré aḡ cailleamum a meampiac a' a
močtuḡte, aḡur aḡ tioniḡnuḡač aḡ ppeam-
piasḡe ; tā anáiḡ ḡaiḡuuo aḡur a uét aḡ
eipḡe aḡur aḡ cuitim leir an ualač atá aji
a čiporo. Tā ḡḡaíl aḡ teacé aji a fúnilb
aḡur an polur aḡ imteacé arta, aḡur a
mala plúč le puari-allur. Ta puacé aḡ
teacé 'na pačacaiḡ aḡur a čuro péiteac aḡ
cipačó. Ta ḡpiotál an bāir aḡ teacé 'na
rḡóḡnac, aḡur le h-oiḡač pača vočpiac
imtiḡeann an t-anam ar. Seo pačapiac a
či. črómo go mimic, aḡur beiró ré mai čár
aḡuinn réin to luac.

Θεομακάριοι ανόηι αν τ-αναν το lean-
nium ari mteacat to ap an 5-colann. Ταρι
έρι ούητε το ari an ο-ταοβ έαλλ οέν
m-bάρι παζανν πέ έ πέιν ann ούήτε οαι-
νεαδ, αιτ, ζαν πορ αιγε αά b-φυλ πέ οά
επιποηζαδ. Αηυζεανν πέ 'να έιμείοιλλ
ζλόρηα neaméoiotionnta μαρι φυαμ na
φαηγε, αζυρ ζυεά ι 5-cοpamilacé le pib-
laróib ζαοίτε. Είρεανν πέ (ο'πέηι μαρι α
mεapamaοιρ παν παοζαλ πο) 5ο b-φυλ πέ
'na fεapam ari bpuac φαλλε, cοp φαηγε
pπαοcίμαηε τεηinne, αζυρ ι pin ζαν cοan ζαν
calaó, ζαν πορε ζαν τηάιζ. Είρεανν πέ
αζ pin ari παν οαζεαζάν pin anamnaca
οαοιναc to mtiζ ποιηα ap an παοζαλ πο,
αζυρ ιαο οά λυαpζαd anonn 'r anall ι
n-ζυapróib τεηinne. Ορ α έανν anáηpoc tá
πολλήρεαc ζλόηηε αζυρ ιοpα Cηpóρc αζ
τεαcτ ari έαcαοηι pολap cυμ bηeτ-
eamínap to έαβαητε ari. Ορ α έοíμαηι
amaé ατά leabaη ann α b-φυλ pζupóba-
pior 5ο πολλήρη α pεacáwoc uile ζαν μεap-
baλ ná οεapímao. Tá na oηioé-ppíopapto

taob leir a5 iapnao an éur a éur na éinne a5ur na ppioparo maite a5 plé ar a fon. Mior luaité ná ir peiopi é o'nnirint tá an bpieteaninar tabaite, a5ur o'péir map atá peacarúe a paogail glanta amaé le h-aéipe a5ur le leópíníom nó map a éus fé leir go o-ti an paogail eile iao gan a beir maitee óo ionnta, beirtear puar é éum ápaip na n-aingeall, nó pgiobtar ppor é go o-ti ipuonn na n-eanian éum a b-rianta oo fulaing ar peao na p'apui-úeáetea.

O a báip! O a bpieteaninar! óé éur naé 5-cumínigmit oppaib mior mionca? Cao fá a óp. a b-puilmio a5 puie i n-oia5 ár 5-cinn apteac i m-beul an leogain a5ur i 5-clab na péirte? Iapnamaoir ar Oia na tpiócaipe ppiápa éabairt o'inn go 5-cumín-neogamaoir le taipbe ar an m-bár a5ur ar an t-pioppunúeáet, éum go m-beomír ullam, 'nnapi a éioepar an élaodae oppam, uul i láeari íopa Cpiorte ár n-Oia a5ur ár m-bpietean. Cumimír pinn féim fé éomipe na Maigheana Muipe, iapnamaoir mipe pinn a tpioppunúeáet i m-bealae ár leapa 'ran paogail go; pinn a éopam ar éealgarb an namao gaé tpiáé, a5ur go móp mór le linn ár m-báip, a5ur fé éeapmann máeari mte Dé beomío gan baogail a5 uul go bpieteaninar, a5ur le cumínam Dé ní éeuparó ár Slánigétoir pinn oo úopaó.

aoaac beárna na 5aoite,

(The Fair of Windgap):

A Comic Ballad, by Tomás O Mórán.

Úeápa na 5aoite, Windgap, is a townland adjoining Four-mile-water, mentioned in No. 25 of the Journal. The fair was held, I believe, towards the end of August, and was attended more for fun than for buying and selling. Among those who came to the fair, on a day more than half a century ago, was Tomás O Mórán, or Tomás a' Bóópán,—this latter name he got from his skill in playing on the tambourine—a boópán is a dried sheep-skin

stretched on a hoop. When the fair was over, Tomás strolled to the house of Father Larkin, the P.P. of Four-mile-water, and the priest's housekeeper having asked him: "What news from the fair?" he got pen, ink, and paper, and retiring to the stable-loft, or to some other out-house, he composed the ballad named above—a ballad very popular throughout the county of Waterford, especially in the localities where its author was known.

I have not been able to learn of what part of Ireland the poet was a native. He was a hedge schoolmaster for some time—persons are still living who attended his school in Cnoc-a' Uirín, a townland about three miles from Four-mile-water, and in the same parish, I believe.

Having given up the teaching profession, during his life afterwards he lived as a strolling minstrel, playing on the bóópán, and singing to its accompaniment. Tomás an éeo was another *soubriquet* of his—a name he got on account of his playing the part of ventriloquist in a slight way. Putting his mouth down into a hat, he used to say: A éomáipín an éeo ir ppiúte (pouffe) an oume éu. To this remark he replied in a squeaking voice: Ir beas an t-iongnao éam, ir paó ó puam a puao mé. The only other composition of Tomás a' Bóópán, that I have heard, is a description in three or four stanzas of a vicious horse owned by a farmer named Ducey, who lived in Deerpark, not far from Windgap.

Tomás gave the manuscript of this ballad to the priest who attended him in his last illness; and the manuscript came into my hands. The penmanship was that of a person not much practised in writing Irish. The metrical translation is by M. Cavanagh, formerly of Cappoquin, in the county of Waterford, now in America, a gentleman who has made graphic and spirited versions of many of our songs and ballads. The stanza marked VII^a is not in the English version. Stanzas X and XI are not in O'Daly's Irish Miscellany, though it was I gave him the piece. I think there is a stanza omitted in this copy, too, but I have not my manuscript at hand: if I recollect aright, the copy I wrote for the *Irishman*

newspaper, some years since, contains all the stanzas of the ballad. As the ballad is chiefly intended for learners, a literal translation is given in which will be found the translation of the words not in the vocabulary.

ÀONAC BEÀRNA NA SAOITE.

I.

Bì diversion àepheac ari an àonac
Móir-éuro àéiri a' aoibhri;
Ceólta neuta, rpoirt, a' rgléip-puile,
Féoil u'a gheup éum bíó ann;
Bì whiskey a' ale ann, fíon Geneva
Bhannsa cpaorag bhíogmair
Plúri na veipe, arián rirpeiri
A' cáipe ari scales u'a víol ann.

II.

Bì riuicéirí, ríolta, 'sur riuicéirí,
Mhl na s-cíor a' àoragáó ann;
Móir-éuro ríona, féoil ríciníde,
'Sbuó ríogáil blar-caoín an gravy.
Uo bí féoil coileg (s) ann, bí mó mliu,
Bí ann féoil uioirí 'sur naoragáige,
Bì palan a' leek ari annaite laoið
A' canna u'a víol ari péal ve.

III.

Bì rug ann a' taper, kersey a' fear-not,
Bep ann ve'n céuro aóbar véanta;
Bì Russia-duck, jaen, ann, cassimer neuta
Spanish a' gne ceap ríosa:
Bì bán, veapig, uame, goim éum buanar,
Dub ann uo'n uaple ir aoiríoe,
An t-oirange ag gluaríeact le h-eagla a
builte,
Aét ceannuig na rluagte an buríoe ann.

IV.

Bì olann u'a víol ann, ola, a' cárouge,
Bì bunac a' lion ann, móir-éuro;
Hacaré bpeaga, mine, clúim coiníróe
Toza rrocároe a' bhíoga
Bì tobac, a' ríoparíoe, a' ann-éuro ríuip
ann
bonnetróe, screens, a' jobuíoe
Bì veipir a' bhúigeanata a n-veipe na
rjúibe
Ue uéaragáó na m-bhaon ua n-ól ann.

V.

Bì rgeana a' ríopcan, ríaríuioe, meanaríge,
Coicéim, panana, a' camtíníoe;
Bì cában a' uáeo ann, lán ve luét ríam-
oingíoe,
Bì uacbar anaríoe 'a víol ann,
Bì bpeíoiníge cluímair, planncéroíge,
euléma,
Plannaité, bpar, a' bparéliní,
Bì mpar bpeaga connaríoe ann, canaríoe, a' r
lomíróe,
Meapíaca an ime a' r ríginíoe:

VI.

Bì ba, capail, laoið ann, gábari muca a' r
caoigí
Ari arail uo bí an tam-éilíom
Ari uó banne gíuioe bí ríeact n-gíuioe
buíoe
Bì ba ríaraga cuibíorac uaoi ann
Ari épánta a' r ríuioe bí céiríoe ríuít epi
Agur ann-éuro víob go léiri ann;
Aét ari na banbaríoe ní ríab aét nemíuio
Níoi b'píu uíoe a n-víol ari aon éoi.

(To be continued in our next Number).

[TRANSLATION.]

THE FAIR OF WINDGAP.

I.

At the fair there was fine diversion,
Much of fun and jollity;
Delightful music, sport and revelry,
Meat getting ready for food there.
There were whiskey, ale, and Geneva wine,
And strong blood-red brandy;
The flour of wheat, gingerbread,
And cheese on the scales for sale there.

II.

There were sugars, seeds, and raisins;
Honey from combs was flowing there:
A world of wine, the flesh of chickens,
With gravy mild, well-tasted:
Flesh of the heath-cock there was sweet,
With flesh of stare and snipe too;
The broth of calf, with leek and salt
Flavoured, and a pail full sold for sixpence.

III.

There were rug and taper, kersey and fear-
not;
A vest made of the best materials,

Russia-duck, jaen, beautiful cassimeres ;
 And Spanish cloth of silken texture :
 White, red, green, blue, for good wear,
 And black for the highest nobility.
 The orange decamped in dread of a beating,
 But whole hosts purchased the yellow
 there.

IV.

Wool was for sale there, oil, and cards,
 Of tow and flax a plenty ;
 Hats fine and smooth of rabbit fur ;
 The choicest shoes and stockings.
 Tobacco pipes, a great deal of snuff,
 Bonnets, screens, and robes.
 Quarrelling and fighting closed the scene
 The effects of drops of drink there.

V.

There were knives and forks, razors, awls,
 Pots, pans, and canteens :
 Forty-one tents, with many standings ;
 Of linen cloth a great deal.
 Warm friezes, blankets, quilts,
 Flannels, cloaks and sheets ;
 Fine wooden dishes and churn-dashes,
 Butter churns and piggins.

VI.

There were cows, horses, calves, goats, pigs,
 sheep,
 Asses were in great demand there.
 For a good milch cow seven yellow
 guineas ;
 Dry cows were middling dear there.
 Fourpound three for a sow and young pigs,
 And their numbers there were enormous ;
 But for the sucking-pigs there was just
 nothing,
 They were not worth selling at all there.

THE FAIR OF WINDGAP.

M. CAVANAGH.

(From the Irish of Thomas Moran.)

I.

At "Windgap Fair," I witnessed there
 All sorts of fun and pleasure :
 We'd music sweet to shake our feet,
 And sport beyond all measure.
Spilteen, pig's head and gingerbread—
 For hungry folk to eat there :

With brandy fine, strong ale and wine,
 And whiskey (*sure*) to treat there.

II.

Nice "sugarstick" for boys to lick,
 And tempting combs of honey ;
 With raisins sweet, and chicken-meat—
 To coax the youngster's money.
 All kinds of game, fowls, wild and tame,
 Fed pampered folk and sinful ;
 While seasoned broth poor people bought—
 For sixpence they'd a skinful.

III.

There gay "*sporteens*" might chose "rat-
 teens,"
 And vests to please their fancy ;
 With "Russia-duck" to suit a "buck,"
 And silks to deck "Miss Nancy ;"
 "Old Erin's green" on crowds were seen,
 Red, white, black, blue and yellow ;
 But "*Orange*" fled—for fear his head
 We'd break—the hateful fellow !

IV.

Wool, tow, and flax, with cards in packs,
 Fine lots of "Irish beavers ;"
 And brogues *galore*, decked with five-score
 Of "crabbit-heads" or "pavers !"
 Those "up to snuff" may find enough
 To suit the proudest nose there ;
 Or smoke and drink until they wink,
 Then end their spree in blows there.

V.

On hardware stalls were razors, awls,
 Knives, forks, tin-cans and kettles :
 With pans and pots in sorted lots,
 And various kinds of metals.
 There tents, two score, were quilted o'er
 With blankets, sheets, and friezes ;
 While dairy-ware in piles were there,—
 The kind, good housewife prizes.

VI.

There horses, kine, goats, sheep and swine,
 With asses—"jacks !" and "jennies !"—
 You'd see (and hear). Milch cows were dear
 (They brought ten yellow guineas).
 Sows were on hand in great demand,
 Dry-cows brought prices high there ;
 But "*bouniceens*" scarce fetched "thirteens!"
 Them no one cared to buy there.

VOCABULARY.

dépeac, adj., comp. -píge, pl. -peacá; joyful, merry.
 aéir, s. m. g. aéir, no. plur. the air, the sky, mirth.
 doibneap, s. m. g. -nir, pl. id., pleasure.
 neuta, ind. a. nice. Not in dict. *niúta* is the Munster pronunciation.
 Sgléir-puile. This cpd. noun would appear to signify revelry in this place *Sgléir*, ostentation (Concys) O'Reilly. In *eacra* *gilla an amair*, the sea-fight is called *Sgléir*; and a fight is the meaning of the term in Waterford.
 sulc, s. m. g. puile, mirth, delight. *taos saorúlae* has *rgléir-puile*, as in text: *ir [bur?]* *ppórac* *bup* *rgléir-puile*. This is addressed to ladies whom he is encouraging to enter convents, and whose amusements were not revelry: "sportive will be your play."
 cnapas = cno-*deap*, blood-red.
 diap, s. f. g. *deir*, pl. *diapa*, an ear of corn.
 deup, " " " *deup*, " "
 snuca, s. m. g. id. no. plural, sugar.
 snucep, " " " pl. -*cuige*. In Munster.
 ripin, s. m. g. id. pl. = *nóe*, raisins.
 sógint = *róghint*, adj. comp. and pl. -*hla*, pleasant.
 blap-*caoin* (blap, taste, and *caoin*, mild), cpd. adj., mild-tasted.
 dporo, s. f. g. -*oe*, pl. -*veanna*, a starling.
 naoragá, s. f. g. -*aiqe*—pl. id., a snipe. This is the Munster form. Concys has *g-aiqe*, pl. -*aiqe*; he calls *naoragá* a. s. m.
 anbhuit, s. m. g. id. broth; in Munster, *annairce*, g. id. *tiame*, ind. adj., greenish, green.
 doirve, in Munster for *dirope*, comp. and sup. of *ávo*, high.
 ollam, s. f. g. *olla*; in Munster, g. *ollainne*, wool.
 bunac, s. m. g. -*ais*, tow.
 snip, contraction of *pnipin*, g. id. snuff.
 bonnecire for *bonnério*, plur. of *bonneuo*, a bonnet.
 róba, s. m. g. id. pl. -*aroe*, robes.
 veipin, s. f. g. -*ppeac*, pl. *ppeaca*, difference, quarrel; haste.
 bupginn, s. f. g. -*gne*, pl. *bupgineacá* (Munster *bupginnaca*); a strife; a fight.
 Sgriob, s. f. g. -*pibe*, *rgrioba*, a scratch, a scrape; more usually written *rgriob*. In hurling, the *rgriob* was the space between the defenders of the *cúl báire* 'r; so called probably because the ball had to be, as it were, scraped along the ground—hence, *ceann rgriobe*, the end of the *rgriob*, the goal. The struggle on this middle space was also called *rgriob*; hence *veipe na rgriobe*, the last of any affair.
 Sgriob, also a layer of earth from one end of a field to the other turned over by the plough.
 deargad; *oe deargad*, *oe deargab*, a cpd. preposition, on account of: probably from *deargad*, lecs, dregs.
 Sgian, s. f. g. *rgine* pl. *rgiana*, a knife.
 Rárp, s. m. g. -*uir*, pl. id., razor.
 Meanao, s. m. g. -*aró*, pl. -*aroe*, an awl. In Waterford the noun is *meanae* and the pl. -*aroe*, not *meanaigce*.
 Copcán, s. m. g. -*án*, pl. id., a pot.
 Cabán, s. m. g. -*án*, pl. id., a tent.
 taéao = *oá péro*, forty. Said in Munster only, I think.
 taéabár, s. m. g. -*áir*, an astonishment. Colloquially, a great deal.
 anairc, s. f. g. -*ec*, linen of narrow breadth.
 'a = *o'á* or *aga*.
 bpeóin, g. id. pl. -*nóe*, frieze.
 Cluémair, adj. comp. -*aire*, pl. -*ara*; pronounced in Munster as if written *cluémair*, *cluémair*.
 plaimneac, s. m. g. -*céro* pl. -*céiróe*, a blanket.

cuile, s. f. g. -*te*, pl. -*teana*, a quilt.
 bpat, s. m. g. *bpat*, pl. id. a covering of any kind, a cloak.
 bpatlin, s. f. g. -*ne*, pl. -*ni*, a sheet; pronounced *baplin* in Waterford.
 miap, s. f. g. *méipe*, pl. *miapa*, a dish.
 Connao, s. m. g. -*aró*, wood.
 Canna, s. m. g. id. pl. -*aroe*, a can.
 Loinro, s. f. g. -*oe* pl. -*oi*, a churn-dash. In Munster it is *loimre* in the nom. gen. and pl.
 meaoap } s. f. g. *meoape* pl. { *meoapa*, } a churn.
 meaoap } { *meoapaca*, }
 im, s. m. g. *ime*, butter. In Waterford the *i* is like *i* long in English, in the rest of Munster like *ee*; in Connaught like *i* short. The *i* in *ime* is short everywhere.
 pigín, s. m. g. id. pl. -*nóe*, a piggin.
 Seap, adj. comp. *reipe*, pl. *reapga*, dry, barren. *ba reapga*, dry cows.
 éilion, s. m. g. *éilion*, demand. The term is not in dict. with this meaning. *ir reapin* *reen-riaca* 'ná *reim-éilion*. *riaca*, debts due to; *éilion*, a debt due of.
 Spóite, ind. adj. brave, noble; applied to a horse or to a man; not to a cow, &c., as here.
 Cuidiopa, adj. comp. -*aiqe*, passable, *midling*.
 Cpán, s. f. g. *cpánac*, pl. *cpánaca* and *cpánca*, a sow.
 Banb, s. m. g. *bamb* pl. id. and *banbaroe*, pronounced *bannaroe*, a sucking-pig; when a little older it is called *plúpe*, pl. *plúrope*.
 neim-níó, s. m. g. id. and -*neite*, nought, nothing.
 Cop, s. m. g. *cup*, pl. id. twist, manner; *air aon cop*, in any wise, at all.

VERBS OF MONOSYLLABIC ROOTS IN THE CONDITIONAL MOOD AND THIRD PERSON SINGULAR.

BY THE EDITOR.

Our friends in America are earnestly discussing what is the correct pronunciation of the verbs above named, such as *buaileacá*, *o'ólacá*, *óinpacá*, would strike, would drink, would shut. On the one side, the Editor of the *Gael*, and those who think with him, would pronounce these as if written *buaileacá*, *o'ólacá*, *óinpacá*: just like verbs in the same mood and number and person of more syllables than one in the roots. Mr. O'Donnell and Mr. Ward, &c., on the other hand, would pronounce such verbs as they are written—*buaileacá*, *o'ólacá*, *óinpacá*. Mr. Logan and Mr. O'Donnell mentioned my name incidentally during the discussion, and this appeared to the Council of the Gaelic Union to afford us an opportunity of discussing the question, and stating our opinions upon it, without in the least degree dictating or dogmatizing. The meeting at which the question was discussed was fairly representative of the different provinces of Ireland. Mr. O'Farrelly is a native of Meath; the secretary, Mr. O'Mulrenin, of Roscommon; Mr. Walsh, of Mayo; Mr. Morris, of Galway; Mr. O'Brien, of South-west Munster; and I, of East Munster. All are Irish speakers since infancy, and nearly all first-class Irish speakers, as well as Irish scholars. None of us have ever heard the words pronounced *buaileacá*, &c., except Mr. Walsh, who heard them in some parts of his native county, but the people there all use the other forms as well. In Waterford three verbs are pronounced as Mr. Logan would pronounce them: as *maibacá* *pé me*, he would kill me; *geobá* *pé bó go o-ri an eapbail oim*, he would win a cow to the tail from me (from the verb *gab*); and *geobá* *pé pu amaé oá g-cuipacá* *oime* in a *clúaire*, he would find out a thing if one had put it into his ear.

Mr. Ward's remark, that a great deal depends upon the ear that hears, is well worth taking notice of. The celebrated Archbishop Usher went to Fore, in Westmeath, and heard the people there pronounce the name of the place *baisle Leabair*, "the town of the books." Archdall, Lannigan, and all writers followed this pronunciation until Dr. O'Donovan visited the place two centuries afterwards. For his ear the place was *baisle fobair*, "the town of Fore." The Rev. James Graves was at Afiane, near Cappoquin, County Waterford, where the Fitzgeralds and Butlers fought a fierce battle. The people showed him where the battle was fought, and they called it *boíap na b-poopa*. He wrote to Dr. Joyce for an explanation, and Dr. Joyce enclosed the note to me to Dungarvan, where I was then sojourning. I took the note immediately to Mr. William Williams, and we both were at fault. A man in the office of Mr. Williams remarked, "perhaps he meant *boíap an mbeáipe*, 'the road of the battle.'" Now, this name is pronounced as clearly as New York is, yet Dr. Graves, an Irish scholar, did not catch it. More singular still is the fact that Mr. O'Donnell had not distinctly caught the Munster pronunciation of the words now being discussed in America. He allowed in one passage of a letter that in Munster the people pronounce these words as Mr. Logan says, and in another place that they appear to pronounce them so. Now to my ear they do not; in the imperative mood, third person singular, the verb *baisil* for instance, is *baisleáó* (ré), let him strike, pronounced in Munster as if written *baisleáé* (ré). The conditional mood, third person singular, is *baisleáó pé*, he would strike, pronounced *baisleáé* (ré). The terminations of these two verbs are identical, and there is no *ó* sound in either of them. Now, Mr. O'Donnell is a ripe Irish scholar; he spoke Irish in the cradle; he has always spoken it; for years he heard as good Irish as there is in Munster, and yet he was not quite certain of the Munster pronunciation of the words in question.

The discussion in America has brought to light a trait of Irish character that we should set before ourselves as a model. Mr. Logan disclaimed having Canon Bourke on his side of the argument, preferring *truth* to the advantage of the learned Canon's authority. Mr. O'Donnell, though, as nearly sure as possible of the Munster pronunciation being in favour of his contention, would not say so for certain. Of course I know the truthfulness of my friend, Mr. O'Donnell, and I am proud to call him my friend. Alas! some whom they have left behind in the old country would not forego an advantage over an opponent for truth's sake.

Mr. Logan found in O'Reilly's Dictionary that the number of verbs taking *ó* in the conditional are far in excess of those making *á*. I have totted up some pages of Keating and of others, and the excess is the other way. The poems in this number of the *Gaelic Journal* tell the same tale. No doubt the Irish language is being di-integrated; on my own side of a range of mountains in Waterford, *éá pinn*, &c., is the rule, whereas at the other side, about *bócap an mbeáipe tamaíom*, &c., are always heard. I would appeal, then, to Mr. Logan to help in keeping the old forms in the mouths of the people. In the case of *ó* and such like they are easier. It may as well be stated here that *third* sing. of the habitual tense active is pronounced *exactly* like the same person of the imperative and conditional. Thus in *uáin*, shut.

uáinó pé, let him shut, is pronounced *uáináé* pé.
uáináó pé, he used to shut, " *uáináé* pé.
uáináó pé, he would shut, " *uáináé* pé.

THE SHORT CATECHISM (IRISH); THE IRISH IMITATION; THE ROMAN LETTER.

Early this year there was printed for the Kaffirs a penny catechism, translated from the English into their dialect. The work was published by one of our monastic confraternities, and the translation was made by a native of England who had joined the order a few years since. Suppose this Catechism had been printed in Dublin, would any person here, who had learned from books a little of the Kaffir dialect, of which he could not speak a sentence, undertake to amend and alter this little work as the spirit moved him? Such a thing would be impossible; but what would be impossible in respect of the African dialect, was done without compunction in this land of ours. An Irish scholar who preaches in Irish on every Sunday of his life, translated the Short Catechism into Irish, and, for its size, a more difficult book to translate there is not in the English language. I devoted nearly every day of three weeks' holidays to examining the manuscript of the translation—every letter of it. The proof of the little work was sent to Mr. Thomas Flannery to London, who examined it with equal care; and it is well known that no man alive is more competent for such a task than he. There were eight proofs of the work corrected by members of the Gaelic Union before they resigned it as ready to be published. And then Father Yorke, as censor, handed the "little affair" over to three or four others, none of whom could buy fourpence halfpenny worth of any commodity from an Irish speaker. These censors, during two months, turned over the Irish and Gaelic dictionaries and the catechisms in the Royal Irish Academy, looking out for some things that might embolden them to change a few words in the little book—not because these words were faulty in respect of faith, or morals, or devotion, but for other reasons.

Father Conway has no leisure time. He gave up his sleep to translate the Short Catechism for the poorest and most illiterate of our people. In committing the trans-

lation to the Council of the Gaelic Union, he wrote: "Having intended the little affair solely for the use of unlettered people, I object to any words or phrases being introduced into it which are neither used by nor intelligible to these people."

But the censors introduced even into the title of the "little affair," in the first line of the title-page, a word that neither the translator nor any of his people had ever heard—they erased the word *ḡeárru*, and for it they substituted the word *ḡeómaru*. The two words are synonymous, but the former word is understood by all who speak Irish, whereas the latter word has not been written half-a-dozen times for the last century and a-half; nor is it spoken except in one remote locality in Ireland. And why make this change? The *virtual* censor gives us the reasons in letters published in the *Nation* newspaper over the *nom de plume* of "A Follower of Thomas Davis." The first reason he gives is that "Many words to be found in standard authorities . . . are seldom if ever to be met with among the people." . . . "English standard writers do not confine their vocabulary to words picked up among the people." A penny catechism intended solely for the most unlettered of our people must be turned to a work on style, and this innovation is made, be it remembered, under the auspices of the censor.

The next reason is that *ḡeárru* is a very "inelegant word" (*sic*). But is the word a low or unsuitable one? It was employed by Father Donlevy in the Preface to the Paris edition of his Catechism, as will be seen a little lower; and it was employed by Dr. Gallagher in the *first* line of *his first* sermon.

Now, since the days of Keating we had no better writers of Irish than Dr. Gallagher and Father Donlevy. The latter writer used the word to denote an abridgment in a book; and the term was used by Dr. Gallagher to describe a prayer—and what prayer? The second part of the "Angelical Salutation." And were a better word to be found in Irish to qualify that prayer, Dr. Gallagher would have used it; and were his "lips touched with fire," he could not have found a better word. And

this is the word that the "Follower of Thomas Davis" erased, and of which he wrote in Extracts No. 1 and No. 2 below.

Extract No. 1, from a letter by a Follower of Thomas Davis, in the *Nation* of 31st July, 1886:—

I remarked in my first letter that "*ḡeómaru*" was a most classical word, much preferable to *ḡeárru*, "short," which is a very suitable word to apply to a *hurdy*, but very inelegant if used to denote an abridgment in a book. Dr. Donlevy did not use it after the adjective, where Mr. Fleming would place it, but he put it *before* the adjective (see Mr. Fleming's quotations); but when he wished a word carrying the meaning of abridged, he took care to give *ḡeómaru* a position quite different to that which he had assigned to *ḡeárru*.

Extract No. 2, from a letter by the Follower of Thomas Davis, in the *Nation* of 28th August, 1886:—

But Mr. Fleming would not have *ḡeómaru*, good or bad. He would have *ḡeárru*, though Dr. Donlevy on this point also is as opposed to him as the poles to one another.

Extract No. 3, from the Preface to the Paris edition of Father Donlevy's Catechism:—

ḡeárru, do réir coisneáda, tóir an teagairt Chriostúige ro, ar an ḡeómar ariare, cuoiteáir an an tpeac an cleacáir amán ḡeárru-teagairt beaga ro cumad ádur do ceapad me h-aḡarú tionspáncóiréad, ádur ḡo móir-áir me h-aḡarú leabáir an an ḡ-clairín no fáin cuairín rín.

[TRANSLATION.]

The bulk of this Catechism will, probably, at first view affright such as are used only to little *abridgments*, merely calculated for beginners, and chiefly for children at their horn-book or thereabouts.

Extract No. 4, from same Preface:—

ádur ḡo b-puile ḡníoma cumá caonúiréada, ádur uirúiréada ḡeómaru ríor ádur ruar 'na meáir noé ir inóiréada an amuirín beagáir.

[TRANSLATION.]

And it is interspersed with *short* forms of acts of devotion, and prayers to be used on different occasions.

This a sad state of things in holy Ireland! The Follower of Thomas Davis had in his hands and under his eyes Extracts No. 3 and No. 4, when he penned Extracts No. 1 and No. 2. And yet he reckoned so confidently on the ignorance of the readers of a high-class literary paper, that he was not afraid to say in black and white that Father Donlevy had stated the very reverse of what he had said in respect of *ḡeárru*. It is hardly worth while to go any farther, and to point out that the Follower had equally

misrepresented what Father Donlevy had said in Extract No. 4. In this extract the reader sees that Father Donlevy translated *ḁéomaipe* (the plural of *ḁéomai*) "short;" and that the "Follower" says he employed it to convey the meaning of abridged.

The readers will observe that the "Follower" twice calls *teagaisga*, "instructions," *an adjective*. This is certainly the first instance on record of an honorary secretary, who is also a critic, and a censor, unable to distinguish the parts of speech.

Some scholars think the "Follower" not worth the trouble of holding him up; another says: "you pulverized poor — but it was easy for you;" and another, "it is poor work for the *Gaelic Journal*." Now what will these scholars say when I assure them that I believe three out of every four readers of the *Nation* believed his lucubrations unanswerable, though in all he wrote in ten columns or so of that paper, he did not make so many *bona fide* faces—*ḁḡarḡ prḡil*—is not expected to say what is true; and what is smart and insulting is sure to carry those readers who do not understand the question at issue.

Let me cite a couple more instances to show the extent of the knowledge of the Irish language possessed by those to whom Father Yorke committed Father Conway's little work? One of those scholars in my hearing, and in the hearing of Father Conway, said that the original manuscript of *Leabair na h-Uróipe* was written on the skin of the "*Uróipe bó*;" and he repeated the words on finding that we did not notice them. And, strange as it may appear, this gentleman has been quoted as an authority on Irish literature by a continental scholar, and by a good Irish scholar in a remote locality in Ireland! Another of these gentlemen—to whom, I am informed, we owe the term *ḁéomaipe* in the title—was asked by a beginner in Irish what was the reason of the letter *n* in *ḁn-ḁrian*, "our bread;" and to this he could make no reply.

The Short Catechism was translated by a member of the Council of the Gaelic Union. It was passed through the press by

other members of the Gaelic Union without the incitements of need, or greed, or praise. The work was done as unselfishly as was the translation of the Kaffir Catechism; and one paper only in Dublin would notice the little affair.

Another member of the Council of the Gaelic Union, the Rev. P. Walshe, C.M., at his own expense, published a second edition of the Irish Imitation of Christ—published it at a price that he knew would never repay him for his outlay. One paper in Dublin noticed the work, though two gentlemen connected with the Dublin Press accepted copies of the work, which they promised to review. Nor does the affair rest here. The Most Rev. Dr. Kirby laid the work before the Holy Father. The following letter tells the rest; but it does not tell our friends in Ireland and Britain, and America, that this letter has not been, to this day, noticed in any paper in Dublin except the *Celtic Times*.

Rome, 17th December, 1886.

Rev. dear Sir,

On yesterday I had the honour and happiness of laying your beautiful edition of the Irish translation of the Imitation of Christ at the feet of the Holy Father, which he was pleased to receive most cordially. He carefully looked over it, and enquired how far the Irish language was still in use, and expressed his gratification that it was still spoken by a considerable number of his Irish children, and that a society of learned Irish scholars existed who devoted themselves to the preservation and propagation of this noble monument of our country when it was the recognised domicile of saints and sages.

His Holiness was pleased to authorize me to send you his apostolic benediction, and the same to the gentlemen who co-operate with you in the above noble undertaking.

I remain, with great esteem,

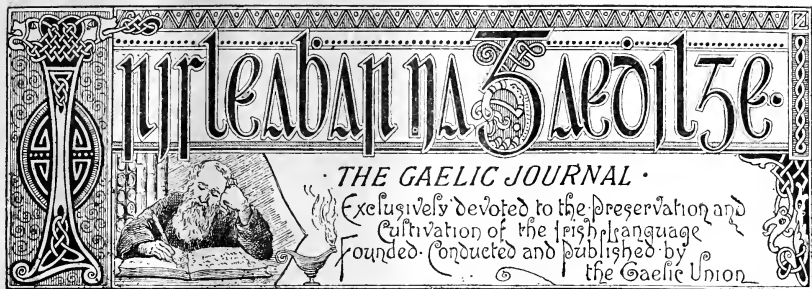
Rev. dear Sir,

Yours very sincerely in Xt.,

✠ T. KIRBY, *Abp. of Ephesus,*
Rector, &c.

Rev. Patrick A. Walshe, C.M.,
St. Vincent's, Cork.

Accordingly, the important fact that Leo XIII. sent his special benediction to members of the Gaelic Union Council has been suppressed by the Dublin press. But this might be expected when the reports of the meetings of the Gaelic Union are suppressed in like manner.—Ed. *G. J.*



No. 27.—VOL. III.]

DUBLIN, 1887.

[PRICE SEVENPENCE.

FIND AND THE PHANTOMS.

Our readers will be thankful for the importunity that prevailed on the author of the paper below to give it for insertion in the *Gaelic Journal*. The paper is really valuable as a literary notice; but it is still more valuable as showing that a notice of an Irish work can be written, and vigorously, without any admixture of bitterness or personality. "Find and the Phantoms" is a short *Laoi* *Flannuigeáda* in the Book of Leinster, published with a translation in the *Revue Celtique* by Mr. Whitley Stokes, who was pronounced many years since, by Mr. Williams of Dungarvan, as perhaps the best Celtic scholar in the world. The language of the little poem is somewhat antiquated: if put into modern Irish, any good speaker of the language would understand every word and every idiom in it; and yet this great Irish scholar fell into several mistakes in his translation of it. Should not this be a lesson to every Irish scholar writing for scholars—not to believe that he alone is infallible, and not to dip his pen in gall when noticing the works of others? and this lesson is as needful to Mr. Stokes as to anyone else. Had he been the reviewer in this case, he would have used the scalpel mercilessly—but would his notice have been more vigorous on that account? I think not. Ed. *G. Journal*.

DEAR MR. FLEMING,—As promised, I send you the few notes I had made some time back in answer to your queries on Whitley Stokes' translation of the poem "Find and the Phantoms," from the Book of Leinster.

1. Line 33. *Asiut claidhe is gell céit*.

as rúo clóiréah ír seall (le) céao.

W. S. translated this "There is a sword the pledge of hundreds." Though *Seall* does mean a pledge, it has other meanings not found in dicties. which might be more satisfactory here, e.g. *í seall leir é*, *í seall le h-óir é*, *í seall le cú é*, &c. In none of these examples does *seall* mean pledge, but "equal," "worth," "like," any of which would be better than pledge in the sentence above. There is a sword equal to hundreds—worth hundreds—like hundreds in destructive power. It is easy to see how the word *seall* comes to mean "equal," "like," inasmuch as the *seall*—pledge or deposit—is given as an equivalent of something else.

2. *burdeac é do mac Eoghan*: line 46.

burdeac é oo (oe) mac eoḡain, "Thankful was he to Eogan's son."

I am inclined to think that this is one of the numerous instances to be found in manuscripts where *oo* is written instead of *oe*. Certainly the use of *oo* after *burdeac* is not in conformity with good usage in the modern spoken

or written language, *oe* being universal with correct speakers. *Tá me burdeac doot*, not *uit*, is the expression one hears every day. *Doot* is the personal pronoun *tú* in composition with the preposition *oe*, whereas *uit* is the same pronoun *tú* with the preposition *oo*. We must conclude therefore that when a noun is used as in the above sentence *oe* is the preposition that should precede it.

3. *Benlíchais cach da chele*.

beannuigeas céc oá céile. "Each blessed the other." (W. S.)

The translation is rather, Each saluted the other. The Irish equivalent of each blessed the other, is *beannuigeas céc á céile*. *oá* in the text is for *oo á*, and corresponds with the compound pronoun *uit* in the expression *go m-beannuigeó oia uit*, which is a usual form of salutation. The verb *beannuigeó* is used in making the salutation, it is also used to name that act of civility, consequently the words in the text should be translated: "Each saluted the other." If we wished to say—May God bless them, we would not say *go m-beannuigeó oia doib*, but *go m-beannuigeó oia iao*. Besides the context should make it clear that it is not a blessing that is meant, but a salutation.

The following texts from the Irish Bible are to the point: *asur oo beannuigeasur oo* = and they saluted him—Judges xviii., 15. *asur éaimc asur beannuig ré ód deapbráitib* = and he came and saluted his brethren.—1 Sam. xvii., 22.

asur a nuair éaimc oáibí a b-pogur oo 'n pobal oo beannuig ré oóib (saluted them).—1 Sam. xxx., 21.

má ceágmánn éaroume puot, ná beannuig oo (salute him not).—2 Kings, iv., 29.

asur ná beannuigó oo neac air bit 'an t-rligé (salute no man).—Luke x., 4.

beannuige péin oá céile maitle pe póig naomhta (salute one another).—Rom. xvi., 16.

In the following set of examples *beannuigó* with the accusative of the object means to bless.

asur oo beannuig ré é. And he blessed him.—Gen. xiv., 19.

asur oo beannuigeasur Rebecca. And they blessed Rebecca.—xxiv., 60.

asur á ré po an nó oo labair a n-éair pu, asur oo beannuig iao (and blessed them).—Gen. xlix., 28.

asur oo eóg dápon ruar a lán leat pur an b-pobal, asur oo beannuig iao (and blessed them).—Levit. 9-22.

asur oo éasó maoir asur dápon go palluain an éom-chumnuigé asur tangasur amac asur oo beannuigeasur an pobal (and blessed the people).—Levit. ix., 23.

asur v'p'ill an p'ig a a'gar, asur 'so beannnug' p'e
cóm-cummingasó ip'rae'le uile (and blessed all the con-
gregation of Israel).—1 Kings viii., 14.

4. fennaid, cosgraid, cen tuireach.
fennaid, cosgraid, san f'urp'ead. He slays, he
destroys, without delay (W. S.)

Cosgraid = destruction is given in O'Donovan's suppl.
to O'Kelly's Dict. with references to passages in the
Annals of Ulster, Tigernagh and the Four Masters. At
A.D. 825 in the Four Masters the words Cosgraid aonaig
Colmáin, &c. occur, and O'D. gives the following foot
note on Cosgraid.

"The Irish word cosgraid is rendered *skirmish* or
onset, in the old translations of the Annals of Ulster; but
the original compiler of these Annals translates it by
destructio."

All this notwithstanding, the rendering of the verb
cosgraid in the above passage seems too generic, for in
the spoken language the word is used to indicate the
manner of destruction. The verb cosgraid usually
means to hack, to chop, to mangle; t'á p'e cosgráda is
said of something that is torn to pieces, hacked, or
mangled; so the words of the text would be better
translated thus:—"He slays, he hacks, without delay."
It is indeed a very suitable word as applied in the tale.

In the Battle of Gahra the following lines occur:—

maí 'so co'naice O'c'up
l'inn co'p'ac p'ig é'ip'onn
Seallair Can'p'ie a b'ag'asó.
Í a co'gráide p'e na g'eap-láinn.

And to hew him in pieces with his keen blade.

O'KEARNEY, pg. 78.

5. Maith linn dia ndama duinn

maí' linn t'á n-dama dúinn. Well for us if he
grant (like) to us (W. S.)

maí' linn means literally, well (good) with us, i.e. in
our estimation, and so the phrase is used idiomatically to
express a wish, desire, good pleasure. It never means
well for us, which would be in Irish maí' dúinn.

Í' maí' linn gup éáim'e t'u, We are glad you came.

Í' maí' dúinn gup éáim'e t'u, It is well for us you came.

The latter phrase is used to signify the real utility of an
object, or of an act; the former expresses our appreciation
of it. One might say of something that would be
good for him, but which he did not like, buó' maí' éam
e, a'c' n' maí' l'iom é.

The difference between the two phrases is so wide that
no Irish speaker would ever use or mistake one for the
other. The words l'iom and éam are used similarly with
other adjectives also, thus:—

Í' beag l'iom é = I consider it (too) little.

Í' beag éam é = It is (in fact) (too) little for me.

baó' m'op an n'io l'iom é v'p'asat, I considered it a
matter of importance to have got it.

baó' m'op an n'io éam é v'p'asat, It was a matter of
importance to me to have got it.

an beag beac' é m'í? Do you think that (too) little?

Í' beag l'iom é, asur Í' beag éam é, I consider it
(too) little, and it really is (too) little for me.

an m'op beac' éam é? Is it (too) much, in your
estimation, for me? And hence colloquially, Do
you grudge it to me?

ní' m'op l'iom t'u'e é. Col. You may have it with
pleasure.

Í' beag l'iom t'u'e é. I feel that it is (too) little for
you.

ní' beag l'iom an mé'ro p'm. Col. So much is suffi-
cient for me.

ní' beag l'iom é. (I feel) I have enough of it = I
am satisfied.

This last is a common expression at meals to signify
that one is sufficiently helped:—

ní' beag l'iom é, go raib' maí' agat = I am nicely
helped, thank you.

6. Múhtar an teine baí' this.

múhtar an teine baí' p'iof. The fire that lay below
was (is) quenched (W. S.)

Síor in this connection does not indicate relative posi-
tion as the translator seems to think; it means simply
"down" in the sense of "made" or "kindled" on the
hearth. (á) baí' p'iof = which was down, i.e., "made" or
"kindled." Cúip' p'iof ceimne maí' ann p'm. Put
down a good fire there: baí' an teimne p'iof am' éomne.
The fire was down (made) before me.* Those are every
day expressions. The use of the word "p'iof" comes
very likely from the low position of the hearth, which was
on a level with the floor; its equivalent is also commonly
used by English speakers in the same connection.

PROFESSOR ZIMMER AND SOME OTHERS.

Second to Mr. Stokes—if second—both in his know-
ledge of the Old and Middle Irish, and in the severity of
his strictures on others working in the same field of litera-
ture—is the German scholar, Professor Zimmer. This
celebrated professor visited Dublin two or three years
since, and examined an Irish MS. in the Franciscan Convent,
Merchant's Quay. In this MS. there were a number of
Tales of Fionn mac Cumhaill and of his warriors. The
transcriber of the MS. at the end of it wrote:

mó mallac' ort a p'mn; My curse on thee, O pen;
Dap linn a'caoi go h-olc. In my opinion thou art bad,
maí' na'c' f'urp'ar t'u p'e g'leap, As I did not get thee to
mend;

at'á an leab'án p'eín go h-olc. The little book itself
is bad.

i.e. It has suffered (from the badness of the pen).

Professor Zimmer took this verse to be Old Irish, and
wrote it thus: Mo mhallacht ort a Phinn, darlind ataoi
go h-olc mar nach (?) fuarastu regles, ata an leabran fein go
h-olc.

P'inn is a man's name, gen. a f'inn, O Fionn, or Fingal.
peann a pen, gen. a p'mn, O pen.

The Professor thought that the scribe had said "be
cursed O Fingal" and that he called the "MS. a bad
book;" because he (the scribe) was "an austere-minded
friar [who] could, in a fit of ascetic zeal, suffer himself to
be carried away so far as to use the words 'be cursed, O
Fingal,'" &c.

In commenting on the foolish translation of the passage
in Sir John Maudeville's Travels (G. J., No. 24, p. 379),
I appealed to foreigners editing Irish works, to consult
some Irish-speaking scholar ere publishing their editions
of these works. This precaution is especially necessary
when the subject matter in any way pertains to religion,
or to devotional practices, and, more especially, where
the editor is not of the same religion as the writer
of the original work. The ridiculous translation of
Mr. Abercromby has not yet, I believe, been corrected
in the *Revue Celtique*. And how many a laugh will be
raised in Germany at the expense of the "austere-minded
friar." This account of Professor Zimmer's mistakes
I take from a letter in the *Academy* written by Standish
H. O'Grady. The mistakes of Messrs. Stokes and
Zimmer ought to shame Irishmen into the learning of

* In like manner we say Cúip' p'iof an co'p'cén. Put the
pot down, i.e., on the fire, Cúip' p'iof an f'eóil. Put the
meat down, i.e., to boil.

their own language—to learn to speak it especially: learning it as a dead language, they see, does not keep first-rate scholars from committing blunders at every turn.—Ed. G. J.

P.S.—Since the above was written, I find that our good friend, the Editor of the *Boston Pilot*, deprecates the bitter criticism on Professor Zimmer, from which I took the notice above, as well as the bickerings of Irish scholars in general. "The quarrels of authors" are humiliating, whether the subject of the bickerings be English, or Latin, or Greek, or Irish; and I think the bitterness has not been confined to Celtic literature. It would appear from Mr. O'Grady's letter in the *Academy*, that Professor Zimmer had alluded to him in very uncomplimentary terms; and the learned Professor can do this as well as most people. Criticism on the work of the Professor was certainly justified: it was more than that: it was a positive duty to Irish students—a duty that I would do had I been acquainted with the German language. The greatest difficulty that Irish students hereafter will have to contend with is the correction of the blunders and errors and corruptions introduced into Irish treatises during this century. In the MS. in the Franciscan Convent that was pronounced "bad," there are some fifty or sixty of these *laoidhe* *flannmuraeada*: Professor Zimmer published the first line of each of these pieces, with a translation, and in the three-fourths of these translations, according to Mr. O'Grady, he is glaringly wrong. Surely, it is the duty of Irish-speaking scholars to show these errors. Irishmen commit errors as well as foreigners, no doubt; but no Irish scholar who speaks the language would commit the errors pointed out by Mr. O'Grady. Lately, in looking through O'Reilly's Irish Writers, I found this line—being the first one of a poem by *Dáibíó ó Dhruasair*—*síó ainbhriopáe an peannaire naí fíar a glén?*—though ignorant the flayer, is not his knee crooked? The note of interrogation and the translation are O'Reilly's. Take away the note of interrogation and the translation will be: "though ignorant the flayer that did not bend his knee, i.e., in prayer or at confession;" and this is what the poet wrote. O'Reilly, unfortunately, had no colloquial knowledge of his native tongue; hence his many errors, in spite of his industry. It may be as well here, as my hand is in, to point out a line in "Finn and the Phantoms" that I forgot submitting to our learned correspondent. *Tucsam aicne arar neolass. Tucsam = [tucsam] aicne aip ar n-eolur*—we took our bearings, and saw which way we had to go.—W. S., line 202. Now, there is no allusion to bearings in the original line, which says simply, "we knew our way." *Ró fíarrúig fionn o'fiannaib Eirionn an o-tucsam aicne aip. Doubrasor eáe a g-coréimne naí tucsam.* Fionn asked the Fianans of Erin *they know him*. Each in common said, *that they did not*.—Pursuit of Diarmuid and Grainne. This is the stereotyped phraseology of our tales. Equally well understood is the term *eolur* for *eolur na rúige*. *An b-fíar an t-eolur aicne am,* do you know the way there, is more often said than *eolur na rúige an tí bionn oall ní fear vo cá consaie in a o-quallann o'earburó eolur* (for want of knowing the way).—Keating.

To edit an Irish book, or to write fairly in Irish, a person must be an Irish scholar, and he must have a colloquial knowledge of the language. I suppose without this colloquial acquaintance with the language, a person may get a good knowledge of Irish in the same way as people become Latin and Greek scholars by years of close study; but nobody devotes these years to the study of Celtic. Whitley Stokes, Professors Zimmer and Windisch, and others, have studied the Old and Middle Irish for

years, but when they approach the bounds of the Modern Irish, they are in a fog; we see them floundering in it. Perhaps if we knew the Middle and Old Irish we could see them lost in the fog too.

Martin A. O'Brennan, it is said, could speak Irish well. He published works on Irish literature—one good-sized volume he devoted to *Airte Sheagáin in Chonait*, an easy poem of a few hundred lines. One of these lines was, *na tír mupéaróe ba, leabair, geuga*, "the three Murroughs who were long of arms;" and this he rendered, "the three Murphys of oxen, books and groves." The readers of the Journal will understand these blunders. It is worth mentioning that O'Brennan wrote to Mr. Williams, of Dungarvan, for the translation of the line, which, of course, he got at once; but he preferred his own rendering. Such is the work that shams do in Irish literature; even when they could get their blunders corrected without trouble, they put them into print for the benefit of Irish students, present and future!

Two or three years since Professor Zimmer was in Dublin—it was then he examined the MS. in the Franciscan Convent. I was introduced to him, and had he asked me the translation of these titles, I would have set him right in as many minutes as he has committed errors. On the occasion of our meeting, the Professor repeated the first and last lines of the stanza quoted above, and laughed at its humour, but without any levity. He pronounced a *fínn* as distinctly as I would; how he could get this sound from a *fínn* is a puzzle. Had he repeated the whole stanza, I would of course have detected the mistake in a moment.—Ed. G. J.

AN EXTRACT FROM THE HISTORY OF EDMOND O'CLEARY.

BY JOHN O'NEACHTAIN, OR NORTON.

Of John O'Neachtain, O'Reilly says, "Irish Writers, A.D. 1715":—

"John O'Neachtain, or Norton, lived at this time in the county of Meath, a man much advanced in years. He was the author of many original pieces, and translated several others from the Latin language into Irish." O'Reilly gives the first line of forty-one pieces in poetry by O'Neachtain, the only one of those known to ordinary Irish readers is the inimitable Maggie Laird, printed in Hardiman's "Irish Miscels." The first piece mentioned by O'Reilly, he says, "was written shortly after the Battle of the Boyne, when the author was de-rived of all his property by the English soldiers, except one small Irish book which they left with him, because they could not read it."

O'Reilly also gives the titles of three pieces in prose by O'Neachtain. Of these the third—the forty-fourth piece on O'Reilly's list—is the History of Edmond O'Cleary, from which our extract is taken. O'Reilly thus mentions it:—"The History of Edmond O'Cleary, a fictitious story, written, it would appear, for the purpose of turning into ridicule persons learning the English language. This tale abounds with genuine humour."

Persons who preferred murdering the King's English to speaking in the language they understood, were laughed at by O'Neachtain; but he also laughed quietly at stung

'na òiaig, 'do glac meirneac, agus móir-meanmna é, agus 'òimicig san tìme, san toirmeasg go iáinig teòrannais peairbaca, feòltaca, foiaoiriaca, forgaça, feurruaine, òntae liathroma.

Móir éian ann rin dóib fá'n am (9) a o-tárla **Bulcán** buairéaríca leó. 'Do fearr fíor-éaoin fáilte fíru (10) go báireamhail, miodair, muinntearó, 'ó a n-iaruair leir 'ó á áruir féin o bíosaí a uain (11) ran tír. A dubairt ann ro an ioméuróeact le h-éamonn : A éamonn, a míuimín, ari fí, na pteasairi an fáilte nó an éuróeact ; óir 'do éualaró mipe tairg agus mío-éil an mealltóra ro. I' mnic, le n-a anmían, agus le n-a ólc, a éuríear fé 'ó'riacáib (12) ari luét eolair, gábal 'do (6) miosóga, iunneac[a] iunn-geurra i n-eairiaca agus i n-íunró a céile (13) san tmaig, san tairé, gan trócaire. Maireac, go uainm, ari **Bulcán**, má éualaró tu-ra an tairg, iun oim-ra i' bpeug 'do éualaró tu oim ; agus fáig-baim-pe rin i leir 'De (14) óom neam-éionntac agus 'ó m-buó uainm eairiac é.

Ari mo bpeitir, eiríom, ari éamonn. Ari mo bpeitir-pe, ari an bean, má éiríom é, go b-puít tú meallta ; óir i' uaine mal-luigíte míuagalta é ; agus 'do éóiró tú-ra, má baineann tú faoi (15), gurab amla acá. Ari n-uainnac feucéaró mé leir é ari (16) éamonn, ag gluaireacé leir 'ó á áruir. An tán 'do cuasóarí arceac, 'do fuairíomí óom maí le veicneamí ari fíro (17) ann ari bhiniróe glara cuairó-luacra ; agus bóirí 'do'n adóarí céatona easotormia ; agus i'ruetám cuiríalta coirice ari an m-bóirí ieamíaróte, iari na o-tim-éollac le biolair agus le gleóirán. Agus meairgán (18) caileiró, eirí-geal le h-air gac i'ruetám 'ó'riarí ari an m-bóirí céatona ; agus an buiréan rin ag ite, ag rluagó, agus ag fuasac an éotáró rin ó n-a céile gur éuríearí an t-iomlam ve i g-ceal.

'Do éainig ann ro maí oaria cuirra bíó éúca meairíaca, gpeanta, gpeársa, luét-maria, lan-fairíingte, fá meacús blaroa,

míur, beoil-éairíngte ; agus maíra móra bán-guota, go na n-uiróil féin ime leó. 'Do bí an t-iomíomí ro 'a rluagó agus a' rluabaireacé an gíota agus an ime, agus ag íb an meiró gur éuríearí oiró-éiríó ari an iomlam. 'Do bí éamonn, fearr maí éac, go gnóac, uainm go leóir 'ran g-éiríob. 'Do bí bean éamonn, an ioméuróeact, 'ó b-peucáin, lán 'ó'ongantur in a ngluagaireacé, agus ma ngluagaireacé, agus ma m-iuagaltaicé ; agus céur iúil éruaró, agus feucáin gíuacma aice ari éamonn, nac o-tug rilleac 'ó laigao uirí-pe.

'Do éainig **Bulcán** anuar ann ro, agus adóarí an-móir ma lánm leir, 'ro éurí fáilte iomí na h-uairle ; agus 'ó'airí oiré abeir go ruac. Ari an leabair, ari an éuríearíca, 'do bíuamoirí rugac ari 'do éurí fola. Ari an leabair céatona, ari **Bulcán** má nro rin rugac ríob cairíro ríob a rúgail go rúige an bpaon uiríuonnac rí, má 'ré buirí o-coil é. Ann rin 'do éurí **Bulcán** a éurí fola féin 'ó táruiríng, agus 'do éug lán na h-adóirice ieamíaróte fá maíle agus fá mullaic 'do gac aon fá leir le n-a ól rí. Agus ní ari maí leó-ran rin (19) ; acé ro an móó ari a g-éuríearó, a óruaróeact, a gairra, agus a uolra, i b-peiróm, agus i n-éiríeact. 'Do bíosaí amla ro airmíri iméian, go n-uubairíe aon buó rúiríe má an éurí eile, go m-buó míro íoc ari ron a m-beile. 'Deantari rin ari an t-iomlam. Cia bair'na éatóg ríonn easotormí (20) ? Biao mipe, ari muiéacó O gealbáin. 'Do lorgao go b-rúgailó tú, a boraig : tura 'do éatóg ríonn, ari maoígar Ó Callaríam. Eiríro liam-ra 'ó focal, ari feargail O Coigle. Cao é rin ? ari iao-ran acá, ari é-pean, cia bé uain i' rúirí a óairíar laoi no iméacé an amacáin míoí, torac rúiríe agus binnípe 'do beir aige ; agus cia bé i' meara adóairíar í, íoc an ríocí 'do beir ari. 'Deanamaoí ari an coméionól uile. Agus cia bair'na bpeitíam easotormí ? Biao maoíam Cleer, ari iao-ran 'ó aon aonca. 'Do éurígeatari ann rin ari iméacé an amacáin míoí go h-óruiríngte ;

asur nioir ptao ptao go n-ubhairt an taine
 oéigeanac dóib í. Anni rin vo parruigeas
 do'n mnaoi cia dóib ari a m-biaó ioc an
 reoit. Al ubhairt riie o'á b-rieadia, o'á
 m-biaó Solan, Oipheir, asur Onú Oeireoil,
 eadon, cruitie rinn illic Cumail, o'á n-er-
 oaeat, nac o-tairbeoréaoi báiri riuibé ná
 binnir in don neac dóib reat á éile. Asur
 go m-buró oíreac an éoraílaet dóib Im-
 éaeat an Amasáin illoir; asur nári mío an
 t-amasán é, 'ná an té buró éríona eatorria
 rin. Ar lamh — euscu é éiteac, améirioeac
 asuri a maoaró san nárie. Asur ó 'ré rin
 vo éam-brieit, buró éóiri aebairt oir réin
 ioc air rin an iomláin. Annpó vo mion-
 nuig hac don dóib, nac iocfac ré réin don
 rinigin, asur supiab é ir feáiri a ubhairt
 an laoi. Anni ro vo bi éiteac asur bheug o
 beul go beul eatorria, asur bagair asur
 batálaea. An triat éonairie bulcan 'jan
 impeáran ro iao, vo mío ré na conhle,
 eadon, an éiall. Irann rin o'ionnpuigea
 uari an bunaró rin a éile le parriona-
 oaiqe, asur le pteana paoa pior-geura i m-
 blaoréaib loma lán-éruaroe á éile.

NOTES AND VOCABULARY.

- (1.) Cneao o'éirig o'á buacail, what befell his servant?
 Cneao o'éirig ó? What has happened to him?
- (2.) ní b-fuigró mé uat go b'adé, I never can get from
 you, I never can prevail on you; ní b-fuigró =
 m b-paéaró, fut. of pás, find.
- (3.) vo for leir, baint leir, to touch him, to meddle
 with him.
- (4.) vo éaeat oppann, to come upon us, to surprise us.
- (5.) nra mo — nioimo, more.
 Roí conéoméom comán, the level Roscommon.
 Poplongpore, camp, harbour, tent; here a lodging.
 Seacónamaoir (in Munster pteacónamaoir), we
 will shun.
- (6.) do'n for ve'n, of the, and vo for ve.
- (7.) Feapenn clonm — vo éeanó uo'n (6), fonn rin, to
 make sword land, i.e. conquered land of that
 territory.
 Feapbaea, line-feeding (Feapb, a cow).
 Feapaoiea, woolly (Feapoir, a force).
 Feagaa, sheltered.
- (8.) nioir buó ahipur leir, he had no doubt; he was
 certain.

go n-impeoraoair (in Munster, go n-impeoraoair)
 they would play; they would inflict.
 áeac or páeac a giant, o'n n-aeac = o'n áeac = o'n
 b-paeac.

- (9.) pá'n am, at the time; when.
- (10.) vo feap pior-éam paece, he bade them a kind
 welcome. Feapao, literally, to rain; ppu = leo,
 to them.
- (11.) éouam. This word occurs twice or thrice in the
 tale, but spelled differently. It means "strangers,"
 but I cannot explain it.
- (12.) Cupear ré o'riacarb, he compels, he induces; lit-
 erally, he puts it as a debt. o'riacarb, in Munster,
 óiaear; cuipré mipe óiaear oir é, I'll make
 you [do it].
- (13.) mroos, a long knife, the dagger of the ancient
 Irish. gabail vo (oe) mroosa pinnéacá, pinn-
 geura i m-arnacarb 'jan m-mroea á éile; pinnéac
 and pinn-geura are synonymous = sharp-pointed.
 arnacarb better arnaróib, dat. pl. of arna, a rib.
 gabail vo, applied to sharp piercing weapons,
 with the prep. in before the object; gabail vo
 rigan, vo fleas 7c. ann. Striking weapons, a
 bullet, stone, &c., take air instead of in; gabail
 vo 'péleir air, to shoot him; vo élocarb, to
 stone, &c.
- (14.) Fégbam-ri rin i Leit Dé = f. rin oaró le Dia = a
 o-earó le Dia. I leave this to God. The two
 first forms are spoken in Waterford, and the third
 is used there by scholars. Earó le is the expres-
 sion in the West, i.e. trusting to; having no other
 [to depend on]. Tá ré earó leir vo éloim; (earó
 leir in Waterford); he has no other child [to de-
 pend on]. earó and leat have the same meaning
 of side or part. The Rev. Sidney Smith par-
 doned his enemies, because the more heartily he
 forgave them, the more they were salted in the
 next world; such was Bulcan's spirit above; and
 such it is often with those who use these forms of
 expression.
- (15.) má bameann tú paot = má buailéann tú paot,
 literally, if you strike under him. Nothing can be
 plainer to an Irish speaker than this phrase, but
 it is not so easy to translate it into intelligible Eng-
 lish: if you meddle with him, attack him, insti-
 gate him,—but always in a bad sense.
- (16.) Ar n-Ooinnac feupéaró mé leir é, by Sunday I will
 try him with (at) it. Ar n-Ooinnac is now n-Ooin-
 nac; just as ar manam is m'anam.
- (17.) Coní maet le ueieénaiar air fiéro, as well (many)
 as thirty.
 Spuac, or ppuac, must mean a cake, gleóran,
 wild angelica, meapán, a lump of butter or the
 vessel containing it. Coéaró = coe, food; ceal,
 concealment; meapap, plur. meapáca, a piggin;
 glugapaeat, garrulity, a noise called glug, or
 glugap; glugapaeat, empty boasting; go poise
 = go o-ri; maot, a heap.
- (18.) ní air maet (maet Waterford) leo, not for their
 gool; air maet leir réin vo éeann an cat
 épónán (purring).
 miero, time, high time; Earós pinn, must be the
 person to collect the poor, or reckoning; maoaró
 a dog; parrionaoaiqe, I do not know. blaorq
 or plaorq, a scull, a shell.

*Seannair D Tuoma a3 cuppacl do'n pobal, a3 zera
an t-earracl, fadur STANZAS an cuppacl do'n a3
Seannair le d'ail:*
Taken down by Mr. Stanton, of Friar's Walk, Cork, from
the dictation of his neighbour, Mr. Sexton. There
were here a few words, with their translation, that were
necessary to understand the two stanzas. The first
stanza was spoken by James O'Tuomy to the congrega-
tion coming out of the chapel, the second to Johana
(his wife, I suppose).

Ta leann naé fearb le réalao a3 Siobán,
A3ur anán-plúip cailce de'n éirineadé nár pínéail ; *
Tá farr mo glaise in gac gléiripe rgaráin,
A3ur cáirce fava éum aipic gan mílleán.

Comaiple Sheumair do Shiobán.

Tá an pobal a' ceact, a3ur véan do gno go éuminn ;
Cuir p'ior cailc a n-á3ur gac moynán víge ;
Tabair oram a'p veos do'n ce geabair éuaró 'na
éiríde,
'Sna ceilg amaé an fear gup nó' do viol.

Ale not sour Johana has for some time,
And flour-bread chalk-[white] of the wheat that did not
become musty ;
The length of my palm in every big fellow of a herring,
And a long respite for payment without blame.

The Instruction of James to Johana.

The congregation is coming and do your business sensibly,
Put down a chalk for every morman of drink.
Give a dram and a drink to him you find close in his
heart ;
And do not eject the man with whom the habit is to pay.

air malluigéadé an peacaro
a3us air áitrigé.

Another Modern Sermon literally as spoken.

Ir mimic le rgaéam, a óip, a éiréacaf líb
air an b-fát ar éuip Oia air an rao3al rínn ;
ir mimic gan ámhar a éangabair féin éairip
ó a fo3lumabair ar an teagair3 C'p'iorcuirde
é ; ir 'mimic a3 élor oib gup éuip Oia air
an rao3al ríb éum aítne beiré air, éum é
3'iaóu3aó, a3ur éum a feiribip a éeunaó.
Aét, a óip, ní h-ionann níó do élor a3ur
r'gim do éeunaó de 'n b-rípmne do éíall-
3eann ré ; ní h-ionann ceact ar an teagair3
C'p'iorcuirde a beiré de 3lan-mieabair a3at
a3ur an oiblíogáro atá ó'p'uirigé ann do
éomílionáó ; ní h-ionann r'oir3eul do élor
a3ur do beacta a r'iaiaó do r'ieip comaiple
an t-r'oir3eul, mar ní' aon tairibe éúinn

riop an ólígé a beiré a3aínn muna n-éum-
pamaoro an ólígé a éomeáo.

Tá r'ior a3aib go léip oá r'ieip rín, go
b-fuirl ré o' r'iaéaib oipiaib Oia do aóiaó
a3ur do 3'iaóu3aó ó'n búip 3-eiporé go
h-iomlán, a3ur ó' ceann an uile níó ; a
aíteanta do éomeáo, a3ur buiréacaf do
éabairt leip i o-taób a éioóluicéacaf ; gan
feair3 a éuip air leip an b-peacaro, aét a
beiré oílip oíogmaipeac 'na feiribip. Tá r'ior
a3aib mar an 3-ceurona, go b-fuirl ré de
oiblíogáro oipiaib búip n-anam do leair3aó,
a3ur beata veir3-r'iaiaéa do leannmíun air
ron Oé. Aét cao é búip r3eul ? An b-fuirl
ríb a3 r'ubal de 3'iaé i 3-capán búip leara,
nó air an m-bótar do r'uiréann go h-r'píonn ?
An o-tugann ríb ríb féin r'uar gac aon lá
do feiribip Oé, nó an b-fuirl ríb 'n búip
r3lábaróéib a3 an oíabal ? An n-éuennann
ríb Oia do aóiaó a3ur do 3'iaóu3aó ó n-
búip 3-eiporé go h-iomlán, nó an o-tugann
ríb cúl búip láime leip ? Ann aon f'ocal,
an 3-eomeáoann ríb ólígé Oé go oílip, nó
an b-fuirl ríb oá r'ioirbipreac leip an
b-peacaro ? Seo ceir'cionna ar' mairé do 3'ac
aomne r'ieiteac do féin. A3ur in oairíuib
a óip, cao níó é peacu3aó i n-a3aró Oé ?
Aét marlaó a3ur eaf-onóip a éabairt do
Oia na 3lóipie, C'p'ieaigééóip a3ur áipio-
tígearina an uile níó. A3ur an o'peam
atá 'ran b-peacaro, no a éuit ran b-peacaro
aon am oá rao3al, buó mairé an níó oóib
an r'olac a baime anuar oá r'íulib, a3ur
r'eucáime ar'peac 'n a 3-eiporé féin, a3ur
an r'aro 'n a r'iaóarip ann tar éip peacairgé
oóib a éabairt go éuinn fá veapia. Cuipim
éugail féin é a pobail. Cao a r'igheabair
'nuair a éuieabair feair3 air Oia ? Síbre
a é'p'iorcuirgé, a b-fuirl an eazlaip mar
máéair a3aib ; ríbpe a éuz mionna a3
umair an baipríg go m-beiréac ríb in búip
3-clann oílip aici go veipie búip rao3ail ;
ríbpe a r'uir3 r'ior a3 bóip a éomne, a3ur a
éait biaó na b-r'ieipun—r'iaipuirigim oíbre
cao a r'igheabair le tuirim 'ran b-peacaro ?
An é amám náip éuieabair aon r'um in búip

* pinneáil or p'omáil, to grow musty. Neither of
these words is in dict's., I believe. Nor is gléiripe, ap-
plied to a big dashing young man, so far as I can
recollect.

Ὡς ἡμέρα ὅτε ἐμὲ βυθὸ ἀ παγαλὼ οἷα μὲ
 ἰαμῖανν πέ λε ἡ-μῆλαρθεαὲτ ἀγυρὲ λε οὐτ-
 μαὲτ ἐ. Πευὲ ἀπὶ ἡλοῖν πεαθαπὶ οὐ μῖνε α
 ἡλᾶγῃτῃρ οὐ φευαθὸ ; ἡλοῖν ἡλαπὲ ἡλᾶ-
 νελεαν α βί na βεαν ἡνι-δὸμαματῆ ; ἡλοῖν
 ἀγυρτῖν, an πεακαὲ μὸρ ; ἀγυρὲ λᾶν εἰλε οὐ
 ἰομπυρ, ὁ θεὸτ 'na β-πεακαὲτῃρ ναὲβᾶπαὰ
 ἐμ α θεὸτ 'na ναομᾶρβ ἑλὸμῃμα.

O! a tóir, ná díoltuighéir anoir do ghriá. Dé, ná bíodó níos ría d'ceurá do íora Cníoir, agus d'ghairteá a éosa fóla fé n-búu g-coraib; caiteó uairb go bíadé búir n-oiriód- cleacáirde, cafaró ari D'ia le cioróé úmal agus íarriaró maiteamnas ari, agus veunfaró Sé trócaire oirriab. **Má** tá búir g-cioróe bhíugte ríor fé ualad búir b-peacadó, má tá ríib í g-cuirbeacé agus an díabal, taigíó go to-cí caéasoiri an fáoiríomne, agus bhíirfeairi búir rlabhairde agus tógfari an t-ualad ríib. Taigíó cum búir n-aéari éannra, éiríocairig; veunaró fáoiríom le 'n a fearí-ionadó—an ragaíir—agus 'nuairi a tógfari férean a lám ór búir g-ceann tuirfeair cíoé fóla íora Cníoir ari búir n-anam, do glanfari ríib, agus veunfari ríib níor gile ná an ríeacéa.

[Or, for θεαῖνβράιτεαδς, brethren, pronounced as if written θεῖνβραδς. Fé Munster pronunciation of βά, under; and βεῖς, or rather βεῖς, for βαι, under him.]

eaētra air an m-buaāaili agus
air na trī h-ealaioē biō fā
ōraoiōeaē.

[illegible][illegible][illegible]

oíob, fín ré a lám go veitneapac éum bpeit ari an g-ceann buó bpeagca oíob, aét oo luiş ré mó éiom ari éaob ve'n g-cláir, oo éail ré a gneim, agus oo éuit re arteaé i o-tonnarb na fapige.

An tpiac níupgail ré ó'n g-éao épiéagla oo éáimic ari, ir aibla bíó ré fínite ari leaba élinín éan annr an g-caipleán buó veire oá'i éonnaipe fínl omne iuaín, agus tpi mná uaple 'n-a peapam le h-ai na leabéa. Thóg ceann oíob lám an buacalla agus o'fiapmuis ée go bárdéamhul éionnar oo éápla oo beit annr an áit rin. "Níl pior agam féin ari rin," uibaipe an bua-éail, agus oo innir ré oíob an míoéapac éáimic 'n-a flişe. "An b-fuil tú fápta fanmhuin 'náir b-poéapir-ne go veoiş?" ari an ceann buó óige oíob, "agus tá fáilte agam iomac. Aét má éomhungeann tú annro ari peao tpi laéteaó ní péapapir maipeacéomn ao' éir féin éoróce aipir, mai oo éoilpeao an éaoé agus an épian oir." Bíó áitior éóim móir rin 'n-a épiore le h-áileacé na h-áite gupí éeall ré gan pgaipmhuin leó. Thuşapari é ó feompa go peompa oo'n tigi, agus ní iarb aét ceann oíob aig bpeit báipí ari an g-ceann eile i maipeamlaét agus i paróibear, le cairm óir agus peóoa oaoia leig ré go minic ari pápaéap, agus o'fiapmuis ée féin ari b'é rin an áit ari ari tugao an t-annm éáona.

Mai ré le móir-aéar in a óuécig nuao ari peao éuig m-bliáóan, aét fá éeann na h-aim-pie rin oo élae pe mian uul ari ari aig feic-rin a éaoil agus a óaoime minnteapóa. Ari eagla ná'ir b'féoiri oo é rin oo véanam, lion ré le bpón agus buapieao aigne, gan pior oo na mná uaple. Lá oá iarb ré 'n-a lúre aig bun épaim, agus na veóia aig píleaó le n-a épiuaró, éáimic pean-éailleaé mianteaé éuige, agus uibaipe ri leir, "Ma éeallann tu óáimpa go b-pópparó tu me beapparó mé éú abáile amápiac." "Ní póppaim tu," ari ré, "oá m-buó leac paróibear an oóimam." Níor éúgáa éualaró

ri é aig labaipe na b-focal po ná pginm ri ar a iabápe. Annr an am éáona oo épiuro puar leir na tpi mná uaple bíó fá pgaé tpi a b-pogur oo, aig éirteaé leir an g-compiaró, agus oo éabapari buréacáir leir oo-taob an épiéagla éus ré ari an t-pean-éailliş, agus uibapapari mai éeall ari po go o-tóşpavoir go o-tí a baile féin é.

In am eipig épiéne, an lá 'na oiaig rin, ari níupgail oo, bíó ré 'n-a fíuró ari túpi-tán aig bpuaé na fapmige, píşge éeáipí ó éig a éapir. An tpiac o'féucé ré éaiup éonnaipe ré na tpi h-ealaróe aig rinám annr an láépiac éáona in a iabapari éuig bliáóna iomne rin. Bhióéapari aig úmli-şao a g-cinn oo, mai beiróir aig iáo, "Slán leac a éapia ari g-epiore." Aig véanam po oíob, oo éumapari iao féin fá'n uirge agus o'méigéapari gan pior a o-tuap-piş. Thpual ré abáile, agus oo innir an pgeul acá áitpíte annro. Mai nac iarb ve éloinn aig a éapir agus aig a máapir aét é, ní mipe iáo gupí luac-éápiacé bhióéapari a o-taob a pílleao agus gan fínl aca leir. Bhió iongnaó móir ari na oaoime oo éloir a pgeul, aét níor épioreapari é, gú go iarb lom na píunne aig.

Fá éeann amipie gipmha éáimic éiocpár ari tpiall éum na típe áille oo pás ré uir amápe oo páşail ari a áit óúécáir agus a éáipre, aet ní iarb eólar aige éionnur oo éiocpao leir é véanam. Bíó bpón ari a éapir agus ari a máapir é beir oá b-págbaíl agus iao aig uúpiaróib leir, aet ní tóşpao ré a g-comáipile. Éuaró ré go bpuaé an loéa agus oo éiom ari éaoi, aét buó neam-éapbaé a éno, mai ní iarb pior, fáipnéir, no iún aige acá n-veacáo na h-ealaróe. Níor b'féoiri épi o'piacáib ari fanmhuin ó an áit rin gan capao aipir ann go b-puapir ré báp annr an tpeó éáona.

PAORUIS O'BRIAN.

baile áca-cliaé, Mí na Samia, 1887.

VOCABULARY.

Áitíor, -íor, s. m., pleasantry, delight, drollery; bealač, -aí, -aíge, way, passage, road; bpuiríar, -aí, pl. id. s. m., crumbs, fragments; cailleac, -líge, -leaca, s. f., a hag, an old woman; cíoicíar, -aí, s. m., desire, greediness; cínéagla, g. id., s. m., terror, trembling; cínaiš — nušao, v. n. and a., cease, rest, calm, pacify; con-nuigeann, v. a. to dwell; enuairígeaoar, they came close together; coramlao, -oa, pl. id., s. m., similitude; cpút, -oča, pl. id., s. m., a figure, a shape, a form; oea-bapuíoeaoar, they seemed, appeared; oetneapac, -aíge, adj. hasty, ready; opuro, inf. opuro, opuraim, and opurion, v. a., bolt, draw, approach; oúptaorib, v. trusting to, depending on; oúp, comp. prep., in order to; eala, g. id., pl. arbe, s. f., a swan; pá na óeígn, prep. towards him; páirnéir, s. f., intelligence, information; gal šaoite, s. f., a puff of wind; goillpeao, -leamun, v. a., displease, injure, followed by aír; glap-šaine, adj., green; gneim, -eama, -eamanna, s. m. a hold, a morsel, a pain; luyne, g. id. pl. -neaca, s. f., a blush, a flame; linn, g. linne, pl. linní, s. f., a time, a period, a race; líš, g. líge, pl. líšte, colour, complexion of the countenance; míočapao, g. id., and -uró, s. m. mishap, misfortune; moipeamlao, -oa, s. f., elegance, beauty; kinn-cúluyge, Anglicized, Roaringwater Bay, about 8 miles to the west of Skibbereen; tpeo, pl. -oča, s. m., place, direction; "Oen tpeo šam ameašš go aíngea-laib naoimča."—ašallam an bháir ašur an ouime ceinn.

bás an ačar uilleos 1. oe búrc.

Šan amíur vo čualaró leígeóíuróe luy-leabai na šaóilge moime ro társ báir an ačar uilleos 1. oe búrc, Canónac na Cille Moime i o-tuam. Ir le cpioróe voilšipaoč acám aš teacč čaiuyur aníur. Búo ball vo donaoč na šaóilge e o čuyeoč aír bun an cumann, ašur įřšioobnoír vo'n luy-leabai-ro, aš tabaipe cuntair aír šeača Sheašán míc héal, áipio-čarpaoš Tuama, ašur ir bñon liom vo mač, šio šuy įřšioob ré mói-čuro vo ná'ir čainic aš vo čpuoč-nušao. Oo junn ré a oitčioilš vo oíur; oúčpačac aír peao ruar le óá šio blia-šan čum bpeir meara ašur įeime vo čur aír teangan na h-čipeann. Búo nári leir an tapicayne in a maib an šaóilge, ní amán ioiri namarob a čipe oúčay ašur lučó šallao go corčceann, ačť pór an rooari i n-oiaš na h-uair le vo bíó aš čipunnis péin, aš čnuč le čéile aš peučainn cia aca ir pešápi vo čeunpaoč ašuy aír úplabai an t-šaranaš, ašur aš oeyi-mao go paillígeac a o-teangan áipra fein. Čairbeanann na leabai vo įřšioob ré an

oeaščioil įřšinneac ašur an čearšmač čipe le aír čus ré a amíur aš obair šan oualšur čum šo š-coníeoapaoč beo an t-aon řeo-čomariča oo řás aír įiruyi ašam. Čá ře anoir įřšariča le n-a šnočarib řaošalča šo oeois, ačť ir řaoč maipró a amim, a čail, ašur a řaočari luáčomari ameašš čipinneac, ó šlún šo šlún, in šac uile moim vo'n voimán. Ní řeočaró an té acá aš a įřšioobaoč řo a šnuír juam ačť šuiočann ře—šo o-tušaró 'Oia šlónipe na b-řlaičear voó' anam a ačari uilleos 1. oe búrc.

At the usual weekly meeting of the Council of the Gaelic Union, held in the Mansion House on the 26th November, 1887, the members present being—Rev. M. H. Close, M.A., M.R.I.A. (in the chair); Messrs. John Fleming, J. J. Morris, John Walsh, J. J. O'Farrelly, Patrick O'Brien, and R. J. O'Mulrenin, Hon. Secretary, the following resolution was unanimously adopted:—

Proposed by Mr. Fleming and seconded by Mr. O'Brien—Resolved: "That this meeting adjourn till this day week, through respect to the memory of the Very Rev. Canon Ulick J. Burke, an eminent Irish scholar and member of this Council, whose death we sincerely regret."

P. O'B.

aonac beárna na šaoite.

(Continued.)

VII.

An bó an-laoš ná beroeac jó aorča
bí ři voari a vočann
Še puinč-ře voč įřšilinge a'ř maol
'S ní b-řašřá an laoš šan copíon ann
Aír řeoari aorča šeoččá aon meao
bí šamna voari šo leóř ann
Capuill špioróe ba oeačari a oíol
bí an řonar le voaipe aír pónir.

VIIA.

Bí uačbar šo léiri oe Čiparóis maola
O šaile-miřčéala vá n-oíol ann;
Ba beaga, caola, nári b'řiu leat aír aon čopi,
a š-ceannač aír aon řópe oíl ann.
Aír čpí špioróe a'ř maol čeannaiš Šeašán
Leun,
Óá řeoaroin maola bí cunčipaoč;
ačť šeallam-ře óm' beul nac ouime jó
maol,
An řean-ouime člaon a oíol iao.

VIII.

B'í sean-míná c'íona laḡa, ḡan b'p'ḡ ann,
 'Sa u-teanga ḡo líom'ta aḡ b'á'p'ur'deac't;
 Plucap'ieac't éainte aca le p'aint,
 A ḡ-clanne 'o'o' u'e'ḡilt ó'n á'p'o-b'p'ur'ḡean.
 B'í bacair na u'it'e'e ann, lu'e't, trick-o'-the-
 loop;
 'Dob' aib'ḡ 'o'o' lu'ḡeac' lu'e't cá'p'ur'ḡe;
 B'í u'a'e'á a n-ḡlú'nib' sean-u'ime an ḡú'ta,
 'Sé aḡ eap'ḡaine ann p'ú'o le h-á'p'o-é'p'ur'de.

IX.

B'í u'a'e'ḡar é'p'ieann mangair'íoe é'p'ḡ,
 Tap'íe'p' an-é'uro hakes a 'u'ol ann,
 A'óanta, p'eín'p', pu'lle'ám, c'p'eít'p'e;
 Aḡur p'nabair' aḡ b'eít'e ar p'íonta.
 An c'p'umpa-b'eíl ba binne leat é,
 Le bap'p'a 'o'o' m'e'p'i a lu'ḡeac' a'p'i;
 'San é'p'ú'ib'ín m'uice 'o'o' ḡe'ó'b'e'á ar p'ing'in
 'S ḡo b-p'am'p'eá u'a' c'p'eim'p'ic ḡo p'íop'-
 p'mop'i.

X.

B'í p'ic a'ḡ u'a'e'ao 'o'e'n p'ip' ar p'ḡalla'ó,
 Aḡur p'ú'nta u'í ar leit'-p'ing'e ó' ḡíḡle.
 P'eap' 'ḡa bacala lán 'oe é'ut'ap'ana,
 É'up'p'eac' é'um p'ia'ta p'taing'in'íoe.
 Ba m'ó'p'i an m'arḡa a'p'i p'ao'l a'ḡ leit' p'ing'e,
 P'eipe gallows 'o'o'm b'p'ur'ḡe;
 An lant'p'eip'i p'eám ar p'ḡill'ing u'a' p'áḡail,
 Na'e le'ḡp'eac' é'um p'áḡam t'ú a p'to'ir'de.

XI.

M'arḡa'íoe p'ao'p'a, cu'ib'p'o'ac', a'ḡ u'ao'p'a,*
 Ó aont'á'ḡe é'íom' ḡo u'e'ó' t'eac't:
 É'onnair'p'e mé ca'op'a é'eann-p'ia'ba'e' u'íol'ta
 Le b'up'te'p'i bu'íoe ar leat'-é'op'íom' ann.
 ḡap' u'lliam b'p'íḡro le b'ó b'p'e'áḡa, ḡp'ur'de,
 M'op' ḡlac p'e' ac't é'p'i p'ú'nt u'ó u'p'te,
 'Nuap'i é'ám'ḡ ḡíḡle u'eap'ib'ḡ p'i,
 ḡo u-ta'ba'p'p'eac' p'e' u'íol 'ḡan p'ó'p'ta.

XII.

B'í b'p'ur'hana can'ta, 'ḡur cur'ry-combs
 capall ann;
 Clabán 'n'ap'i ceap'ao' p'e'oit'ín 'o'o;
 Tu'p'ann a'ḡ p'eap'p'aro ann, p'ḡánn'neup' é'um
 cap'ta u'ó'ib';
 Co'p'eo'ḡ u'o'n p'ait'e é'um lu'ḡe innte;
 B'í tu'p'up' a'ḡ meacain ann, cá'p'ie'ro'ḡe
 u'eap'ḡa,
 p'lumair'ḡe u'ó'ba, a'ḡ p'ilín'ḡe;
 Ap' u'nn'ium b'í an p'p'ac'ao' le ḡanacup'
 bainne,
 A'ḡ m'ná-t'ḡe a ca'p'meap' 'na u-tim'e'íol'l.

XIII.

B'í p'ḡao'ám ann bap'p'aille u'a' n-u'íol aḡ
 mangair'ie ann,
 B'io'p'anair'ḡ é'alma 'ḡ u'ob' ú'p' i'ao,
 Slabacá'n cu'p'-cap'p'air'ḡe, p'op'tá'n a'ḡ ḡla-
 mair'ḡ ann,
 B'p'ao'ám a'ḡ b'p'ic-ḡeala ó'n t-S'ui'p'i ann;
 B'í p'íoe'ám ó'n b-p'ap'p'ur'ḡe, p'p'ao'eam 'na
 ḡ-ca'p'i ann;
 Sp'ionám, p'ap'p'ur'ḡe, a'ḡ u'ó'la.
 B'í p'lui'tín u'o'n le'au'b ann, cu'p'ur'cín u'o'n
 banap'ta,
 Ap' p'ḡao'ean é'um a'm'ap'ic u'o'n t-p'ú'íl ann.

XIV.

B'í tu'inc'e'p'i a'ḡ p'íoe ann é'ám'ḡ o' b'io'p'ao',
 A ḡ-curo ap'al p'ao'i ioma'o' b'agao'p'ta'íoe;
 A m'ná 'ḡur a leim'b' é'us p'eám aḡur m'io'tal
 le'ó:
 É'iomána'uo'ap'i tentana u'a' n-u'eana'ó
 Ba ḡe'á'p'i ḡo p'ia'ib' t'eime aca, 'ḡa lán u'aoime
 cu'p'mm'ḡe'te,
 'O'o' bu'ó alu'm leat' bo'ḡḡ a p'e'ro'eac' ann:
 Ac't u'op'taḡ an ḡop'ao' ap' é'uro aca co'p'p'iaḡ
 'S ba ḡe'á'p'i ḡo p'ia'ib' coḡao' ap' an aona'e.

[TRANSLATION.]

THE FAIR OF WINDGAP.

VII.

The cow in calf, if not too old,
 Was surely dear enough there;

* m'arḡa'íoe p'ao'p'a, m'arḡa'íoe u'ao'p'a, is another reading.

Six pound six, ten shillings and sixpence,
You would not get a calf without a crown
there.

For an old heifer you could get any price,
Yearlings were not too cheap there ;
It was not easy to dispose of good horses,
But ponies were dear, indeed, there.

VIII.

There were great herds of hornless Kerry
cows

From Mitchelstown, for sale there ;
Small, slight things you would not think
Worth buying at any price there.

For three shillings and sixpence, Shawn
Leun did buy

Two hornless middling heifers ;
And I pledge you my word, no fool was he,
The deceitful old man that sold them.

VIII.

Old crones were there, weak, without vigour,
But with tongues bitingly garrulous ;
They scolded, too, though only intent
On taking their sons from the fierce fight.
The beggars of the country, the trick-o'-the-
loop men,

The card-players there shouted so lustily ;
And the gouty old man with rheumatic
knee-joints,
Cursed away there quite heartily.

IX.

Numbers without number were there of
fish-mongers,

Having disposed of shoals of hake there ;
China teapots, sieves and riddles,

And the girls quaffing wines there.
The Jew's harp, you'd think it sweet,
When touched by the tip of your finger ;
And the pig's leg bought for a penny,
You would gnaw quite to the marrow.

X.

A peck and forty of pease quite hot,
And a pint for a halfpenny from Sheela ;
A man with an armful of cutlasses,
That would cause staggeens to run.

A great bargain, surely, for sixpence half-
penny ;

A pair of suspenders for your trousers :

And a tin lantern to be got for a shilling,
That would prevent you from straying at
night.

XI.

Bargains—some cheap, some middling,
some dear,

From fairs I see ever coming :

I saw a grey-headed sheep sold

To a swarthy butcher for two-and-sixpence.

Bill, Bridget's son, parted with a fine cow,

He got but three pound two for her ;

But when Sheela came she swore an oath

That he would pay dearly for the roast.

XII.

There were neat brushes, and currycombs
for horses,

A cradle for which a lullaby was composed ;

A wheel and spindles, a reel for twisting,

A hive for the swarm to lie in.

Turnips, parsnips, and red carrots,

Black plums and cherries ;

The milk being scarce, there was a struggle
for the onions,

And the housekeepers scolding about them.

XIII.

A dealer had herrings for sale in a barrel,
Brave sprats were there, and quite fresh,
too ;

Sloake, cnis-carrige, crabs and lobsters ;

Salmon and white trout from the Suir there.

Periwinkles from the sea, bilberries in a
heap,

With gooseberries in plenty, and apples ;

A flute for the child, a small pitcher for the
nurse,

And a mirror for the eye to gaze in.

XIV.

Forty-one tinkers came from Birr there,

Their donkeys well loaded with baggage ;

Their wives and children, tin and metal,

And they set up tents in a hurry :

They soon had fires, with a crowd about
them,

Delightful was the blowing of their bellows
there :

But the metal flowed over on some who
were weary,

And there was shortly a fight on the fair.

THE FAIR OF WINDGAP.

M. CAVANAGH.

(From the Irish of Thomas Moran.)

VII.

Cows (not too old) in calf, I'm told,
 Sold dear enough in conscience ;
 Six pound sixteen and "half thirteen ;"
 Young calves a crown (that's nonsense !)
 The heifers aged were soon engaged,
 Grown calves were cheap to none there ;
 Steeds, stout and well, were hard to sell,
 But ponies held their own there.

VIII.

There aged crones, all skin and bones,
 Their tongues a fierce war waging ;
 With power of "jaw" seek sons to draw
 From where the fight is raging.
 There gamesters loud decoy the crowd,
 (Half beggars and cut-purses) ;
 While o'er the clan one lame old man
 Shrieks forth his awful curses.

IX.

"Fish jolters" throng in crowds along,
 With fresh "Dungarvan hake" there ;
 There ladies fair (?) from "chaney-ware"
 A small drop slyly take there.
 The sweet Jew's harp rings clear and sharp,
 When touched with tip of finger ;
 The cheap "*crubeen*" is picked quite clean--
 O'er it they fondly linger.

X.

Peas, soft and hot, from four-stone pot,
 "Old Sheela" sold unceasing ;
 And whips, that plied on *stageen's* hide,
 Would set him "Reynard" chasing ;
 For sixpence there you'd get a pair
 Of braces for your breeches ;
 A shilling white buys lantern bright,
 To keep folk free from ditches.

XI.

Of various kind, full well I mind,
 Were "bargains" at that fair bought ;
 A grey-faced sheep was sold dog-cheap,
 (But half-a-crown she there brought).

"Bill Bride" will rue that "three pound two"
 He, for his cow, had taken ;
 For *Sheela* swears, when "Bridget hears
 The news, she'll cook his bacon !"

XII.

A brush or comb you might bring home,
 A crib for babe to lie in ;
 A spindle, reel, or spinning-wheel,
 Or hives for bees to fly in !
 Fine garden roots and luscious fruits ;
 But milk being rather scarce there,
 The housewives sought, and scolding fought
 For onions on the trace there.

XIII.

Fresh sprats, "*slowkaun*," hot "doolamaun,"
 Salt herrings, cockles, salmon ;
 And Suir's white trout, that beat all out,
 All fish from Foyle to Shannon.
 From field and wood came berries good,
 See, here's a flute for "baby ;"
 A looking-glass for blooming lass,
 A jug for *potheen* (may be).

XIV.

From Birr there came, with ass and dame,
 A score and one of tinkers ;
 They soon fire-up, each swig a cup,
 And then—how flew the clinkers !
 The bellows blows, the "pot" o'erflows,
 The crowd (fierce curses yelling)
 At once "pitch-in," all fight like sin—
 So ends the tale I'm telling.

O'CURNAN'S SONG.

Gaelic Journal, No. 26, p. 22.

We here present the readers of the journal
 with the metrical version of this piece,
 made by A. P. Graves, and with the music
 of it as arranged by a master. It appears
 that for singing or playing, the stanza of
 eight lines at p. 22, should be divided into
 two stanzas of six lines each, thus :—

I.

A máire mhór, bheá,
 A v'fúg an éneao ro am lár,
 naé leigearradh i'n oileán na póbla,
 ar go m-béapann na m lárín
 dá o-tuigead féin mo éar
 naé leigead mo b'ar san póipéin.

II.

ni éaréim áiréa bíó, &c.

O'CURNAN'S SONG.

Slowly and Tenderly.

Δ mhaí - pe míl - ír b'neas Δ
 O Ma - ry, bawn a - shore, That
 o'fuis an éneao ro am lárí naé léigear - fad
 thro' my bo - som's core Has pierced me past
 rin óil - eán na fúo - la ar so
 the Isle of Fo - la's heal - ing; By
 m-béar-fainn oar mo lárín óa o-tuis - feá féin mo
 Heav'n, 'tis my be - lief Had you but known my

éar naé léig - feá mo báir 3 róir-éin.
 grief, Long since to me with succour you'd be stealing.

O'CURNAN'S SONG.

O Mary, bawn ashore,
 That through my bosom's core
 Hath pierced me past the Isle of Fodla's healing;
 By Heaven, 'tis my belief
 Had you but known my grief,
 Long since to me with succour you'd been stealing.

With tears the night I waste,
 No food by day I taste,
 But wander weak and silent as a shadow.
 Ah! if I may not find
 My Mary true and kind,
 My mother soon must weep, a soulless widow.

I know not night from day,
 "Cuckoo," the thrushes say;
 But can it be May in dark December!
 My friends look strange and wild—
 But hasten, Mary mild,
 And well my heart its mistress shall remember.

No herb or skill of hand
 My cure can now command—
 From you, O Flower of Love, I'll seek it;
 Then hasten, hasten here,
 My own and only dear,
 And in your secret ear I'll softly speak it.

One sweet kiss from your mouth
 Would quench my burning drought,
 And lift me back to life; ah, yield it to me,
 Or make for me my bed
 Among the mouldering dead,
 Where the winding worms may crawl and channel
 through me.

Ah! better buried so,
 Than like a ghost to go
 All music, dance, and sport with sighs forsaking—
 A witless, wandering man,
 For the love of Mary bhan,
 With the heart within my bosom slowly breaking.

A SECOND VERSION OF O'CURNAN'S SONG.

This version has been taken down by Mr. Carmody, of Comeragh Mills, county of Waterford, from the dictation of Patrick Hally, from whose singing the music was arranged by Miss Armstrong, of Comeragh. Should our friends in other Irish-speaking localities take like trouble, what an amount of our music and songs might be preserved! This version, it will be observed, is literally as it is sung in Waterford; in fact, I may add, as Curnan himself sang it—the parish of Kilrosanty, where this song was taken down, being a favourite haunt with him. Mr. Carmody tells me that there are two or three old people still living there who remember Curnan; one of them, a very old woman, who was with him for some distance along the road one Sunday coming from the chapel of Kilrosanty. Any Irish song or poem, preserved orally for eighty years, must have been altered more or less; our Irish singers, being all poets, try to improve the compositions they repeat; still the five first stanzas of this piece have been but little changed. The last stanza, I suspect, has been added by some other poet: it is too philosophic and too moralizing to be the composition of a maniac. Young readers from the other provinces will notice these peculiarities below.

Hurd 5 is often used in Munster for aspirate ó or ǵ: this has been done here in b'neas, Stanza I.; naé, Stanza II. (naé, itself is for naé, and éneao, and éneao, Stanza III. é for ó is generally used in the third sing. cond. mood; it is so employed here in o'fuis, and o-tuis, Stanza I.; and léigear, Stanza VI.; o'fais, Stanza VI., is for o'fais, and Semúir, Stanza IV. for Semm. tair na gurao, Stanza III.; bídeann uair na gurao ann, is a Waterford proverb, i.e., in every twenty-four hours there is a certain moment when any petition made at that instant is granted. An old woman, it is said, set herself to pray for her grand-child: go raib Seághanín na níg air Cipe. Having thus prayed for nearly the full term, a drop of soot-rain fell on the face of Seághanín in the cradle. "Banna deas oir a bo-éin," exclaimed the crone; when swift as thought the cabin was one mass of flame. Map 4, Stanza III., is the Waterford expression for muna, unless. The music, as arranged by Miss Armstrong, appears to differ from that of the version given at p. 22, No. 26; but I am not a judge on this point. All I know is that those who arranged both airs are equally well known as first-class musicians.

Arranged by MISS ARMSTRONG, Comeragh, from the
singing of PATRICK HALLY.

Slowly.



O'CURNAN'S SONG (SECOND VERSION).

I.

nae tpuas rwo fear map a'áim,
san p'ior mo leigear le fágaíl,
áet a'háin ro gur bean 'o b'p'eoiris me ;
mo leigear níl le fágaíl,
níl mo leigear áet a'p 'o lóim,
níl mo leigear áet ag bláet na h-óige ;
ní a'neigim tear tap fuáet,
ní a'neigim lon tap éuaet,
ní a'neigim aon uair mo éáipoe ;
ní a'neigim oróet tap lá
áet o'áetmeoé mo é'p'oré mo g'náó
Oá o-ta'gac sí a o-t'páet agur p'p'igéim.

II.

A mháipe, ír tú mo g'náó,
g'náó lem' é'p'oré 'o g'náó,
g'náó le t'núet san t'p'éigíon ;
g'náó ó t'ur go f'ar,
g'náó ó a'oir go har,
g'náó a p'agais go oláet 'o'n é'p'e liom
g'náó a t'us mé p'eim t'uit
g'náó a o'p'ing a b-péim mé
g'náó gan éam, gile élaon, san éantlam.
áet an báb ír gile óeao
í'p b'p'agáta b'p'aoite (eyebrows) a'í' g'g'ém
mo leun naé liom péim tu a mháipe.

III.

A mollie, ír tú mo éiall,
í'p tú a élaois mé a b-pian,
t'p'at go p'muainim o'p'e éom o'í'geanac ;
g'ac a b-p'acaroé 'o'e m' éáipoe p'uam,
go b-p'agáim na am oláig,
ní'p' t'úr'ga 'há beoim do' t-éagmuir.

ní í'ím únpa bíó
ní éolaim neul ó lu'gim
áet ta'gann o'p'naó am' é'p'oré san p'ap'aim.
map a b-p'ingé mé uair na g'uróe,
a'p u'ian móp-g'náó mo é'p'oré,
ní m'ap'p'ro mé beo mí a'p an p'agail ro.

IV.

a mháipe m'p'ir péig,
'sa éolpa an t-péim ;
mháip' tú go léip leo' g'náó mé,
agur go m-buó binne liom 'o be'l
'ná an lon a'p báp na ngeus
'Sná p'eimunt a'p g'ac teuo oá áileact.
í'p b'ac'laet cap 'o ééile,
í'p oláet, g'eal 'o téao,
tá t'núet p'p' an t-p'agáil leo' g'áipe ;
chum lab'p'ea, g'ap'oa, élaon,
í'p éiméa tear 'o beul ;
sé mo é'p'ac naé liom péim t-a'p'p'act.

V.

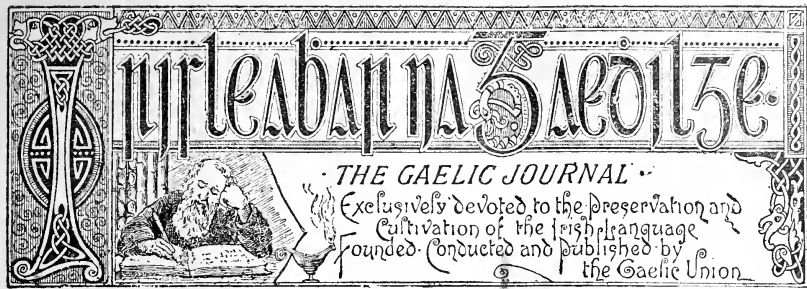
p'óip, a éumaimn, óeao,
agur taba'p p'ós tam o'beul,
agur t'ós a'oir é'g'ao péim ó'n m-bár m ;
no ó'p'oug mo leaba éaol,
a g'com'pa cluét'ma'p óeal
a b-p'ogur uon o'aoil 'í' oá éáipoe.
ní beo mo beo, áet eus
níl am' g'lóip áet g'aoe
níl o'p' p'muao, p'agail, ná p'láinte,
áet go t'p'eoac, b'p'noac, t'p'éit,
san ceól, san p'p'óip, san péim,
áet móp-éim a b-péim 'ra g'náó leat.

VI.

mo é'p'ac agur mo é'ar
naé uinne mé map éac
g'hla'p'ac le m'ná an t-p'agail ro
'g'g'ur a'p'g'ioo bu'p'e 'g'ur b'an,
Chait'p'ro p'ao a o'p'agail,
taba'p' p'ap' agur g'náó oá ééile.
'o éumaimn agur 'o p'áip'e,
agur b'ap'aróe g'eal 'o lóim,
so o'ap'p'g'raim map báip' p'p'e leat ;
áet a bea' uo a tá am'p'áó
map a p'ig'p'eo' tú mo cap
náp éagaro t'ura p'lán 'o' éeao mac.

NOTICE.

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HISTORY OF EDMOND O'CLEARY

(Continued.)

Do bual bulcán buille 'ran leir-éann ari éamonn, 'r gan é ari a coiméad, 'oo éuip galap buodán ari, agus 'oo leag éum láip agus lán-taláin é. 'r ann rin 'oo junne an oiaoi tamanta ait-éualbaó ari, óip 'oo junne beatac ceatari-éopac 'oe; aét o'fás [ré] an coimbleót map rin péin, agus 'oo éuaró ari ceirpe cora go pail fuari flinó muc 'oo bí a g-éann 'oo'n áip; in ari éosail cóm tpiom rin, náip ariem bulcán 'oo bi o'á éóipróaét, ari a éuma, nó ari a éipr, nó fóp ari a fpiannaó, buó fámalta le gpiun-táil muice, náip muc map gac muc é. O'éipr bulcán ari mapoin laoi agus leat-foirlpe ari na mápac, ag cuapitúgao agus ag iapiaró éamonn; gip gup pava go b-fuap amearg 'na muc o'á unpiup péin é agus a bean na puvóe le n-a éaoib ag peucain ari veilb aingil 'oo bí in a linéatác geal 'oo bí aice. Do éug bulcán aripe pio gup 'oo'n veilb agus a vubapit go meatác a gaoir agus a gliocap no go m-biaó aige péin.

'r ann rin o'fpiopuig o' éamonn cao é an cor'pao 'oo bí tapí éip na h-oúóe ari? "Atá fíop rin agam-ia, ari an ioméu'éatác; atá tpi fpiillinge ari. Ari n-Oomnac atá tpi tpi fpiillinge, agus níop fan pé ari." "Do béapainn-pe an éularó arijunn," ari an

bean " (agus ní maib me ari Meirge ná ari bórovéip) nac maib ari, ag vail a éoola 'oo, aét tpi fpiillinge, agus má' ari fon a beir 'na lunge 'ran b-pail po atá an éuro eile ari, buó fapipe 'oo go pava a beir 'na lunge ari leaba éluiaig 'ná ann. " "Do beapao mipe agus an tpeablaé uile an éularó arijunn gupab é rin an t-éatác; go maib veiré fpiillinge ari ag fágail na euro-eatá 'oo," ari bulcán; "agus an viabal fógnaib 'oo, bí ari mna h-anma puain péin." "Ní h-anpiup liom ari an bean go mionnoéaro nitó ari bit a v'éapap tu-ia; óip ip 'oaoine 'ooo v'éanaib péin iao." "Léig 'ooo' v'ioipbóip-eatác, a m'éipreacé," ari bulcán, "agus a munnitip, ag puatác na veilbe ap foéipap na mna": agus ann rin, ag bpeir ari éann agus ari cora ari éamonn o'fás [aoap] amuig ari an g-capinán é. Do lean an bean boét é, agus gan 'oo (ve)máoin paogalta aice aét an gaoapuin, eadon, gipi óip a o'foluig pi in a h-uct é, ari eagla cáé o'á fiantuagao, agus 'oo bpiopuig pi éamonn éum puibail. Agus ari an m-beatác a vubapit go nemineac papi-gac: "a éamonn," ari pi, "oá nglacá mo comapile-pe, in biaó na neite po map atáio; óip, ó éip, pe 'oo v'ioé-comapile, 'oo éail 'oo buacail, eadon, bonn oét o-tiopitín, na cluap, 'oo junne cóm neam-ppeipamuil rin ari péin é, go m-buó éuma leip cao a v'eip-eócat 'oo, ari mót nac fpiop cionnuip 'oo fgap linn: agus ip a n-agaró mo éola fóp 'oo bain tu 'oo'n piobapit po, 'oo bain mo

míun, oirí do chongbairt í féin, agus a gair-
míun, gini, angeall le gac poigal v'a n-veap-
nairí éamonn.

VOCABULARY.

(Many expressions in this lesson were explained in the last.)

Leit-ceann, gen. Leit-éinn, side of the head; having the head awry; bean a'leit-éinn, a woman having her head awry.

Coimeáo, keeping; aip a coimeáo, on the watch against surprise or danger.

Galap, g-lap or -lpa, plur. id., sickness.

buan, g. -áin.

Láir, gen. Láir, the ground; a floor.

Lan-cálmán, gen. of lan-cálmán, fully prostrate.

Uraoi, g. id. pl. uraoire, a sorcerer, a wise man.

Uamánca, ind. adj. accursed.

Ait-éadlaí, a transformation.

Beaéad (beaéad, in Waterford), a beast. The word is in O'Reilly's App.

Ceáir-éap, adj., no comparative, four-footed.

Comblaoct, a conflict; may rin péin, even so.

Fail, -le, a sty, in dictis. in Waterford it is the litter in the sty.

Cuma, form, appearance. Cput, shape.

Spánnao, gen. -nnca, a snoring.

Sámalta=sáimil, like.

Leat-foillre, twilight; semi-brightness.

Cuaruagá, searching for; iappuró, seeking.

Angéal, g. -il an angel; a coin so called.

Lín-euad, g. -aig, pl. aige, linen cloth; liven clothes.

Go meáad (meaéad) would fade, cond. mood of meáé, fade, wither.

Galap, skill; ghuap, wisdom, cunning.

O'fioruig, he inquired; corour, cost, expense; oo bi aip, he owed.

Níop fáin pé aip. In Waterford this would be níop fáin pé aasó leip: in the West, níop fáin pé aasó leip, he did not stop at that.

Do beap(f)áinn-pe an éuláir aipinn, I would swear by the vestments of the Mass.

Aip meirge, drunk; aip bóroep, drunk.

Craoblaé, family. T-éasá, a polite way of saying ééasá, a lie.

Ní fáin poigán aip níná h-anna fáin=ní fáin bean oon ainn aip poigán fáin=a woman of your name was never good.

Mionnéar, they will swear; léis oon' éiopbóiréadé, leave off your arguing.

bhporuig [ri], she hurried on; o'pólun ri, she hid.

U'a fánuagá, to covet it; neiméad, cross; neaim-ppreannul, heedless; cao o'eipeóad oó, what would happen to him.

Do bain cu oó=oo bain cu leip, as in last lesson.

Do bain -iom, who took from me (lit. off me).

bi (= bréann) páe a m-bun a caéine, luck attends the spending.

éapba gan cúruagá, want without assistance.

An-oiag éiomabail gan paécanap, after squandering without necessity: éiomabail should be éiomabala.

An-oiag, is a comp. prep. governing gen. case.

Ca o-cálmán (o-cálmánaoir) áip n-ágar? where shall we turn our face, i.e. go to? Cuipéad oon' (oos') fáogal, tired of your life.

Éiombuéadé, dissatisfied; oéópáé, tearful; fáin, wan-dering.

mignéadé, of ugly countenance; oo beannuig fóibh, he saluted them; see Find and the Phantoms in last journal; go báreáimul, munntéapba, in an affectionate, friendly way; a lanáimul (lanáim) a married couple; buip n-imioll your deportment; a uasáin, strangers (see last journal). Oóéap, harm. áip o-cálmán, where we are drawing towards. An b-puil nuaréadé áip bié lib? Is there any news with you? An b-puil eolap ágar áip éinne uapal, do you know gentleman; ip bpaéáip pógur oam, who is a near cousin to me. Ip mó congbaigéap a éigéap, mostly keeps his residence; ppepóin, president; áip-feruam, high-sheriff. An t-an-áicéantáé, the stranger. Ná h-áip, &c., down to peabur is a little incorrect. Na tabáip for na h-áip; máiré before go leip; and peabur to be omitted. Cía éa poibá, who is before you, i.e., of whom you are thinking.

Cá h-áim tú? (this is strange). Máicéam, an abatement; ní máicéam pé bonn ouir, I would not abate a groat for you; I would not give way to you in the least degree. Máire is for máraó, a dog, I think; just as máraó márb, a dead dog is now máre márb. Sáán is not a bit better than Cuipm Sáarb. Do éana mé=éanpáiré me; málaip ppeil, exchange a shot; fight a duel. Cheana (heana), already; indeed; áip-éop, an armoury. Fá neapá fóibh, that was nearest to them. Comáig, convenience; márgá, musket; gpeim pógómuig (gen. of pógómuig, throat). Cao toib' aip liom a beir leip, what do I want to be talking of this? Oon neáimán rin oéop; rin is an expletive here, as in O'Curran's song; oéop, a drop [of life], ééap, eight persons; Cuapéilín=éuáipin=éuáipin, a mallet.

Cuapán, a hollow. Gáiripin, a little dog. Poáil, trespass.

Póéap, bosom.

MONACAR AGUS MANACAR.

Written by an chraoibhinn aobhinn, for the Gaelic Journal.

O'póglaim me an rgeul ro a leanaip fáo o íom, ó íean íeap, i g-Connraé Roipcomám, aét eperuim go bpuil pé le págáil i g-cuige Múimáin map an g-ceutona. Tá pe coruimil leip an rgeul beupla rin. The House that Jack built, aét tá pe níop fáirve go mópí 'ná é agus cá níop mó aét ann. Ní' teanga aip bié naé bpuil puo eipin map rin le págáil mnti aét ip fáirve, an piora ro a leanaip 'ná aon nro ven' t-póit éutona v'a bpaéar me aipain.

Bhí Monacáip agus Manacáip ann, fáo o íom, agus ip fáo o bhí, agus v'a mberéadé fáo ann, an t-am rin, ni beiréadé fáo ann aip. Éuao fáo amad le ééile ag baint pug-craeb, agus an méro a bainéad

Monacáirí o'íteasó Manaáairí íao. Dúbairet Monacáirí go iacéasó ré as iaiyiaró r'laite a óeunfasó gao le crioásó Mhanacáirí a o'ite a éuro rúg-ciaeb, asur táinig ré éum na r'laite.

"So m-beannuigiró Oia óuit," air an t-Slat. "So m-beannuigiró Oia' 'sur Muipe óuit." "C'fas a iacéasó tu?" As iaiyiaró r'laite a óeunfasó gao, a érioceasó Manaáairí a o'ite mo éuro rúg-ciaeb.

Ní bfuigiró tu mui' air an t-Slat go b-fás tu tuas a gaeiypasó me. Táinig ré éum na tuaisge. "So m-beannuigiró Oia óuit." So m-beannuigiró Oia sur Muipe óuit. "C'fas a iacéasó tu?" As iaiyiaró tuaisge, tuas a gaeiypasó r'lat, r'lat a óeunfasó gao, gao a érioceasó Manaáairí a o'ite mo éuro rúg-ciaeb.

"Ní bfuigiró tu mui," air an Tuas, "go b-fás tu leac a éuipeasó r'aoabai oim."

Táinig ré cum na leice.

"So m-beannuigiró Oia óuit," air an leac, "So m-beannuigiró Oia sur Muipe óuit." "C'fas a iacéasó tu?" As iaiyiaró leice, leac a éuipeasó r'aoabai air tuais, tuas a gaeiypasó r'lat, r'lat a óeunfasó gao, gao a érioceasó Manaáairí a o'ite mo éuro rúg-ciaeb.

"Ní bfuigiró tu mui" air an leac "go b-fás tu uirge a fliucéasó me"

Táinig ré cum an uirge. "So m-beannuigiró Oia óuit," air an t-uirge. "So m-beannuigiró Oia sur Muipe óuit." C'fas a iacéasó tu. As iaiyiaró uirge, uirge a fliucéasó leac, leac a éuipeasó r'aoabai air tuais, tuas a gaeiypasó r'lat, r'lat a óeunfasó gao, gao a érioceasó Manaáairí a o'ite mo éuro rúg-ciaeb.

Ní bfuigiró tu mui' air an t-uirge go b-fás tu r'ao a f'naímpasó me.

Táinig ré cum an fliaró, go m-beannuigiró Oia óuit air an r'ao. So m-beannuigiró Oia sur Muipe óuit. C'fas a iacéasó tu. As iaiyiaró r'ao, r'ao a f'naímpasó uirge, uirge a fliucéasó leac, leac a éuipeasó r'aoabai air tuais, tuas a gaeiypasó r'lat, r'lat a óeunfasó gao, gao a érioceasó Manaáairí a o'ite mo éuro rúg-ciaeb.

Ní b-fuigiró tu mui' air an f'ao go b-fás tu gaoabai a iuaigseasó me.

Táinig ré cum an gaoabai. So m-beannuigiró Oia óuit air an gaoabai. So m-beannuigiró Oia' sur Muipe óuit. C'fas a iacéasó tu? As iaiyiaró gaoabai, gaoabai a iuaigseasó r'ao, r'ao a f'naímpasó uirge, uirge a fliucéasó leac, leac a éuipeasó r'aoabai air tuais, tuas a gaeiypasó r'lat, r'lat a óeunfasó gao, gao a érioceasó Manaáairí a o'ite mo éuro rúg-ciaeb.

Ní b-fuigiró tu mui, air an gaoabai, go b-fás tu gneim ime a éuipeasó tu ann mo laóabai.

Táinig ré éum an ime. So m-beannuigiró Oia óuit air an t-im. So m-beannuigiró Oia sur Muipe óuit. C'fas a iacéasó tu. As iaiyiaró ime, im a iacéasó i laóabai gaoabai gaoabai a iuaigseasó r'ao, r'ao a f'naímpasó uirge, uirge a fliucéasó leac, leac a éuipeasó r'aoabai air tuais, tuas a gaeiypasó r'lat, r'lat a óeunfasó gao, gao a érioceasó Manaáairí a o'ite mo éuro rúg-ciaeb.

Ní bfuigiró tu mui' air an t-im go b-fás tu cat a r'griobasó me.

Táinig ré éum an cat. So m-beannuigiró Oia óuit air an cat. So m-beannuigiró Oia sur Muipe óuit. C'fas a iacéasó tu? As iaiyiaró cat, cat a r'griobasó im, im a iacéasó i laóabai gaoabai, gaoabai a iuaigseasó r'ao, r'ao a f'naímpasó uirge, uirge a fliucéasó leac, leac a éuipeasó r'aoabai air tuais, tuas a gaeiypasó r'lat, r'lat a óeunfasó gao, gao a érioceasó Manaáairí a o'ite mo éuro rúg-ciaeb.

Ní bfuigiró tu mui' air an Cat go b-fás tu bainne a beuipasó tu óaim.

Táinig ré éum na ba. So m-beannuigiró Oia óuit air an bho. So m-beannuigiró Oia sur Muipe óuit. C'fas a iacéasó tu. As iaiyiaró bhoim bainne, bainne a beuipainn von cat, cat a r'griobasó im, im aiaicéasó i laóabai gaoabai, gaoabai a iuaigseasó r'ao, r'ao a f'naímpasó uirge, uirge a fliucéasó leac, leac a éuipeasó r'aoabai air tuais, tuas a gaeiypasó r'lat, r'lat a óeunfasó gao,

ḡao a éipéapó Manaáar, a o'it mo éuro
rúḡ-éipéab.

Ni b'ruigfiró tu aon oéorí bainne uaim-re
air an bhó, go b'ráḡ me róp tuighe uait.

Ḥáimḡ ré éum na m-buailteóirí. Go m-
beannuigfiró Dia óuit air na buailteóirí. Go m-
beannuigfiró Dia ḡur Muiré óib. Céao
a iacéar tu? Aḡ iairiarió róp tuighe uait á
beurpáinn oo'n bhó, an bo a beurpáó bainne
óom, an bainne a beurpáinn oon éat, an
cat a rḡuiofpaó an t-im, an t-im a iacéapó
i laóari ḡaóairi, ḡaóari a iuaigpéapó iacó,
iacó a i'naímpaó uirḡe, uirḡe a fliucéapó
leac, leac a éuirpéapó paóbari air tuaiḡ,
tuaiḡ a ḡeáirpípaó r'lat, r'lat a óeunpáó
ḡao, ḡao a éipéapó Manaáar a o'it mo
éuro rúḡ-éipéab.

Ni b'ruigfiró tu aon róp tuighe uaim-re
air na buailteóirí go o'ciuiparió tu
áóbari cáca óuinn ó'n Muilleóirí rin iuar.

Ḥáimḡ ré éum an Muilleóirí. Go m-
beannuigfiró Dia óuit air an Muilleóirí.
Go m-beannuigfiró Dia ḡur Muiré óuit. Céao
a iacéar tu? Aḡ iairiarió áóbari cáca a
beurpáinn oona buailteóirí, na buailteó-
irí a beurpáó róp tuighe óom, róp tuighe a
beurpáinn o'on bo, an bo a beurpáó bainne
óom, an bainne a beurpáinn oon éat, an
cat a rḡuiofpaó an t-im, an t-im a iacéapó
i laóari ḡaóairi, an ḡaóari a iuaigpéapó iacó,
an iacó a i'naímpaó uirḡe, an t-uirḡe a
fliucéapó leac, leac a éuirpéapó paóbari air
tuaiḡ, tuaiḡ a ḡeáirpípaó r'lat, r'lat a óeun-
páó ḡao, ḡao a éipéapó Manaáar a o'it mo
éuro rúḡ-éipéab.

Ni b'ruigfiró tu aon áóbari-cáca uaim-re,
air an Muilleóirí go o'ciuiparió tu lán an
éipéapó rin o'uirḡe ó'n abain éuḡam.

ḡlac Monaáar an éipéapó ann a lóim,
aḡur éáimḡ ré éum na h-aibne, aḡur éoruiḡ
ré aḡ lioaó an éipéapó leir an uirḡe,
aóó éo luat aḡur bi an t'-uirḡe uol a'p'eaó
ann, bi ré i'it amaó a' airí.

Éuairó p'ueacán éairir, or a éeann. "Oáb!
Oáb!" air an p'ueacán. "M'anam oo
O'ia i'p' maié i' oo cómairle!" a'p' Monaáar,

aḡur ḡlac ré an éipéapó iuaó, aḡur éuimil
ré le tóin a éipéapó i, ḡur líon ré na puill
a bi ann, aḡur éonbairḡ an éipéapó an t-uirḡe
ann rin aḡur iuaḡ ré cum an Muilleóirí é,
aḡur éuḡ an Muilleóirí áóbari cáca óo,
aḡur éuḡ ré an t-áóbari cáca oona buail-
teóirí, aḡur éuḡ na buailteóirí róp
tuighe óo, éuḡ ré an róp tuighe oo'n bo, éuḡ
an bo bainne óo, éuḡ ré an bainne oo'n éat,
rḡuiof an cat an t-im, éuairó an t-im i
laóari ḡaóairi, iuaig an ḡaóari, an iacó,
i'naímp an iacó an t-uirḡe, fliucéapó
an t-uirḡe an leac, éuirí an leac paóbari
air an tuaiḡ, ḡeáirí an tuaiḡ an t'lat,
muine ré ḡao oo'n t'lat, aḡur nuairí
bi an ḡao iéiró o'eunta aighe, éuieró muirí go
iuaib Monaáar iméighe r'aoa go leóir
uairó.

In Munster it was a iacó uob that gave
the hint to Monaáar, and what it said was
cuirí éipé buiré ann, cuirí éipé buiré ann.
We expected to have this piece in the
hands of our young readers at Christmas—
aóó ní marí a r'aoiltearí a éimnteairí.

THE DEATH, OR RATHER THE MURDER OF THE GREY CAT.

oiréapó an éait ḡlais, le seumus
ó comnealbáin.

BY JAMES O'CONNELLAN.

This author was not a poet of a high
order, but he was a fair Irish scholar, and
the learner will find many words in the poem
worth remembering. This is especially the
case in the second part, which will be given
in our next issue. Learners should get by
heart as much poetry as possible.

Á éirḡe an t'-reanáar, aóóim buirí nguiré
go r'iar,
Á nḡaeóeilḡe ḡairó, aóóumairí, líoméa
beaóó;

Cum Ríḡ na n-ap'p'ol oo óealbairḡ aerí a'p'
neam,

Αν τ-γalm το λέιγεαθ le φιαός α'γ ουτ'ιαότ
ceant,

Δὲς οὖν ῥαῖς τὴν ἡλικίαν αὐτῆς καὶ τὴν ἡλικίαν αὐτῆς
 ἐν τῇ βασιλείᾳ τοῦ βασιλέως.

ԱճՇՈՒ ՏՅՈՒՐ

An tan iacair in aibíó a gúirde éirí riar
 go neamh

Βάψτεαὺς na κοινῶς, ἀφ' οὐναὺς βίβλια an
μεαῶς

Ar buaidheò le fhaod cloisinn le ruim an
rèar.

Իր առ ջարթօճ, աճարս ո՛ւն քսե՛ մօ ճատ,
Շարօ՛ւտե, շրթարճարե՛ճ, մարե՛ճ, Լաճ-Երե՛ջեճ
ա ճ-Շարս.

А аҕаро бeаҕ ceаннupайҕte, ҕpеapайҕte o
cúlaiḡ ceap

name only; **Τομάς**, a **Θομαῖος**, **Μησιμ**, a **Μησιμ**,
and so on.

We would gladly hear from the different localities throughout the Iri-h-speaking districts, how far have the old forms been preserved; and also the opinion of our correspondents as to the advisability of preserving them or restoring them where innovations have been introduced.

Can any correspondent give any details as to the poet—what was he? Where did he reside? I would take him to be of East Munster. There are poets of the name of Carey named by him—anything known of these. Darby Ryan is remembered as the author of the “Peeler and the Goat.” I have always heard of him as of Bansha, Tipperary, not Galbally, of Limerick. Darby Ryan composed other pieces too; one stanza I recollect, describing some fashionable ladies of his time:

Teirō piaō ōia ōmīnais cūm aīppinn
Rosy'na n-ōppn a'ī prayer-book,
'Sle linn na pāpāla ōo ōēnaō
īr iōmpuīgēte biōnn an tēaōb clē ōe.

Is there any person who would send us this or any other composition of Darby Ryan.

San roille ar lara ge, without candles lighting at the shoemaker's wake; without a pipe or tobacco, a pinch of snuff, or a dram of liquor. These things in Munster were at every wake for the persons coming to watch or visit; to be without them at the date of the poem were a shame and a disgrace.

DATE OF COMPOSITION.

45 po ríor alaoirí ne h-eipeáct
 na bliadanta ir aoir o'ár o-Tigearna naoimta
 Trí ceannair ar pionnium taob ne glé-dair
 aihancoll, oir pé aipur ioda donair.

THE NAME OF THE SHOEMAKER.

ainn an araise cealgaid, b'rin le moim ;
 go tialaigh, atcumair, garca, le h-eirinn pinn.
 So t'ad cuir pile le c-quaid-fuotalais saeoltze rior
 ip nom ceatir, ip eatonna leing oir.
 Ma t'ad pile pe ceat ir peactaib iuite,
 Do tuingear go beact na oheucta pubacair,
 O atapla a n-beag go baile a t'atair,
 An te t'neargair an cat paz ainn uinne.

Այ՛ բօր-մօս եօրհայտ տ՛ա՛ ձա՛ւեան ու
 օրսն ու իհայտ.

Արի ան ածբար ըն լաճարի ա'ր տաճար ոօ չնրօ
 չան բարեաճ,

Եւ ի թաւն ի մալլաճէ տ'եր ճիսնն ծօ
 Լիւնճա քար :

mill ar malluig an rmalairie ve fíolmaic
pppear,

Comineal-báit an rmalairne, 'r ón eaglaí
veigíl é amac.

Ախտն արժեքն էսի ցարաօար իմոն և
բարե,

1011i tūata a'r j'agait p'ioi-eagnac, sagiore
a'r beait;

Ան ցառիտ մա յաճանն ձո ռ-ճրայրե Եւրօե
Նոյն մեարշ,

Δ ὁμοῦ-ὁμοῦ ἡμεῶν, αἱ συμπο-ρε λαοί
lem' ἵταται.

Διηγεῖται ὅτι αἰτῶν αὐτὸν ὁ Ὀρθόδοξος καὶ Ἐκκλησιαστικὸς

O Ćnoc na ġ-cairpeal nariab ġarfa oġ' beul
 ġaċ laoi,

Ոճ' լրաւ ծոմ' յառաւիժ-իւ աս տ-ամար
 աս ծաւ ընծ աս' յնկէ

Τάτσις ἀρτα, να h-εϊτις σο βιάτ m'impròe.
Μο λευν, μο mίλλεαò, ναç ρεαρὰç μέ ρειν

cá m-bionn,
 An t-Éilias tuisead. 're Uiliós ó Cémin

 $\text{CaO}11\%$

Αν τ-έγγραφο ελῖτε, ρέιν-ἔμωταλ να μ-
βηατάρ ηγιόη.

ἡ λέξις ἡ τοῦ κοινῆς τοῦ κοινῆς τοῦ κοινῆς
ἡ λέξις τοῦ κοινῆς τοῦ κοινῆς τοῦ κοινῆς

Το πειν μαρ ἄλλοι τὰ πῦλε αἰαυ-ἔματῖα
 ἔννη—

An tSall-baile Acairle no a b-pogur oo'n
 áit a b'íodann.

Thiamuro a ainm de cine na Rianac caoin
Mo páirt ma tabann biaó agam na cáinte-

αὐτὸς ὁ Χριστός.

VOCABULARY.

(Our space is too limited to give definitions, grammatical rules, &c., fully as we would wish.)

עִשְׂרָן, g. -שִׁיר, pl. -שִׁירֵי, s.m. a learned man. אִתְּכִימ,
I beseech.

beačt-տճ, exact ; ԾեալԾալչ, did form ; ceանԾալ, lice.

Canna, scurvy; apane, a shoemaker; Chlaoró, did destroy; eámh, death.

Cneac, pl. cneaca, ruin; go n-veacáir, may they go; but veacáir is past tense, and the optative has no past tense; go n-veáir; aiteir g. -re, reproach, confusion; mio-clu, infamy; teaghlac, house.

Aipeacáir, g. -eapir, care; vealb, poor; mair peacé, as is the law, i.e. the custom; opannol, gum; not in dictis; luhya, leprosy; veapaca, letters.

Veacáca, rheumatism; duu=duoga, the worst; aineah, g. -mhe, a blemish.

Leag, inf. -gao, to melt; go leagáir, may melt, opt.

mhaol, a bare or bald head; fapuir, in addition.

Piann, g. -peinne, pl. pianna, the Irish militia under Pionn Mac Cuihail.

Spangearpac, I do not know; rgarlp, cave or den.

Fheapal, to minister, serve; clab, -aib, a gaping, open mouth; folapne, a miserable creature.

Cneacáca=cneacá, pl. of cneac, a wound; oepac, g. -aib, dung.

Eapba, want; algur, a false desire of stool; clabapne, thief.

Fheim o'feoil galap, a bit of some diseased animal.

Bapgaó, being stuck in the mud or quagmire, and unable to get out of it.

Cláir, a corner; gunga, I do not know.

Opuac, a snout, an angry look; rinéce, parched, soaked.

Eigim, I cry out to.

A h-ué=ap ué, for the sake of.

An t-patlm, called, lower down, palm na mallacé.

báacá [ré] na caimle, let him drown (quench) the candles.

Uáacá [ré] bíobla an peacé, let him shut the Bible of the law.

A'p buacáac [ré] an cloirín, let him ring the little bell: these ceremonies were performed in excommunications.

an fpeap, the unmanly fellow. Can any reader say is this word indeclinable as here; and if not, what is its gen. fpeac, was found.

Scapir, a thickset; ceannpáiste, meek; o éulaib ceap, with the back of a last; comneal-bacé, excommunicate; suacá, a learned man; cuaca, a layman; in Waterford, it is now always an unlearned man, I think, and pronounced as its plural would be, cuacáir; fpep-cagacé, truly-wise.

Cuipir laoi lem' r'ap, add a lay to my history, i.e., add a stanza to this poem, tácuig, weld; apca, out of them, i.e., add to them.

Fleapir, pure; loimnacé, joyful; beapgaé, a harlot.

Cáipneap-Cpuorte, a sponsor; bíac agam' na cáipneap Cpuorte, I will have him godfather to my child.

There are some words in the poem I do not know well enough to decide their meaning—any person in a locality where these words are spoken ought to communicate with us. What is palm na mallacé?—peacé ngalap an t-páiste?

Liaig gac ocap.

Every invalid is a physician.

Níor mhuir galap fáca bpeug.

A long illness did not tell a lie.

seannóir do'n dara doinnac
do'n arobinic.

Soirgeul an lae an ro:—"San am
ran," &c.

Another Sermon literally as spoken.

Air uair áruíte a óir. O'leirí (1) an
t-foirgeul ro (2) éuir Eóin baite oir dá
óeirgeobail éum íora, ag fíapmaré óe ap
b'é rin an té a bí le teacé, nó an m-beoir
ag fíreacáin le h-aomne eile—fé rin ap b'é
féin an Slánuigéóir, nó an maib Sé le
teacé fú? Ní h-é go maib aon amhar ag
Naom Eóin 'na timpéioll, acé éum go m-
beróeac fíeagha aige ó éioir féin, agur
éum go n-veuparóe é foillpugaó do 'r (3)
na vaomib.

O' mteig an beiré óeirgeobail air a
o-tairpíol, agur ir é an áic a b fuapapap
íora 'ná i g-caéapir Náim—an caéapir úo
má'f eumim líb é, a maib Sé i n-aice ói le
línn foéapave an fúir óis a éóg Sé ó'f na
maib. Ir ann ro a éagmáigeapir leir,
agur éugapap a o-teacéapíeacé vo. Tap
éir fíor a n-ghó a fágáil uaéa oubaip
íora leó oul i leacé-taóib go fóil, map go
maib paóapíe aca le fíreóir. Agur ann
rin (4) éuacó Sé féin amearg na n-vaomeacó,
agur aomne a maib timneap air leirgeap Sé
é, aomne a maib eiac ná aicó air élan Sé
é, agur vaome a bí tap éir báir éap Sé
bhúg agur beacá oíca. Ann rin o'iompoig
Sé air an m-beiré agur ro map a oubaip.
"Capagíó (a) aoir tap buir n-air, agur
veumagíó (a) mhuiric vo Eóin na neite vo
éonnacabapir (5). Tá paóapíe dá éapacó air
na vaill, vaome a bí oubaí ag fágáil a
n-eirteacé, na maipíing ag fágáil a lúé,
na lobapir dá nglanacó, na maib dá
o-tozaint (6), agur focaí Dé dá émaob-
pígaóileacó vo 'r (3) na boécáin."

Tap n-óóg a óir. bacó éoir go maib
óeirgeobail Eóin pápta leir na comapíaróib
ro, agur go maib fíacónapíe a n-voécáin (7)
aca gup b'é an Slánuigéóir a bí ag labapíe
leó. Tuagacó fé n-veapíe (8) a óir. ná (9)

maib (9) Íora fáirta leir na míorbháilteóib
 do mhíne Sé a áiríeáin, áct gúir éug Sé maí
 éomáirta ari a óiaóáct go maib Sé ag
 ciaoibhíaoileao focal Dé oo 'r (3) na
 boctáin. Romie rin níoi fáoileao go maib
 aon mí-áo ná aon mállaect áct an boectan-
 áct, áct éáinic Íora éum tairbeánaó (10)
 le éasgarz agur le rómpla, gúir bean-
 nuigíte íao na boiect, agur íao 'ro atá fé
 eug-cóiri agur fé óioic-meay maí 'r gúáct
 oo' (3) na boiect a beir. "Ír beannuigíte
 na boiect" ari Sé "maí 'r leó míogaect na
 b-plaetar." "Ír beannuigíte íao 'ro atá
 uobhónaó, maí cuirfeay compóro oirta."
 Agur éearbáin (10) Sé cao é an meay a bí
 aige ari an m-boectameaect le í a éó-
 gaint (6) maí míoga é féin. Do b'féoiu
 léir teaect ari an raogal 'ro 'na bhionnra,
 agur gáic compóro raogalta a beir aige,
 áct éáinic Sé 'na leaib mná boiecte a bí
 éomí-oealb-pan ná fágaó a beir airtz (11)
 anr na tizéib óirta i m-Uethlehem. A!
 feudairgí ari an Lanáma boect pan—an
 Ílaigíoean Íluiríe agur Naomh Íórep—ag
 ruibál na ríáiríe oróce Noólag úo, agur ag
 uol ó éiz go tiz ag íáruirí a beir airtz (11)
 agur aig fágaíl an eirtz ann gáic aon áit.
 'Nuair a éeip gáic aoinne oirta 'óimpoi-
 gíeasay amac ar an m-baile ag loirz ionnaro
 éizim éum an oróce a éairíeáin ann; fuar-
 asay foéariae írabla, agur 'r ann pan oo
 iugaó miz an uoimain agur leagao i main-
 reuy afail é. A! a ói, an fuaé oo cion
 'r ceayir uóinn a beir agáinn ari an m-boe-
 ctanaect, nuair a érómíto an leaib Íora, mac
 Dé na b-plaiteay 'na luigíe ari fupín
 tuibíe i mainreuy fuar, oróce gíeáiríe, agur
 gan oe éay aige áct an méro a éáinic ó
 anál na m-beaéac boect a bí ann aon
 teaélae leir? A m-beiríomí-ne ag gíeáiríe
 má 'r toil le Oia rian a beir boect, nuair
 a érómíto an Ílaigíoean beannuigíte ag
 caiteáin na h-oróce rin i m-bhácaó (12)
 uaigneac, ainveir, "gan fíon, gan feóil, óá
 beól le blaíao," agur ní amáin rin áct
 n aice neiríe ná beiríeao (9) na boiect

féin 'na n-eugmaí? Mo éeacair! Cá
 maib boectanaect ariáin maí í 'ro? Agur 'r
 i m-boectanaect oo éairíe Íora Cúioir a íaoígal.
 Ní maib ariáin aige áiríeáin a nglaoírao.
 Sé a éuro féin ari. "Tá poill aig na
 rionnairz," a veirí Sé, agur neaoírae aig
 éin an aeri, áct aig Mac an tuinne ní' áit
 a leagíao Sé a éeáinn ann." O! a ói, 'r
 beannuigíte ríbre atá boect má éeáinn
 ríb upáio maí oe n-[c]búir m-boectanaect,
 maí atá luaé míogaecta na b-plaetar agáib
 ionne. Áct na plaiteir gíeáite oo 'r (3) na
 boectáin, áct bí faróibheay ariáin fé mállaect.
 Veirí focal Dé gúir fura oo éamal uol tíré
 éró ríááiríe 'ná oo feay íaróibí uol go
 plaiteáinair. Veiríeánn an raogal fóir
 íaríaoir! maí a uubairíe ríomh ainríu Cúioir:
 'í' mí-aóimírae íao na boiect, áct a veirí an
 éaglaíe aig labáiríe i n-ainm Cúioir, 'ní
 mí-aóimírae, áct 'r beannuigíte íao, maí
 má tá ííao i n-uiríeayíao anoir beiríeay
 míogaect na b-plaiteay acá 'na óiaiz 'ro'.

Ari an aóibay pan a ói, má tá ríb i
 mb-oectanaect agur i n-ainveiríe, eumínn-
 gíro (a) go b-fuil agáib ionnra luaé ariáir
 na b-plaiteay má éeáinn ríb upáio maí
 óioib, eumínnuigíro (a) ná fuil (9) 'pan raogal
 'ro agáib áct tamall beag, bíreao cion
 agáib ari búir m-boectanaect maí a bí aig
 Íora Cúioir, agur gíeobáir ríb ari a baill (13)
 íaróibheay na b-plaiteay maí málaíre
 uiríe.

Agur ríbre a b-fuil maom íaoígalta
 agáib, éeánnuigíro (a) upáio maí ói, íuair-
 aigíro (a) ari na boiect an méro 'r acíuinn
 oib. cuirgíro (a) íomáib i le eungnaí a
 éabáiríe oo'n uiríeayíao, ná h-íompoigíro (a)
 o n-[c]-búir n-uóiríe an t-ainveiríeóiríe fíu
 nó mná atá ag íáruiríe veiríe, nó a beir
 airtz i n-onóiríe. De oíruaib, gan gíáó-
 Oia (2) a éeánnu oirta; agur le beir tíró-
 caíreac ríb féin beiríeay tírócaíre le fágaíl
 agáib ó Oia 'nuair a beiríe ríb óá íáruiríe.

Agur a ói, bé aca boect, no íaróibí ríb, 'r
 le h-upáio maí a éeánnu oe gáic gíáir agur
 oe gáic tíóáiríe óá b-fuil agáib ó Oia—

éirítear go buacac, rultmáirí é." "Ih maíe
 liom rin"; ari an ríolós; "rurí ríor as
 oo béile, mar atá ré i n-am." Do bhléas
 na gabairí fao asur bíreosairí as comrád
 asur ní riab an oipeao bannne aís na
 gabairí aen lá riomne rin asur oo bí an lá
 rin. Do éirí Seágan a ríuainn asur ann
 rin uubíao leir uul ari a leaba. Ih é ro
 an nro oo rígne ré gan fao-ríuieao ari
 ron na ríaoéaoa a bí ari, asur oo éosair
 ré go ríam, ríuainneac go ríarítanairí an
 lae. Com lúac asur o'eiríí ré uuaró ré
 a éeurríominn asur nuair oo bí rin éairíur
 o'iméirí ré asur íeol ré riomne na gabairí
 go o-ti an áit éeurrí a riabí ré an lá
 riomne. Do ríuís ré ríor ari éuanán glar
 go ceann tamail. Fao uéiríe uubairí ré
 "Racfao-ia ríteaé asur ríeuaró mé le
 riomne oe na h-ubairí rin a éabairí liom
 arií." O'eiríí ré oo léim, oo buail ré Cor
 lári an balla, lám i n-a báiri, asur bí ré
 ríoirí go raparó. Ní riab an riaria h-uball
 baince aise nuair léim ceann oe na gab-
 riabí ríteaé ríarína éuirí. "Meis! meis!"
 ari an gabairí, "éabairí oamíra úball."
 "Sóirió úíot," ari Seágan, "ní íuil an riaria
 h-uball baince agam réim ríor, asur nac
 eurríuoe oo leam tú mé? Acé éeairíaró
 mé úball uuit." Do éirí ré úball éurí
 asur o'íe rí go cíoiríac é. Do bí ré as
 baince ceann eile nuair oo léim an riaria
 gabairí eairí an córiaminn ríteaé. "Meis
 meis!" ari an riaria gabairí, "eairí éuiríam-
 ía ceann eile." "Do ériáo riari ríágaró tú;
 ír beas atá agam réim ríor," ari Seágan;
 gríeao oo éirí ré ceann éurí. Do buail
 rí cor ari asur oo éurí rí ríacal ann. Do
 bí rí óá íteaó asur uúil móri ari ann nuair
 o'airíí as an ériomáo gabairí na gabairí eile
 ríoirí. Ní cória uoarí ná uamíra as uul oo
 léim ari an rí-cloró asur ríteaé leiríe.
 "Meis, meis!" ari ríre, "riomn liomíra."
 "Sóirió úíot," uubairí ré, "riari n-uóirí, ír
 beasán atá agam réim, acé riari rin réim,
 río, ceann uuit." O'fan ré í'an ann éeurrína
 as íteaó u'laí mliur, n-uoaííblairí le real

ջօրքի, ասոր Բի մեյրցե քոնա ասոր քաթան
բեմնոր յոնն չա՛ւ ԽԱԼԼ յօժ. Բ' անկարօ
Ա Բի քե ԶՅ ԵԼԱՅ ԶՍՈՐ ԶՅ ՔԼՍՅԱԾ ՈՆ ՈՒԽԱԼԼ
ՆԱՍԻՐ ԸՈՆՆԱԻՑ ԲԵ ԱՆ ԻՔԵՐԻ ԶՅ ՍՈՒԵՆԱՆ ԶՍՈՐ
ՄԱՍԻՐ ԶՍԻ ԱՆ ՆՂԻՄԻՆ ԼԵՐ ԱՆ ՎԵԱԾԱԾ ՈՒ ԲԻ
ԶՅ ԵՊԻՇԵ ՍԵՆ ԵՂԱՄ. ԶՍՈՐ ԷՏԱՄԻՑ ԵՐՈՐԱՆ
ՄՈՐ ՍԱՄԻՆԵԱԾ ՇՈ Զ-ԸՈՐԻՈՆՈՐ ԵՄ ՔԵԱԾ ՄԻԼԵ
ՔՈՄԻԵ ԶՍՈՐ ՔԵԱԾ ՄԻԼԵ 'Ն-Ա ՍԻՂՅ Է. ԲԱ
ՍԵՂՅ ՍՈ ԸՈՆՆԱԻՑ ՏԵՂՅԱՆ ՔԱՇԱԾ ՄՈՐ ՍՈՒԽԱԼ
ԵԼԵ ՍԱ ԸՈՐԻՈՆՈՐ ԶՍՈՐ ՍԱ ԸՈՒԼԱՆՆ, ՆՈՐ
ՄՈ ԶՍՈՐ ՆՈՐ ՍՈՒԽԼԻԼԵ ՅՈՆԱ ԱՆ ՔԱՇԱԾ ՔՐՈՒ-
ՋԻՂԱՆ ՆԵՐՔԻՄԱՐ ՍՈ ԵՂԻԼԱ ՍԻ ԱՆ ԼԱ ՔՈՄԻԵ,
ԶՍՈՐ Է ԶՅ ՄԱՐԿԵՐԾԵԱԾ ՍԻ ԵԱԾ ԶՅԱՐ, ՍՈ ԲԻ
ԸՈՄ ՄՈՐ ԼԵ ՍԱ ԸԵԱՆՆ, ԶՍՈՐ Ա ԸԼԱՐՈՄԵ
ԵՄԵ ՅՈՆՆ Ա ԼԱՄ ՇՈ Բ-ՔԵՐԵՔԱ ԼՈՆՔԱԾ
ՍԵԱՐՔԱԾ ԱՆ ԸՈՐՈՄԻ ՔՈ ՆԱ ՄԻԼԵԱԾ. ՍՈ
ԻՋՔԵԱՍ ԱՆ ԵՐՔԵԱԾԱՐ ՍԱԵԲԱՐԱԾ ՇՈ Խ-ՃՐՈ
ՇՈ ԶՅՈՐ ԶՅԱՐ, ՔՐՈՇՄԱՐ, " ԲՍԽ! ՔԱՇ!
ՔԵՐՅՈՐ! ՔԱՇԱՆ ԲԱԼԱՍ ԱՆ ԸԻՊՈՆՆԻՇ ԲՔԵՍ-
ԶԱՇ, ԲՐԱՍԱՇ." ԱԸՆ ՆԱՍԻՐ Ա ԸՈՆՆԱԻՑ ԲԵ
ՏԵՂՅԱՆ ԱՆՈՐ ԱՆ Զ-ԸՐԱՆՆ ՍՈ ԻՋՔԵԱՍ ՔԷ ՇՈ
ՔԵՐԻՅԱԾ, ՄԻՆԵԱԾ, " ԸԵՍԻՍ ՍՈ ԷՍՅ ԱՆՈ ՔՈ
ԵՄ! " Օ՛ՔԵՍ ՏԵՂՅԱՆ ՍԻ ԱԸՆ ՆՈՐ ԲՐԵՂՅԱՐ
ՔԷ Է. ԱՆՈ ՐԻՆ ՍՈՒԽԱՐԻ ԱՆ ՔԱՇԱԾ, " ԸԻԱ ԻՐ
ՔԵՂԻՐ ԼԵԱՐ ԵՐՈՐԵ ԼԵ ՔԱՇԱԾ ԻՋԵԱՆԱԾ ԶՅԱՐ
Ի Մ-ԲԱՐԻ ՔԵՐԱԾԱԾ ՈՒ ԸԱՐԻՈՒԵԱԾ ՍԻ ԼԵԱ-
ՐԱԾԱՆ ԵՍԱՐԾԱ ԵՄԵ? " " ՏՋՔԵԱՍ ՄԱՐՈՆԵ
ՈՐԷ, " ՍՈՒԽԱՐԻ ՏԵՂՅԱՆ, " Ա ՄՍՈ ԶՅԱՆՍԱ, ՆԻ
ԲՍԽ Է ԸՈՐԻ ՆԱ ԸԵՐԻ Ա ԵՂԱՐԻԵ ՍՈՒԵ ՍՈ
ԷՏԱՄԻՑ ՄԻՔԵ ԱՆՈ ՔՈ, ԱԸՆ ԼԵ ՉԱԾ ԸՈՐԻ ԶՍՈՐ
ԸԵՐԻ Ա ԲԱՆԻ ՍՈՒՇ. " ՍՈ ԲԻ Ա ԸՈՅՅ ՔՈՒՄԻ
ՅՈՆՆ Ա ԼԱՄ ՍԻՂԵ ԼԵ՛Ր ՍՈՂՍՅԱԾ ՔԷ ՔՈՒՄԻ
Ի Ն-ՍՈՐԵԱՍԱՐ. ԼԵՐ ՐԻՆ ՔՐՅԱՍԱՐ ՍԻ Ա ԸԵՒԼԵ
ԶՍՈՐ ԵՐՔԻՇԵԱՍԱՐ ԶՅ ԸԱՐԱՐՈՒԵԱԾ ՍԻ ԼԵԱ-
ՐԱԾԱՆ ԵՍԱՐԾԱ. ՍՈ ԲԻ ՔՐԱՍ ԶՅ ԸՐԻ ՔՈՒՄԻ
ԼԵ Ն-Ա Զ-ԸՐԱՆ ԶՐ ՆԱ ԼԵԱՐԱԾԱՆ ՍՈ ԲԻ ԶՅ
ԵՊԻՇԵ Օ ՆԱ Խ-ԱԵՄՆՈՈՇԱՆ ԵՐՈՐԻ ԱՆ ԱԵՐ ՇՈ
ՔՐՅԵ ՔՐԱՍ ԲՈՅԱՆ ՍՈ Ն ԸՐԱՍՈՆ ԶՍՈՐ ԸՐԱՍ-
ՈՆ ՍԵՆ ԲՈՅԱՆ. ՇՈ Վ-ԸԱՐՄԱՆՇԵԱՍԱՐ ՍԻՂԵ
ԶՐ ՆԱ ԸՈՇԱՆ ԶՍՈՐ ՇՈ Ն-ՍԵՐՄԱՍԱՐ ԸՈՇԱ
ՍԵՆ ՍԻՂԵ ԼԵ ՆԵՐԻ Ա Զ-ԸՆԱՄ. ԱԸՆ Ս՛ԵՐՄՅ
ԼԵ ՏԵՂՅԱՆ ԵՂԵՐ ԱՄԻՐԻԵ ՔԱՍԱ ՆԱ ԸՐՔԱ Ա
ԲԱՆԻ ՆԱՐՈ. ԷՏԱՄԻՑ ՐՐՔՈՇԵՆ ԱՆ ԲՍՈՒԼԼԱՅ
ՍԻՂՅ ՍԻ ԱՆ Զ-ԸՈՒՐՈՒ ԼԵ Ն-Ա Ն-ԱՐ ԶՍՈՐ ԻՐ
ԻԱՍ ՔՈ ՆԱ ՔՈՇԼ ՍՈ ԼԱՅԱՐ ՐԻ. " Ա ՏԵՂՅԱՆ,
ԻՄԻՑ ԲՐԱՍՈՆ," ԱՐ ՐԻՔԵ, ԱՆՈՐ ԱՆ Ե-ԱՄ, ԶՍՈՐ

ma leigeann tú éirí é atá tú criochnuighce.”
 Afi éloiríon na b-poelaí ro vo Séagán vo
 táinig neart na g-ceudaí feaí ann agus
 meirneac ód méir. Do ius ias aifi a
 éirle aifi; aifi an oapa capao vo éus ré
 vo'n fátaí vo éuip ré ríor go o-tí na
 gláime é. 'Na oiaíó rín vo éuip ré go o-tí
 'n com é, agus an tfeair iarríaco vo éiom-
 áin ré ríor go o-tí 'n ríom é. Ann rín vo
 éall an fátaí a ónaíac agus a meirneac
 agus vo ríseao ré go glóí aip, fapí aq
 imríge go h-íuipíol, laig-fpíuioac aip
 Séagán oapa agus coimice. Do éairíuig
 ré go m-béapíao ré moíán íaíbfeap óó, an
 oipeao agus coingbeoíac le n-a íaogal é
 agus a éairíeán agus a éuláir fapíge
 fpeirín. Leir an meuo rín vo fíall ré,
 oapí anamnaib a ímíeapí, go o-taíapíao
 ré a élaróme íolup vo Séagán, aq aomáil
 go m-buó é an fapígeíeac íf íeáipí a capao
 aipam leir. “Seacúro óam an élaróme
 rín,” aip Séagán, “go b-feuécíamh uipí.”
 Do rín ré óó í. Aip feuécíamh uipí vo
 Séagán vo éairíuig íf leir go móí. Cía aip
 an b-feuécíao mé í ro vubapíe ré leir an
 b-fátaí. “Feuéc aip an ímután rín éall,”
 aip íeíon. “Do éiaíó náí íaíó tú,” aip
 Séagán, “ní éíom ímután aip bí íf ípíán-
 amla 'nó vo ímután íeí,” aq íapíuipíe
 buille aip go meapí. Sguabao an éloiríon
 óe agus vo cuipíe aq íeaoíaoí í íeacé
 míle íuap íonn í-an aip. Aip íeíeíne vo
 Séagán an éloiríeann aq íeacé éuige anuap
 vo éus íe buille cúláime ói agus vo
 éuip íe aip aip í. “Ííop ííop óuit,”
 vubapíe íf “óa o-íeíeíne aip aip aip an
 g-eolamh g-ceunaí, íeapá íáil ní íam-
 íeaoí anuap mé.” “Íí le éu leigeann aip
 aip vo íam míe anuap éu,” vubapíe
 Séagán. Ann rín vo éus íe an élaróme
 íolup agus a éuío éuíoíe leir agus vo
 éuip íe í o-taíge íao.

Le íeíe aip íeanamíu.

VOCABULARY.

So g-clóiríeá, that you might hear, 2nd form, for cluin-
 íeá from cluimín, I hear; in fine, cluiníne and
 clóiríon.

Capa, for capaoapí, gen. of capí, amity.

Coimice, gen. of coimice, quarter.

So o-tuipíao, 2nd form of íabapíao, condit. of
 íabapíe, to give.

le n-a íaogal, for his life.

Chongbáil, now always pronounced coingéál.

Íeíne, also, besides.

Ía n-óil, of the elements.

Claróme, 2nd form for clóiríeá, a sword, is m. and f.

Ía éann rín, literally, on its head that, i.e., over and
 above.

a capao a íuapíom, that I have ever met; literally,
 that was turned over on me. Instead of íom,
 may al-o be used. Both are used in Connaught, but
 only íom in Munster in this phrase.

íeacúro óam, hand me.

Íuipíe, for íuipí or íuipíe, on her. Íop is an older form
 of aip. Íuipíe refers to the sword, which is often
 made feminine in the west, though grammarians give
 it as masculine.

Do éiaíó, &c. You evil fate, that you had not said so!
 íapíuipíe for íapíuipíe, to draw. aq í-buille, making
 a stroke.

Ííuoébuille cúláime, a back-handed return stroke.

Ííop ííop óuit, it is a good job for you.

Íeapá íáil, any men in Ireland, literally, men of
 destiny. Íeapá is an old plural of íeapí for ííp and
 íáil is the genitive, as found in ía íáil, ííp íáil,
 &c.

Íam anuap, cut down, cut off.

éuláir íaíge, coat of armour, warrior's equipment.

Íupí í o-taíge, to put away in a safe place.

a íaile, home.

Ímíe, anxiety.

Íap íao agus a bí íe, for the length of time that he was.
 Do éomnaic, he saw. Connaic is never used in the
 spoken language.

Íííeíeíe for íap ííe, after.

Íanahume, to wait; another form is íanacé.

Cía íap, how, for éianop or éia an éioí.

Íuacacé, jolly.

Íeíle, a meal, a dinner.

Ííao agus, whilst.

Ííamh, a dinner; also ííomh.

Íao-íuipíeacé, much delay.

Íaoíeacé, fatigue.

Íeapíeíaoí, the dawn, the separation of the day from the
 night, from íeapí, to separate.

Íuaoí íe, an irreg. past tense of íe, to eat.

Íuapí vo bí ím íapíe, when it was over.

Íuanán, a mound, hillock.

Ío éann íamíle, for a short time; literally to head of a
 space-of-time.

Íapaoí, quick.

Íamce, pulled. Íuam is used for reaping corn; íam
 for pulling fruit.

Íeapíe, across (the boundary wall).

Cuicí, íí, &c. These words are applied to the goat,
 although íabapí is masculine, just as one would say
 íf íeapí an éalín í, although éalín is masculine.

Do éiaíó, &c. Bad luck to you! that you may not get
 any.

Íapí ím íeí, pronounced íap ím íeí, all the same,
 for all that.

meirge pions, the exhilaration of wine and the satiety of old mead. The same expression occurs in many old Irish tales, as in that of *Diarmuid and Gráinne*.

b'ámlaró, it was thus.

tuécan, to darken.

tuireacáir, monster, from *tuire*, a bulk, strength.

cois, a sword.

dhiongaó, form for *déanfaó*.

Ohá néis, in proportion, accordingly. The repetition in the latter part is necessary to reproduce the manner of the original.

TO THE READERS OF THE GAELIC JOURNAL.

A little more than twelve months since there appeared in the *Irish American* newspaper what purported to be an address in the Irish language from Mr. Thomas O'Neill Russell. In this address he stated that he had been induced by somebody to waste a day or two in reading the "Pious Miscellany" of *Ṫaṫṫ Ṫaṫṫ* (Timothy the Irish and the Catholic); and that the greatest service a person could do the tongue of the Gael would be to buy up all the copies of this work extant and consign them to the flames or to the depths of the sea. To prove his assertion he quoted a line from the "Pious Miscellany," which he said contained four errors; and that the way to compute the number of errors in the book would be to multiply the number of lines in it by four for the total number of errors in it.

Now, Timothy Sullivan was a classical as well as an Irish scholar. He was a poet of a high order; his fault as a poet was the fault of his age. He indulged occasionally in hard words; but some of his simple melodies are as sweet as any in the language. His friend *Ṫonnéad Ruadh*, the author of the "Fair Hills of Erin," in his hundredth year, wrote an epitaph for him in Latin verse, which has been translated into metrical English by Dr. Sigerson, and versified in Irish by Thomas Flannery. James Scully, the best Irish scholar of his day, had an equally high opinion of *Ṫaṫṫ Ṫaṫṫ*. I believe it is hardly an exaggeration to say that, until the potato blight had scattered the Irish-speaking population of Munster, *Ṫaṫṫ Ṫaṫṫ* was as much loved and venerated in the South of Ireland as Burns was in the Highlands. And this is the man whom Mr. O'Neill Russell took upon himself to revile. At the time I wrote a letter on the subject of this criticism to send to the editor of the *Irish American*; but so unwilling was I to come in contact with Mr. Russell, that I did not send it. The line upon which the calculation was made by Mr. Russell is:—

Ṫn méir ṫin ṫo ṫallag, ṫo caoṫag, ṫo meallṫg.

That number who were dazed, who were blinded, who were deceived.

Now in this line there is not a single error. It is composed in the Munster dialect, and the three verbs are in the passive voice, past tense: and no matter how spelled, any Munster reader or speaker would pronounce them as they are written above. The truth is that there are but very few lines in the "Pious Miscellany" in which Mr. Russell could find a fault to point out.

And, it may be asked, why come in contact with Mr. Russell now, after giving him a wide berth for the last twelve months? There is no escaping Mr. Russell this time. He has addressed to me in the *Irish American* an open letter finding fault with an expression in the Irish sermons now being published in the *Gaelic Journal*; and this open letter for more than a week ere I saw it was

being exhibited in a certain literary institution in Dublin by one of the officials there—an official who has for a long time been holding forth that nobody but fishwomen now speak Irish. This doctrine is being preached for a purpose; and Mr. Russell's letter has been gladly laid hold on to help this purpose; whether Mr. Russell so intended it, I will not take upon myself to say.

A person may say in English, "this is the man *whom* I got the book *from*," or "this is the man *from whom* I got the book." Writers as a rule prefer the first form of expression, and employ it; and, on the other hand, grammarians condemn it. Similarly there are two ways of saying in Irish, "She went to sell honey":—*ṫaṫṫ ṫi ṫum mṫ ṫo ṫiṫl*, or *ṫaṫṫ ṫi ṫum meala ṫo ṫiṫl*. Four years ago, in November, 1883, Mr. Russell attacked the *Gaelic Journal* on this point, asserting that the former expression was wrong. I was about taking the editorship in hands at the time, and I showed him that there were equally good authorities for both expressions; for instance, Mr. Williams, of Dungarvan, for the one, and Father Donlevy for the other. I pointed out that one of the expressions was ungrammatical, and quoted O'Donovan's grammar to this effect; but O'Donovan added, as I had done, that either form might be used. This reply I gave in the journal at p. 141, No. 17; and as Mr. Russell had been always saying how thankful he would be to any person that would point out any corrections required in his writings, I thought he was in earnest, and drew his attention to some ten places or so in his last letter that would be the better of a little looking after. The note in which I pointed out his errors, I will give by-and-by, and you will see that it was impossible to point out errors in milder language. The other banders in his letter Mr. Russell passed over, and during the four years that have since elapsed, he has devoted all his attention to reading the Irish Bible, Donlevy's Catechism, the *Lucerna Fidelium*, &c., &c., looking out for authorities to show that *ṫum meala ṫo ṫiṫl* and the kindred expressions are the *only* correct ones. In this, of course, he was justified, if he believed himself right; but he was not justified in stepping outside the truth. For instance, he makes O'Donovan say that this form of expression is the correct one, whereas, as was said, O'Donovan laid down as a rule quite the contrary. Mr. Russell, no doubt, fenced very cleverly, to throw dust into the eyes of people who are not Irish scholars, and, unfortunately, Irish scholars are very few. But, after all, it is a wonder how he had the courage to write the following:—

"Most writers of Irish grammars have laid it down as a rule that *ṫum* governs the genitive. O'Donovan, Joyce, and Windich (and they are considered the best), certainly so; they say nothing about exceptions to this rule, and it is to be presumed because there are no exceptions." And in another place he says of the rule, "that no one but some one of little learning and great 'brass' has ever dared to dispute it."

On the other I assert, in the first place, that no writer on Irish grammar ever said or implied, directly or indirectly, that *ṫum* governs the gen. case of a noun which goes before a verb transitive in the infinitive mood, as in the phrase given above, *ṫum meala ṫo ṫiṫl*; and all the contention, be it remembered, is about such expressions *only*. though Mr. Russell so expressed himself as to put this distinction out of sight.

In the next place, I assert that Dr. O'Donovan says quite the contrary of what Mr. Russell would have us believe. At p. 385 of his *Irish Grammar*, O'Donovan says, "Sometimes when the prefixed object of the infin. mood is preceded by a preposition, some writers make it the dative or ablative governed by the preposition, as

San fairs do óéanamh, 'not to be angry.' Keating, Hist., p. 75; pe fairsneir fionnig do óéanamh, "to make a true narration." Id. as iarrad locta asur coibéime do éabairt do Sean-Shalluib, "attempting to heap disgrace and dishonour upon the Old English." Id. [observe that locta and coibéime are genitives.—Ed. G. J.] "But [adds O'Don.], this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the inf. mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus pe fairsneir fionnig do óéanamh."

As if he had a presentment of what "some one of little learning and great 'brass'" would say in after ages, Dr. O'Donovan goes on, quoting the grammarian whom he most highly respected, in opposition to Mr. Russell's assertion:

"Stewart agrees with this opinion in his Gaelic Grammar, p. 175, where he writes, 'Prepositions are often prefixed to a clause of a sentence; and then they have no regimen, as 'Luath chum fuil a dhorthad, swift to shed blood,' Rom. III., 15.'" Does Mr. Russell understand this? Dr. O'Donovan quotes, as his own, and adopts the rule of the grammarian who said that cum "has no regimen," does not govern a noun in the gen. case, in such phrases as the above, *i.e.*, when cum is followed by a noun, the object of the infim. mood after it.

In the "open letter" he tells me that, "Not only in the Irish sermon given in the *Gaelic Journal*, but in almost all the issues of it that have been brought out since you began to edit it, many instances can be found in which cum is found with the nominative and accusative. Now, without wishing to be captious, and without in any way desiring to offend you, permit me to say that you should take some notice of this matter in the next issue of the *Gaelic Journal*. No one need be ashamed of having made a mistake in Irish," &c., &c.

When dealing with Mr. Russell, I should now be wonder-proof. I never to my knowledge used a nom. or accusative after cum, except when followed by a verb in the infim. mood, and it would be more to the point if Mr. Russell had made a list of these instances.

As to the preacher of the sermon, he heard Irish in the cradle; he learned to read and write Irish—in fact, he studied it grammatically—in early boyhood. With the exception of Mr. Flannery, I do not know now a better modern Irish scholar, living. He is, moreover, a man of clear and acute intellect, and a very ripe scholar; he is a great authority in himself. As a writer, Father Donlevy had very few equals, but Mr. Williams was certainly his equal in his knowledge of Irish grammar.

I expect Mr. Russell will not again claim John O'Donovan on his side; and he was not a man of "little learning and great brass."

Father Smiddy, of the diocese of Cloyne, when revising the catechism of that diocese for Dr. Kenne, made use of the "brass" expression. And in the Irish grammar compiled for the General Assembly of Ireland, by S. O'M., at p. 97, we find "éáine pé cum an fear a bualaó, he came in order or with intent to strike the man. Bualaó is a verb, and governs fear in the accusative case." Dr. Stewart's opinion, as adopted by O'Donovan, we have seen already.

In translating *trampa na b-plaistear* into Irish (from the French, I believe), a Friar who had no vanity to gratify, in his cell in Cork, used both forms in one passage of Chap. II., *ní b-fuit in zác mór-bagaire asur epéan-úisgáitir na n-úisgíuá úis a éur an uotáin go ro, acc do cum léirighir do óéanamh air an*

b-peacáó ar an b-peacáó . . . do cum an peacáig do fábaíl.

Any one of these authorities I have cited would teach Mr. Russell Irish till he goes to his long home, unless Mr. Russell goes for years to learn *patois* in an Irish-speaking locality in the west or south of Ireland. Mr. Russell is not an Irish scholar at all. In his life he has not written or spoken half a dozen consecutive sentences in Irish correctly. Nor is he improving. In his little letter to the *Celtic Times* the other day, I heard as many corrections in it made, and not by me, as are in the note at p. 141 mentioned above. Here is this note, commenting, be it remembered, on Mr. Russell's letter of November, 1883. I wrote (1.) "In the quotation which he gives from a former letter of his, at top he says: 'Tabhair cead dam le radh'; *le*, as a sign of the infinitive is used when the active verb has a passive signification, or when it signifies purpose or intention. Tabhair cead dam a *radh*, or *e do radh*, should be used here." (2.) "Ní amháin," a little lower, would be better if written, "ní h-e amháin;" (3.) "Do dheanadh *dham-sa* is hardly applicable, except where a favour of some kind is conferred; do dheanadh *líon-sa*, or *orm-sa*, is better where criticisms or any such things are the subject;" (4.) "Acht iarrain ortha *d'a dheanadh*," Deunadh is either a verbal noun or a verb in the infinitive mood; if the former, the poss. pronoun a should be used; or, if the latter, *e do* [dheunadh]; iarrain ortha a dheunadh, or *e do* dheunadh. See O'Don. Gr., p. 384; (5.) "Chum lochda *d'faghail leat-sa*," third line of letter proper. I cannot recollect ever seeing or hearing *leis* used after lochd; lochd *d'faghail air* is the idiom so far as I am aware. The phrase, "Chum lochda *d'faghail*" may be used to discuss what Mr. Russell speaks of at some length somewhat further on in his letter; that is the case after the compound prep. *chum*. It is a fact that all grammarians agree that *chum* is followed by a gen.; and all philosophers agree that a body in motion goes in the direction of the force that puts it in motion; but should a force greater than the first, and in the opposite direction, be brought to act upon it, the body will be turned backwards. Similarly, when *chum* with a noun goes before a verb in the infinitive mood, the gen. after *chum* should be changed to the acc., because the "inf. mood of active verbs takes the acc. when the noun is placed before it." O'Don. Ir. Gr., rule 35. O'Donovan, too, at foot of p. 385, in treating of cases where a prep. and a noun go before a verb in the infim. mood, says: "It would be obviously better to have the noun under the government of the infim. mood, as it would be in the absence of the prep., and consider the prep. as governing the clause of the sentence which follows it." Nothing can be plainer than this: "Chuidh sé go d-ti an aonach *chum ba* (cows) *do cheannach*;" "it is not *chum ba*, he went to the fair, but to buy cows—*ba do cheannach*." "Chum fear do phosadh" is not to marry men, but to marry a man; fear being the accus. sing. before do phosadh, not the gen. plur. In the meantime, it must be said that the authorities are equally good in favour of both constructions—Williams and Donlevy, for instance. The one says "chum an bheatha shiorruidhe do shaothrúghadh," and the other, "chum na beatha shiorruidhe do shaothrúghadh." The correct form, doubtless, is, in such constructions, to put the noun after *chum* in the accusative, and to take the whole phrase as governed by *chum*.

Another error can be corrected by the example given above, "go d-ti an aonach," &c. Go d-ti is a simple prep., and like nearly all such prepositions, it eclipses the noun after it when declined with the article; (6.) "Go d-ti an bun," then should be go d-ti an m-bun; (7.) Mr. Russell again says, "Lochd *d'faghail leat-sa*," this should be *ort-sa*; (8.) "In a g-cloadh bhualadh," this should be "in ar g-cloadh."

bhuiladh;" (Sa.) "Ta me an-bhuilheadh *leat*," should be *d'ot*. The idiom after *bhuilheadh*, *thankful*, is *d'iom*, *d'iot*, "A n-bhuilheadh de," I am thankful of him. O'Don. G., p. 162. "Bidhim-se bhuilheadh diot," I do be thankful of them (Midnight Court); (9.) "Fior-bhuilheadh do'n," should be *de'n*, *Chum* in Munster, especially in Waterford, is corrupted to *chun*, and in Connaught the *ch* is omitted, and the prep. becomes *an* (un); (10.) Tromdha, grave, serious, is not a comparative of trom, heavy; (11.) "Muna thaisbeanfainn iad," should be *muna d' thaisbeanfainn iad*. Muna causes eclipses, O'Don. Ir. Gr., p. 400. Eleven blunders are a goodly number enough in one letter.

Should Mr. Russell, even yet, be able to find in any good writer expressions similar to those found fault with in the note above, they will be admitted into the *Gaelic Journal*, and welcome. And though he should fail in finding a single such passage—as I believe he will fail—the search for a couple of years will form a most healthful exercise. But should he succeed, no one will rejoice more than I shall. In the *Journal*, No. 9, p. 294, I wrote, "A word in reply to Mr. O'Neill Russell, the gentleman, by the way, of all connected with our movement, with whom I would rather be at one." My predecessor in the editorship of the journal was still more attached to Mr. Russell. In his first number, at p. 20, he said: "There are few, indeed, who have laboured for the cause of the Irish language so earnestly unselfishly, and ably, as has Thomas O'Neill Russell for the past twenty years. We are glad to see he has not yet wearied of well doing, and it is a source of great gratification to us that his name appears among the contributors to our first number." This friendly feeling, however, had to give way under the reiterated insults of Mr. Russell, and this last notice of Mr. Conyn on the letter of Mr. Russell, dated September, 1883, was penned in a mood very different from that in which he penned the passage above. This note is at p. 292, No. 9 of the *Journal*.

"We have been very careful to print this and other recent letters of his *verbatim et literatim*, as they appear in Mr. Russell's MSS. We are consequently surprised that he should still find fault with our action. When we, with his own permission, made certain changes in previous contributions, he objected; now when we refrain from doing anything of the kind, he is not pleased. We have carefully examined the manuscript of his letter (which he says we printed so incorrectly), and we find that every one of the errors he points out appears in his handwriting, except the omission, by oversight, of one letter in the word *dead*. . . We would ask Mr. Russell to read again our notes at pp. 20, 172, 191, 225, 265, &c. . . The letter concerning the quotation from the Book of Leinster, if it reached us, must have been mislaid."

As in Mr. Conyn's case, Mr. O'Neill Russell asks me for some MS. copied from the Book of Leinster. I have no recollection of having ever seen this MS. I am quite certain of one thing, that I never looked into it.

Now I would ask Mr. Russell, should he not distrust the temper that made him fall out with so many friends at both sides of the Atlantic. At this side of the Ocean, our text-books are being corrupted, and even our catechisms. On our tomb-stones a barbarous Irish jargon is being cut; and Mr. O'Neill Russell is silent. But when a preacher once or twice uses a grammatical expression, Mr. Russell fills a long column with *ungrammatical*, but euphonious quotations to show the ignorant that the preacher was not correct.

Our readers may think it strange that so many good writers should write bad grammar, for it amounts to this: Great masters of style in all languages look more to euphony than to strict grammar; this was especially the

case with our best Irish writers. For example I took before, *cum meala oo doil*, *oo doil* is not so euphonious as *cum mil oo doil*. All grammarians want all false writers, except Mr. O'Neill Russell, prefer *single* grammar, but out of respect for the great writers, they allow both forms of expression. Another instance of ungrammatical euphony is "aon is uimh" one man. *Arachas* could be more ungrammatical, yet Dr. Gallagher writes the phrase three times in *Language and Style*. Keating also uses the expression in the preface to his *History*.—Ed. G. J.

NOTICE.—The Rev. E. D. Cleaver requests that "teachers of Irish in Donegal, Mayo, Galway, Clare, Kerry, Cork, and Waterford, to send to him at the Rectory, Bray, Co. Wicklow, a statement of the numbers presented and passed in Irish in 1887," in their respective schools. Teachers are already aware that the returns are to be certified by their managers, the regulations for the prizes having already more than once been published in the *Gaelic Journal*.

THE IRISH TITLE OF THE SHORT CATECHISM.

In support of any change made in this "little affair," after the Gaelic Union had resigned it to the publisher, there was one, and only one, rule of grammar cited that could lead even a schoolboy astray. But the *Gaelic Journal*, from its first number, was intended to be a help to students of all grades; and though the rule referred to above would not impose on many, it may be better to explain it for the sake even of the few. It is rule 4, at p. 101, of Dr. Joyce's Grammar, and it says: "When a name consists of two words, the adjective comes between them; as *Slíab ádhbál mór luadha*—the tremendous large Slieve Lougher. *Eathum min, alumm macla*—the smooth, beautiful Emain Macha." Now, to any person fairly capable of seeing the distinction between a common noun and a proper name, it is as plain as print that the rule refers to this latter class. Every Irish reader will recollect seeing the adjective so placed in all our tales, and in songs and poems, as, *an Shlíab geal g-Cua*—in bright Slieve G-Cua; *roip Cluain geal meala agus Carrick-na-Suir*—between bright Cluain Meala and Carrick-on-Suir; but no one ever thrust it between the two parts of a common noun like *teagasc Críostaeige* (Christian doctrine), until somebody tried his "prentice hand," and thrust in *adéomais* between them in the title of the Short Catechism—*teagasc adéomais Críostaeige*. Everyone now can try experiments on the vile thing that was once the "tongue of the saints and the sages."

Readers, look back again at the adjectives above; you see they are not in any instance part of the proper place-name; they may be omitted and the name remains intact—Slieve Lougher, Emain Macha, Slieve G-Cua, Cluain Meala. On the other hand, in the name *Sparao* in *Chonnanll tuacapaic*; *Baile Thomáis tuacapaic*; *Baile an Phaoisig beag*; (*Upper O'Connell street, Lover Ballythomas, Little Whitestown*), the adjective in every case is a fixed part of the name, and the omission of it would leave the name incomplete. Such adjectives, the distinguishing parts of the name, are never placed between the two parts of it. Nobody but a "prentice hand," then, would write *ppáio tuacapaic* in *Chonnanll*. Dr. Keating, for instance, wrote: *veic m-blaíona píctio ó éac mhoirge tuimio éar go cat mhoirge tuimio éuaró*—thirty years from the battle of South Moytura to

The cattle of North. — Joyce's Keating, pp. 120 and 121.

Learned should be told, perhaps, that a noun in the gen. case often supplies the place of an adj., and notably in place-names. Dublin, for instance, is *de chloé Dubhlinne* — i.e. the land of the hurdles or (at) the black-pool. The justice hand, would be *de Dubhlinne* — i.e. the blackpool of the hurdles, and columns of our newspapers might be filled showing the progress of the alteration — Keating and all our authors since claim *poibla* notwithstanding; but our fathers knew the idioms of the language. Even in the most minute local subdivisions they followed the same rule. Mr. P. O'Brien informs me that a field in his native place, in the western extremity of Cork, was, in his time, divided into *páipe na h-abann iocáir* and *páipe na h-abann uacáir* — the river-field, upper and lower. This present summer the owner of the field was in Dublin, and he said that the field is still called by the old names.

Our readers will recollect the name of Mr. Stanton, of Friar's-walk, Cork. On the 19th of January last he sent us, for the Journal, the two stanzas below, which he took down from the dictation of another friend of ours, Mr. Sexton, his neighbour. They both, like so many others of our friends, believed we had gone the way of all Irish periodicals. Celtic tenacity should be a quantity taken into account in all our calculations. Mr. Stanton, no doubt, has a esome ready to chaunt for the *Gaelic Journal*; but our readers will hear from him many a lively strain before the publication of the sad composition. While the *penal laws* were in full force, Dr. Gallagher tells us, there were amongst the people living on them, and living sumptuously too, while those who feted them were themselves steeped in poverty — *puagairíe peata*, vagabond outlaws, i.e. pretended priests, suspended priests, and apostate priests. They were, I know, in my own county of Waterford, and I believe they were in every part of Ireland. They are gone, and the religion they traded on is alive and flourishing. The Irish language is living, too, and when I have left the scene, others are qualifying themselves to take my place. John Windele, of Cork, remained in every movement for the cultivation of the Irish language until treachery put an end to the Ossianic Society. When the Keating Society was set on foot, he wrote to us: "Have nothing to do with Dublin—that place of shams, and schemes, and swindles." These shams and schemes and swindles nearly killed the old tongue, but in spite of them it is still beloved and cultivated. Here are Stanton's stanzas. He prefaces them with—Stanzas taken down by Mr. Stanton, Friar's Walk, Cork, from the dictation of his neighbour, Mr. Sexton.

Seánur O Tuama ag cuppael u'n pobal, ag seata an t-pearpéil, peabur an eapáir uo bi ag Siobán le nól—James Tuomy announcing* at the chapel gate the excellence of the ware Johana had to sell (his wife I suppose).

P.S.—This paper formed part of a somewhat longer one written for No. 27 of the *Gaelic Journal*, but there was room for a small portion only of it in that issue; and that portion was cut off from the end of the paper. The fragment cut off was printed at the top of the first column, p. 39, of the number above-named, and extends from "stanzas" to "pay."

* Formerly it was the custom for the priest or for the clerk to announce from the sanctuary things lost, found, &c.; afterwar's such things were published at the chapel gate by the parish clerk or by some one else: *cuppael* is the popular term for to publish in this way.

In respect of the word *decomair* in the paper, the following very interesting letter has been received from Mr. Lynch of Kilmakerin, N.S., in the county of Kerry. It is an additional proof—if proof were wanting—of the temerity of those who thrust the word between the two parts of the title of the "Short Catechism." The word, it was thought, had dropped out of the living language; but we find it still in common use in all the district from about Skibbereen to the utmost bounds of Iveragh.—Ed. G./.

"Kilmakerin, N.S.,
"Cahiriveen, Co. Kerry,
"26/1/88.

"TO THE EDITOR OF THE *Gaelic Journal*."

"DEAR SIR—Since I met you in Dublin last month, I have again read your remarks in No. 26 of *Gaelic Journal* on the substitution of the word *decomair* for *geárr* in the title page of the Short Catechism.

In this barony (Iveragh) there is no word whose meaning is more clearly understood than that of *decomair*. I give below some sentences to show the sense in which the word is used in this locality, and you will see that it is different from that given in the title page of the Catechism. The word *decomair* would never be used to express *short* or *abridged*, but always to express *near*, as regards place or time.

For instance, you can hear people every day use such sentences as the following:—

Tá an dá eigi decomair u'd céile; *tá an bócar decomair u'n n-geárraige*; or, when speaking of a sick person one will say, *tá an báir decomair uo*, or more commonly *n-decomairpeact uo*; talking of an approaching feast one will remind you of it with, *tá an Cháng (no péil buíroie no an t-Sáman) decomair uim*. On the other hand such expressions as *parair decomair*, *rgeat decomair* or *teuo decomair*, are never heard, *geárr* or *geárraio* being the adjective invariably used in these cases.

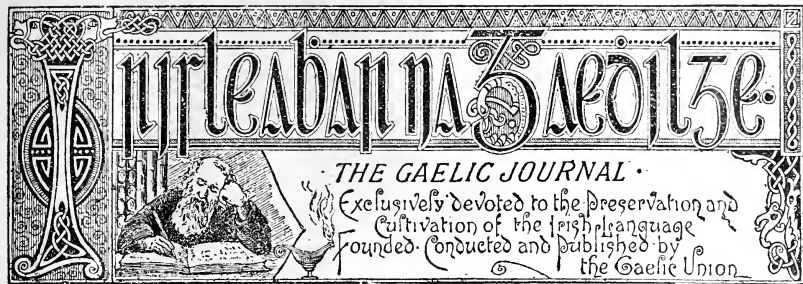
"Yours truly,

"FINIAN LYNCH.

"P.S.—You can make any use you like of the above letter."

NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, 75 Amiens-street; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.



No. 29.—VOL. III.]

DUBLIN, 1888.

[PRICE SEVENPENCE.]

DIALOGUE BETWEEN DEATH AND THE SICK MAN.

The following dialogue, or colloquy, between Death and an old bed-ridden man, named *Tomás de Róirte*, was, I believe, the first Irish composition I read in the old characters. I have seen several copies of the poem since from which the name of *Tomás de Róirte* had been omitted, and, as is usual with many of our popular poems, no two of these copies were exactly alike. Some copies, besides the poem, as we intend giving it, had a few stanzas introducing the subject; and also some lines connecting the different parts of the dialogue; but in my opinion this extraneous portion was by another and very inferior poet. The late Richard D'Alton, of Tipperary, published a considerable portion of the poem in 1863, and he says it was the composition of the Right Rev. Dr. O'Connell, Bishop of Aghadoe (the same prelate who composed *Airte Seaxam th Conaill*). Mr. D'Alton does not say what authority he had for the statement, but we may be sure he had good authority.

In a copy of this poem, seen by a friend in a gentleman's house in the County of Cork, the following is the title of the poem: "Dialogue between Death and the Patient, written originally in Irish by Denis O'Daly, Abbot of Boyle, in the 14th century; translated by John Collins, of Myross, in 1816, and written now in 1842, for the use and amusement of the Rev. M. Kenefick, by Paul Long, of Carrignavar."

Internal evidence would as soon ascribe John Gilpin to Geoffrey Chaucer as this piece to *Donnchadh Mór Ó Dálaigh*; but some scribes were as expert in giving a fictitious origin and a fictitious value to their MSS., as the makers of bogus relics in flint or bronze are to-day. Another trick with some scribes was to systematically change the spelling of words so as to disguise them from others; and nowhere was this practice more in vogue than in that locality above named. What a different man was Richard D'Alton! Knowing absolutely nothing of the Irish language till well advanced in years, he studied it very closely for three years, devoting to it every leisure moment he could find; and his progress was wonderful for his opportunities. Seeing the difficulties that Irish students had to contend with for want of elementary books, he purchased a fount of type with which to print such elementary works. Of course he could not know the expense and difficulty of such an undertaking, and, of course, too, he was not encouraged, and had to give it up. Mr. D'Alton wanted no profit from his publications, *i.e.*, no profit for himself. The profits were to be devoted to the encouragement of youths of talent to apply to the study of their country's language. "Poor Ireland," said Kickham, somewhere, "in all your woes you had those at all times that loved you dearly!" And of the language of Ireland, too, there were those who loved it sincerely and unselfishly. About ten years after Mr. D'Alton had set up the printing-press, I met him at Lisdoonvarna, and we had many an hour's chat. It would be

worth living a life of hardship for the sake of knowing Richard D'Alton and Father Patrick Meany and William Williams. If those who are turning our native tongue to subserve the purposes of need, or greed, or vanity, could know the pleasure these patriots found in working for that tongue, without the inducement of any ugly selfishness!—but they could not know it. Mr. D'Alton, though apparently a strong man, died shortly after I met him at Lisdoon-varna. Had he been spared, he would have materially assisted in the preservation of the Irish language: but it was not to be.

cómhagál iour an bás agus an
t-óchar, eadon, tomás oe
ríóiste.

Cia rin éall ais teacé go o-tí mé,
Maí vo beireadó gaoimé as pīaui-
gheacé oróce;

A tuas 'na lámh óeip i' í lioméa,
I' glóime na n-uair 'fan lámh éli aige?

5. Mhe an báir i' ná glac bioíga;
Oo éacé tū t-amhrii ari an faogal ro;
Oo ghabair maicunghacé ari ériannaol
aoibinn,
As uol 'oo'n ceampoll a g-ceann vo
óaiméad.

Oé a báir a lámh ari pīneac.

10. Creuo tob' áil leat 'fan áit ro a m-
bíom-je?

I' tuia an t-áac énámaé, cíopaé,
'S i' mó vo mála, 'ná vo óioglmim
Oo éreacé tū an uoimán le'i mairb tū
óaimé.

Conghas uaim vo éuas tá lioméa.

15. Tabair uaim ari uair éim ríge, óam
Go g-cuirpao ceipte oie cia ari vóob tu?
Cá b-fuil t'áruir nó cá m-bíom tū?
Nó an b-fuil págaíl ari ppár as uon
uair?

An nglacpá uaim-je uair ná nro ari
bíe,

20. Ari mo fcaénad, i' gabáil fcaéa an
t-ríge uaim?

Mhe an t-éas vo maob vo óaimé
Cus báir 'o'áom i' 'o'loba,
Oá o-táimig ó pae na vóilonn,
Oá b-fuil beo agus oá m-beo coróce.

25. Go o-tiofaro uile ari fliab síon
Maí a m-beo tiomaipe go cinnte.
Go o-tabairpá ari gac neac go vóreac
An bheac éapit i' vóreac oá gíomáir-
éaib.

Bíom-je abur, i' éall ari maolinn,

30. Bíom-je ríublaé fuaoacé, píleac.
I' luaité mé 'ná fuaoacé gaoite
Le n-a o-tógéarí 'o'n loé an faolionn.
I' luaité mó éor 'ná poc ari máol-
énoc

I' luaité mé 'ná puatáir taoroce.

35. I' luaité mé 'ná long ari mín-muir
Oá fcaéur a feolta pa cóir gaoite
I' luaité mé 'ná éin i' g-craoibib
I' luaité mé 'ná éirg i' linnrib,
I' luaité mé 'ná ppéir 'ná pionta.

40. I' 'ná an pae 'fan aepi arooróce
I' luaité mé 'ná pólair i' 'ná faolionn
I' luaité mé 'ná teacé tjom vóilonn;
'Sná míolmuge as tabairt a ríuibe
In am na g-con vo beir oá rígaileac.

45. Teróim puar ari guailib mugeacó,
Bíom 'na g-cómarí ari bóiro oá n-for-
páinn,

Bíom 'na n-aice 'fan leaba arooróce
Bíom as aroioirí 'i' as tairvóol 'na
rúge leo.

I' teacéapre maie mé i' tá mé vólior.

50. Beirum rígeul ó éaoib na g-cíocé liom,
Ní b-fuil ppéir i' b-feair 'na i' mnaoi
agam,
In óg ná in árua, in áro ná in íriol.
Oo beirum an bunúe ó ol na g-cíocé
liom,
'Sa feair cíuá ó n-a mnaoi liom.

55. ʉo beium o'n m-banapclain an naoroin liom,
 ʉo beium an té oo pór apaoiu liom,
 ʉo beium an t-aéaiu ó leaib an mii liom,
 ʉo beium an mac o'n m-banupleaib cñona,
 ʉo beium an cñeice cñeic laḡ tım liom.
60. ʉi oo beium an laoc ʉi cñeice ḡionn liom,
 ʉo beium an maieac liom de'n éaom-eac,
 ʉo beium an teacéaipe éaiuioia ʉi laḡ liom,
 ʉo beium an tiḡeapac ó n-a maom liom,
 ʉo beium an boct liom bñeap aḡ oioḡlum.

65. ʉo beium an maḡoion bñaiḡo ḡeal mionna
 Re bean aorpa éieacac éñionna
 an t-éḡnac oñaiueac, ioḡaiu,
 ó fiaac, ó rció, ó éeol, ʉi ó iunḡce.

NOTE.

Line 16. Cia ap oib tu? Any person speaking Irish can understand this and similar expressions, and at the same time nothing in Irish is more difficult to unravel than they. A man whose name was *Tadhg* is expressed thus in Irish (1) fear o'ap b'aimm taos, or more fully, fear oo a po buó aimm taos, a man to whom wasname Tadhg (O'ap=oo, to; a, whom; p for po, the sign of the past tense; and b'=buó, was). Before proceeding farther I would recommend the learner to make himself master of the last paragraph of Dr. Joyce's Gr., p. 130, idiom 34, and also of pars. 5, 6, 8, pp. 71, 72. Now: to come back:

A man whose name is Tadhg, is in Irish (2) fear o'ap b'aimm taos, and the full construction is: fear oo a p-ab aimm taos, a man to whom is name Tadhg (oo, to; a, whom; b=ab, is).

Note that after ḡap, o'ap, léi, ʉi (is), becomes ab; observe, too, that the p in this last construction (2) is not for p; it is merely euphonic, like any eclipsing letter, and its place might be supplied by n, as fear o'a n-ab aimm taos.

Let us substitute other words for buó, ab; fear o'ap éus mé aipioo (a, pó éus), a man to whom I gave money; here the p is for p, and it aspirates as in b' (1). But in the phrase, fear o'a t-cuḡaim aipioo, a man to whom I give money, the t is eclipsed by the euphonic letter o, as ab was by p or n.

Again, fear o'ap éus mé aipioo, may be written, fear ap éus mé aipioo oo (to him) the o' (oo) governing a, whom, after it in the first clause; and in the second, the a, whom, is governed by the prep. oo, in oo, to him.

na aoime o'ap bain pe na cluapa (oe, off; a, whom; p for po), the people off whom he took the ears, may be written, na aoime ap bain pe na cluapa oib (oib=oe, off; ib, them); this last oe also governs a, whom, before it as well as ib after it.

In the glossary to the Todd Lectures, Dr. Atkinson says: "cia, interrog. pron. [never an adj.]; 'who, what,' always forming a principal clause involving the verb 'to be,' the subseq. verb being subordinate." Cia h-e t-aéaiu, cia h-i oo maéaiu, who [is] he, thy father? who [is] she, thy mother? cia ap oib muinti oo maéaiu, who [are] they, thy mother's people?"

Cia ap oib tu=cia h-i-o a p-ab oib (oe ib) tu: Here the oe in oib governs a, whom, and ib, them. Who [are] they of whom thou art of them? A tangled web, for any easy unravelling of which I would feel most thankful. And I earnestly invite all our correspondents to clear up all such expressions they know in the next issue; for instance, cia léi an teac iun? Joyce's Gr., p. 131 and n-ap ab miiu ó o'beul ḡac laoi, in No. 28 of the Journal.

VOCABULARY TO THE DIALOGUE.

Comaḡal, s. m., a dialogue.

Oéai, s. m., a patient. an fear-oéai is found in the "Imitation," where one is exhorted to cast off the old man, fear-oéai.

Spaḡeacac (aḡ), strolling.

Taḡ, gen.; -ḡe; pl. -aḡa; s. f. an axe.

Lioñéa, p.p., furnished.

Bioḡa, start; s. m. gen. and pl. id.

Oo éai 7c, you have passed the allotted time.

maḡeacac, a ride.

Cñamoiu, a bier. It means also strains of music. Pipers used to accompany funerals heretofore. Hence the connection in meaning. This may also explain the use of the word aoiu in the text.

Aicéac, -éi, pl. -ḡe, s. m., a giant.

a ḡ-ciom, to, towards, c.p. prep.

ap pñeac, stretching out. The expression, a baill ap luapḡa, his limbs a rocking, occurs in the poem Cñaipe an mheáon oróe.

Cñáñac, bony, cadaverous.

Cioeap, hungry.

Oioḡlum, s. m. gen., -lom-a, what is gathered into the wallet: a gleanings.

le'p maib 7c, by what you have slain of people (le a pó maib tú oe aoimib).

Cpeac, v. a., destroy; inf., id. and cpeacó.

Faḡal ap ppá. Literally, "Is there getting a respite to one from you? Are you inclined to spare one?"

Ouai, gen., p; s. f. a reward, a bribe.

ḡabáil pécá, to go by from me on your way. Verbs of motion like ḡabáil, take after them a kindred noun.

Oo ḡab pé an bóeap, oo pñab pé an baile. See caipioia, below.

Raob, raobaim, v. a., to tear. Coney's Dict. has peub.

Ré, time; s. f. gen. id, pl. pée and péce

Tiomaipe, a gathering of the entire human race.

Oleacó, one's due; s. f. gen., -oa.

maoiuon, gen. -luin; s. f., summit of a hill.

Sileac, transient.

Fuapac, active.

ḡuapac, adventures.

ḡaolteac, unshackled.

Fuacac, gen. uḡ; s. m. pl. -ḡe, the rushing of the wind that lifts the sea-gull off the waters of the lake.

fas-leam, s.m., sea-gull.

Rua-dar, gen. -é-dar, s.m., rush of the tide.

min-muir, smooth sea.

'Sa coip, agus a coip; the meaning is:—however good her sails and fair the wind; literally, the supply of wind.

Ar-thóice, by night.

fiol-ar, s.m. gen., -ar, an eagle.

Teac-trom uilomh, the rush of the impetuous torrent.

Sgurb (còbair), making tracks.

Air-thor, travelling, s.m. gen. -thor.

Tair-thor, s.m. gen. -thor, journey.

Spéir, re-pect, s.f. gen. -pe.

Cioc, s.f., gen. cióc, pl. cióca, breast, suck.

'Sa for agus an.

Cneice, a coward, a weakling.

Teiré, Laz, adj. weak, synonymous terms.

Tim, s.f. gen. time, estimation, i.e. the weakling who is poor in fame. For explanation of this and like expression in next line—*ir créime gnóim*—see Joyce's *Gr.*, p. 132, Idiom 40.

Caom, stately.

Tighear, householder, the man of many mansions.

Uiochtum, v. a gleaming.

Bpaigno, a neck, gen. -gnoe s.f.

Miomla, fair.

io-gair, this term not in dict. It was conjectured somewhere in *Journal* to mean spiritual as applied to aorbeal in the Luckless Wight, and to the clergy in the Midnight Court; but that meaning would not do here. Powerful or strong would answer as a meaning in this place, and in the other passages referred to.

fiadac, gen. -tug, s.m., hunting.

Scpó, extravagance. It is applied, I think, to something said or done by one person to draw the attention of another. In the *Demne Luacra*, a *uime upail* ná cuip oim scpó, is said. "Let me alone." I don't know any word in English that expresses the meaning of this term.

STAIR ÉAMONN UÍ CLÉIRIS.

(Ainm Leanaímhint.)

An t-íad úiríng an goileac ar a fúan, agus go t-áinng éinge féin, 'oéiríng go pjab 'na ríuicfeacac, ag bualaó a éloisinnne gan fíor vo féin ar an g-cuann or a éiomh, náe pjab áro go léoríe a fíearíng vo víreac ann, gur h-obuip go léiríeac a méim amac, acé vo cuireac 'na fíreóe ar a éóim é, agus vo fan amílaró no gur imíng an laige, agus an meapball, agus an buaróreac vo bí ina éeann ar. Ann rin vo éuairíng gaó caob ce, agus an tan náe b-fuair a éóile, 'oéiríng amac ar an g-cúar ann a pjab, agus 'o'éac 'na éimíóill, agus an tan náe b-facac acé fíóó agus fárac, agus náe b-fuair a bean; vo glac ceann-imíe agus faobac céille é,

a éairíng a fíuile agus a fíonnaró ar feacóe oíóce agus teóia lá; gan bíac, gan teime, gan leabharó, gan t-fúan, gan t-foeac-paíreacé, acé ag rígaríteacó agus ag ríóiríglacac ar a éóile mná náe pjab ar fágaríl a n-aon ionac aige.

Vo mallíng ann ro an uair vo compíreacó, vo gímeacó, agus vo h-oileacó é. Vo rímuain ann ro ríóirí-dearí éiríng 'oimíe ar féin, acé go vo-tug ríóiríeac voimíeacra an éomíre bhuíre ann a éíóíre, gur rímuain aige féin, oá vo-tugacó anbár vo féin, go m-bíacó go ríuacín ríóiríuíre a b-ríancarí bhuí míle mó 'na féin ar bíe oá m-b'féiríe leirí fúlang ar an t-faogal ro. Vo éurí ro beagán foiríar ann, a móó gurí muarí fé na rímuainíre guríarí mionáóiríe vo bí ina ínnínn. Ann rin vo éairíng éum a meabíacé ar éiríng vo éóimíarí agus vo b'féiríe leirí, agus an tan náe b'féiríe leirí an ní bí 'oéanta a neaíóéanám, vo éurí ríomíe féin ar n-éiríge vo, a íoméarí go foiríreacé, agus leirí an ínnínn rin 'o'éag an t-ionac uairíneac alíla ro, agus vo guríarí ar a garó, ní vo éabairíe íarííacéa ar áit aírígece ar bíe, acé an áit ar éoil leirí an g-cínníeanní a éreóiríngac, ró íota agus ró lán-oeíar. Vo bí ag ímíeacé ró luarí a luaríomí an fao vo bí ríomíe vo'n lá, agus le túcín rin 'o'éóce, vo éonnairíe boacán éiom lán veacaríng, a g-caíe-feacó leaíb blíacóna go leirí 'o'aoirí éríomacó faoi an n-voiríarí ag vol-aríeacé. Vo éáiríng fearí móirí ríeírce ríabairíe éum an voiríarí, agus vo foirígaríl é,—ag bíteirí ar lánm ar éamomí agus ag fáilíeíngacó ríomíe, agus oá íoeiríngacó anaice na teineacó, ag íadó, a uime upail, an míre voínníe fíarííngíe oíot cá h-annm éú? Ní míre éaoíóce, ar éamonn; O'Cléiríng m'áinn ar íe. An t-urí éamonn ó Cléiríng? ar an fearí móirí. Má'í tú, tá míle fáilte voon tíg-í ríomíac, agus cá b-fuail an bean vo éuala mé a beiríac éuríeacéa?—mo éubairí, níóirí lúgaríe vo'fáilte í a beirí acó foéarí. Vo éongbaró ríobairíe oá ngóiríeací Suróan Síacóííleac í

féin agus coileán uafal do bí agam uaim, ar Éamonn. Dá an leabhar-po ar ion suab é mo dearbhádaí é, buó gnáé leir a beir mionmóamail, rúacacé, ar fear a tíge. Cá h-ainm tú? ar Éamonn. William Ríabac do gair an ragaric óiom, ar an fear móir—An b-fuil fíor agao cao é caipir imirne? Atá go veninn, ar Éamonn, aet ní b-fuil aon ní agam a uimeó-uamnn aet mo cuio éadacé, agus má imieann tuar na n-ágaró péadacó mé leat é. Ní féirir a págarl ón éat aet a éioiceann, ar an fear móir, do leat caob. Aip lánm mo cairtoear Cúoré imeómao éoróce.

Do léig Éamonn ann po a éota ar u-tur, agus 'na óiaig rin a beirte, nó a éota beag agus a hata, a éarhata, a bhoíga, a rúacacé, agus an t-íomlán go nuige a léine, agus an léine féin po deiréad. Do gíac ronn rúol é, agus o'fíarpuig an maib pota réomha aréig? Níl, ar íao-ran. Atá an donar móir ar rin, ar Éamonn, má' éigim sam a óol amac 'ran muéte-po, agus an oíóce a rúoc; aet doo éigim do a óol amac, agus óom voic agus do éuip a éor caob amac don uoir, do buailead bar le na éoin, agus do fíargead maroe ar a uoirar.

Le beir aip leanamum.

AN DARA RANN DE GHIOMHARTAIB
AN ÉAIT.

THE SECOND PART OF THE FEATS OF
THE CAT.

Ní maib cat éom bheága leir a g-cláir
luiric aobinn,

Ná a fámair le pagair o émağa an
vileann;

Bí cpoíóeamail láirir álum gníomac,
A' mo nuar go b'acé mo pántecac claoirte.
Níor óion do'n nğall-luc poll ná áirpe,
Ar teacé na Samina ná a miam an cáirte,
Dá mairead Matğamum ba moğa lé báir
o'págarl,

'S anoir o'j rann é poğalpar m'áir.

Ní maib go fearac a fámair ag-cláir
luiric:—

Do fennhead éionán éom binn le cláir-
reac,

Do bheugad leinb ir uoime áiraró.

A' do éugad ceapic-uirge go mimic éum
míáir.

Do éugad an émağnac aréac o'n b-páiric
leir:

Do éugad o'n rgaric an lon 'ra rúolac;

Do éugad an éreabar 'ran gágarin-méóad
leir,

'S bheac o'n linn leir, níó náir óóig lñ.

Do éugad an míolburóe aréac aip nóin leir.

'San pántecac éominn ar gúiric éominnailo;

Na géalbunn tíge ar óion an t-réomha,

'San éuacín buróe a claoiró íoimieom leir.

Do éugad o'n móin an meannán aeróir leir;

An píribín míoc 'ran páirlean gléigac;

Na ceapica rúacé de éuim an t-réiré,

A' de'n éuairéac maíar do gúíóeac a
béile.

Do bheugac go mimic an leant doo' oíge,
Le éionán mílir do fennhead maip éeól
éuirt,

Buó éirte beiréad aip míol a éota;

Dá éarpuirte o'n u-teime aip eagla a óóigte

ir lúémar, taparó do b'péadac anáirte

a m-báir éuinn úbal a' éugad réacán ar;

Do éugad go mimic leir laea nó báirac;

Feauoígín mílir no píurirg áluinn.

Do éugad go éarib ar báir an éuirléim
leir,

Cága, réabac ir uuirte 'na u-táiric;

Do éugad o'n b-pearann na ceapica réad
leir,

Colúir ir gáirra-guirte ie tuile na éiré-
tair,

Ní maib a fámair aip éalan na fóola;—

Seang-éat uacacac, baracac, cópac;

Éiréigteac, cáiricac, meannnac, uéoiró,

Leómanca, gíeanamair, acpuinneac, réoirac.

Buó éear a éeann 'ra éealltar gíeoiróte,

Buó éear a éeang 'ra gíeanu fearóige;

Buó éear a éuim 'ra éom buó cópac.

'Sa mára teann, éom íleamum le h-omha.

Ní raib go fear a fainil 'han Éóinn, —
 Arí luí, arí mhe, arí góil, ír arí éiríodáct.
 Ní raib laoc ná currao, uirram na ollamh,
 Arí fúo na cunnne ná raib fealaio to as
 fógnaih.

VOCABULARY, NOTES, &C.

Clár lupe, one of the names of Ireland.

Ṭrúgáio, g. -áigte, pl. id. an ebbing; oile, g. eann, pl. -eanna, the deluge.

Alunn, compar. áille, adj. beautiful; ciorúeannil, compar. -nila, adj. hearty.

Ḥuioíad, comp. -aigte, adj. active; monuap, alas, inter. claoirte, p.p. overcome.

Lué, g. luíce, pl. luéa, a mouse; lué francaé = gal-luú, a rat.

Óion, g. óin, pl. id. a shelter, defence; áirpe, g. id. pl. -irpe, an arch.

Saíun, g. -áina, All Saints; cátao g. cáirte, a winnowing.

maéggamun g. -áina, pl. id. the cat's name; properly a bear. Óa maípeao = óa maípeao, had [the cat] lived, buó poáa lé báy 'o'faíal, the rat would rather die, literally, it would be a choice with her to die; poáaí-faro [the rats] will plunder, m'áruy, my home.

Feapacé, knowing, known; ní raib go fearacé, either there was not, it is known, or there was not known. Cponán, g. -ám, a purring.

bhípeugao [ré], it would amuse; vo bpeugacé, Munster pronunciation of vo bpeugao, it used to amuse; ceapc-uíge, a water hen, a coot. Ḥabapín-peoúao recte, peoúea, gen. (gabap, a goat, peoúao, frost, ice), same as meannán aeróiy, a snipe.

Cpeahap, g. -aap, a woodcock. molbuúe = mol-maíge, a hare.

Ḥealbán, g. -am, sparrow, or Ḥealbann, pl. -bunn. uíon, g. uín, thatch.

Seómpa, a room, a parlour, pl. -parúe, gen. sing. with the article, an t-peompa.

Cuaéín, g. id. a little cuckoo; meoin for méin, a desire. meannán aeróiy (meannán, a kid, aeróiy, gen. of aerp, the sky), a snipe, from its cry, like a kid's.

puibín or púibín, a lapwing; púibín mioc, a plover in Waterford.

faóileán, a seagull.

Ceapc, g. cipece, a hen; fpaocé, g. fpaocé, heath; ceapc fpaocé, grouse.

Ciappeacé, g. -irg, a female blackbird in Waterford, otherwise ceippeacé, a thrush.

an leamb uol' óige (too buó óige), the youngest child.

muoll, the border; uóggao, g. uóigte, burning; arí eagla a uóigte = é vo uóggao, lest he should be burned.

Feoúóg, a grey plover, báíwal, a drake—in Waterford, the b is aspirated, báíwal.

puípuig, a partridge, eág, pl. -ga, a daw; peabac, pl. -baic, a hawk; oporo, g. oe, pl. id. or -oeanna, a starling; tam, pl. nte, a multitude.

Capleán, g. -léin, a castle. The poet certainly said capleán.

Ḥeapnagupit, quails; feang-éat, a slender-cat; báy-vaéac, gay.

Cópacé, well-shaped; acunnneacé, able; cealltar, the appearance of the face.

Ḥpeann féapaoice, beauty of a beard; máp, a hip, thigh; ompa, amber.

Lué, activity, vigour; mipe, madness, levity, frolic; in Munster it signifies swiftness, as meap signifies swift; góil, valour; epóúacé, bravery.

uirram for uirpa, a prop, here figuratively for warrior; epunne, the globe.

fógnaih, inf. or part. of fógain or fóguin, serve: as fognaih, in service.

pánteacé I do not know, nor the English for peacán; ceapca feaoa, I can only guess at. Any reader who can explain these terms ought to write to us. Deoparó and tpeópacé, too, are dark in the poem.

SEANMÓRA AS AN AIFRIONN.

Leir an léapir páoipuis ó Caoimh, ó Aipio-
 fairce éapir,

Aipíuigte go Ḥaeúeilge le Seágan plémion.

Aipí bpaéapí Oé.

“Aipir an uapir bí comúionol anmóiy
 cuimniigte b-póeapir a céile, aipir vo bpiop-
 uígeapir ar na baileib mópa go to-é,
 vo labapir Sé (íopa) leó i Ḥ-comaílaeo.
 Óo éuao an íolaoóiy amaé as cupi a éuro
 íil. Aipir as cupi an t-íil vo, éuit curio vo
 aipí éaoib na ílígé, aipir vo bpiúgao fá
 éoapib é, aipir uíteapir eúlaie an
 aipir é. Óo éuit curio eile úe aipí éap-
 íapig; aipir éom luacé aipir vo éámie ré
 íuapí 'o'féocé ré, óipí ní raib áon ílígéao
 aige. Aipir vo éuit curio eile amearg
 vealé, aipir as teacé íuapí vo na veilgíob
 a n-éimpeacé leir, vo éacéapir é. Aipir vo
 éuit curio eile úe aipí talamí maie, aipir vo
 éug ré toíao a ééao oípeao réin uao. . . .
 Anóip ír é ío an éoamílaeo: ír é an íol
 bpaéapí Oé.”

Ír í ío, a uéapíuáíeípeaca an ééao
 éoamílaeo vo labapir áí Slánnígéoiy, aipir
 ír anéipuy a eall vo éuigíoy, vo bpiúg
 míngéann Sé réin í, ír na bpaéapí íoill-
 éípe ío: ír é an 'íol bpaéapí Oe.'

Anoir de'n riol ro, 'ré rin, de bhuataji Dé, aoiri loia, go g-caillteari tñi coocá dé, maí g'eall aji náóuiri na taláin in a o-tarlaróeann doib iao oo éur. Aoiri-
teari go o-tuiteann curo de aji éaoib na rííge; bhuíteari an éuro ro pá éoraib na n-óaoineao, agur tagaro eunlaí an aoiri agur ióro ríao é. Cialluíteari leir an g-curo ro, na peacaig bídear ag aé-tuitim; iao ro o'éirteann le bhuataji Dé, aét éaoiúigeann oo'n aóbeirióeiri, agur o'a luét cunánta é ríioabaó gan ríao ar a g-cioirde aji, aji eagla go g-cioiríoi, agur go rílánóeaoe iao, oá g-cuirípeao an ríol a píreuma i o-talam. Aoiríteari guri tuit iomn eile de'n oéig-ríol aji éarraig; agur i' é a éialluígeann ro, na peacaig cal-cuigé o'éirteann le focal Dé le cluaraib na colna; aet ní éirdeann píreuma an focail níoi oóinne 'na g-cioirde 'ná oá m-buó aji éarraig ro tuiteaoe ré: agur maí rin ní éugann ré aon toiraó uao. Aet ré iáiróte guri tuit an tpear éuro de'n ríol maí ameag's oeaí, aet aji éiríge ríuar oo, oo taétaó leir na oeilgnib é; i' é a éiall ro, an oíong óaoineao, o'éirteann, oairíuib, le focal Dé; aet léirgeann ríao oo éuriam, agur oo ríóga peacaimla an t-ríaozail é oo taétaó, ionnur ná tugann ré aon toiraó uao. Tuiteann an ceatíamíao curo de'n ríol aji éalam maí; agur i' é a éiall ro, na óaoine ro uile o'éirteann le focal Dé maí buó éóiri oóib, agur o'a bhuí rin éu-gann toiraó maí uata.

Oo iunneao bhuataji Dé a ríoléuri gac am aji peao an oómain. Oo ríoléurípeao leir an ríolaoóiri oiaó é gan eoiríóealu-gao tíje, ná tpeirbe na teangán.

I' maí a ééile bhuataji Dé gac am, i' cuma cia an taláin aji a o-tuiteann ré, nó cia an lám, pá bun Dé, a oéanpaó é oo leatáó. Aet bhuataji Dé ió éiréactac, ió bhuíógnímaí ann péin. Féuáó cao oo iúgne ré nuairi oo cuirípeao an crieróeain Cíoiortaimíul aji bun, agur gan o'a feanníóiuígaó aet oá feari oeuí oo bíó gan ríóglum:

o'irlií ré uabari na Caerari; oo ius ré buao aji éríonaét a b-fealraim (a luét móir-íógluma). Oo éurí ré aji neimíró na camteoiríóe oob' féaríi uplabia 'ran oóman; ní iuib teóia le n-a o-tug ré éum crieróim. O'atíuúig ré aóar na crieróine go h-uile. Tagur ré óaoine gacá crieré faoi éunig mliir ríoióéil loia Cíoiort. In aon lá amáin oo éug ílaom íeaoari oét míle éum crieróim; éunig míle le íeannmóiri, agur tñi míle le íeannmóiri eile. Buó le crieróe-rígaíleao bíeíre Dé o'iompoig ílaom auíuiréin muiríi íaíraia éum crieróim 'ran ríerípeao h-aoir. Agur buó le crieróe-rígaíleao bíeíre Dé maí an g-céatna, oo éug ílaom páoiuig éire, 'ran g-cúigeao h-aoir éum an érieróim ílóimímaí rin o'áí lean rí tñé íonaí a'í tñé leun éom ceannámíul rin o íóim amáin.

Aet íarííóeaoí ríib, cia an níó é bhuataji Dé? cao oo éialluígeann bhuataji? I' é an níó bhuataji, a oéaríbhuatíeacá, focal oo noóeai an rímuaineao oo éagann a g-cioirde an té aet ag caint no ag ríííóeao. Le bhuí focal, oéanann anam, maí oéarí-paróe, baín le h-anam eile, oiríuúgaó aji, cumur oo íabáil or a éionn. Le n-a bhuataji, oá bhuí rin, cuirípeann oia a mntinn péin i n-uimáil oóinne, agur maí rin, oiríuúgeann ré oíuriam, íabann íe cumur mntinne or áí g-cionn oo íeiri a éóile oiaó. Ní íeíoiri linn eóluir o'íáíail aji mntinn Dé, ná íoiar cao i' mian leir, muna g-cluimíimíó a bhuataji. Aji an aóbari rin i' ío éatáacé-maí oóinn bhuataji Dé oo éloir.

Aet mntíeann an éorámíacé oóinn, go g-caillteari, tñi coocá de'n ríol, no de bhuataji Dé, agur ná tugann aet aon éuro amáin toiraó uao. I' maí a ééile gac curo de'n ríol, agur o'a bhuí rin tá ré aji íao com-tóiríac. Ní h-é bhuataji Dé, maí rin, i' cionntac le tebeao an t-ríil. Aji an áóbari rin tá an luét aji na íaíaríaríb éugann an t-íeannmóiri uata, no aji na óaoínib o'a o-tugéari í; no b'íeíoiri oíria amáin.

AN TAM ATÁ TEACHT.

(Leir an S-Craobhín doibhinn.)

Tá áiríúad ag teacht, agus áiríúad mói,
Ní beir bhuí n-olúgáid no ióir,
Eiríúad an té bi beas go leoir,
Áiríúad anuair an té bi mói.

Tuicfar an uair (ní fad uairin í),
Ní beir neart i peacht no i n-olúgá,
A' críomfar an míneul naé iair críom,
An uair a tuicfar re tuicfar ré críom.

An uair a tuicfar ré tuicfar re críom,
Beir re iair an té bi lom,
A' beir re lom an té bi iair,
Ag glaoúad air congnam a' é gan cabair.

Áiríúad an t-íróil, (ní fíor an báir)
Írleóad air an n-óir báir,
Áiríúad an uair an óir m-báir go bonn,
An uair a tuicfar re tuicfar ré críom.

An uair a fíorfar tu fíor ag teacht,
Áiríúad an t-íróil gan olúgáid gan peacht
Cairte fíor, a' iad gan bhuí,
Cuiríúad oim, iair bhuí go éiríúad.

Tá an Saothal ro mar long
Siúbal go fíor air báir na o-tonn,
Seal go cuirí a' real faoi fíoríom,
Amear go na o-tonn mói, fíor, fíoríom.

Tá an Saothal ro' hna éiríúad,
Báir-glair craob-bos cairt-mín íleamam,
Áiríúad réiríom an go olúgá,
Ag í' a éiríúad í ag olúgá a fíúgá.

Áiríúad an t-íróil fíoríúad fíoríúad,
Fíoríúad an t-íróil fíoríúad fíoríúad,
Sealbair an fíoríúad báir gan fíoríúad,
Áiríúad fíoríúad an t-íróil óir a' uairíúad.

nóta.—craob-bos=withered rubbish.

Saothal Gabá.

From the Irish of Saothal O'Loat.

Come list, each fine fellow who sport can enjoy;
I'll give you a song on a "Broth of a Boy"—
"Sharon Gow!" a blithe "Whaler," and sound to the
core—

His forge by *Amhann-Mor* stands nigh-hand to Lismore;
Whate'er kind of "hardware" you want you'll obtain—
A gimlet, or chisel, an axe, saw, or plane;
A reaping-hook, scythe, or a fine slashing spade,
You'll find there with "pig-rings," the best ever made.

My hero, those implements fashions right well,
With much more, whose names I have scarce time to tell—
A broad-sword or bayonet, pike, pistol, or gun,
He'll furnish the "boys" who kill "proctors" for fun.
All tools that a craftsman can handle he makes,
From pincers and pliers to bill-hooks and rakes,
Not counting shears, razors, and well-tempered knives
(That Ireland can't beat 'em you may bet your lives).

A gate he can make in the fashion most new,
With lock, bolt, and hinges to fasten it too—
A smooth-running axle-tree, "tire" for a wheel,
A lynch-pin, a butcher's knife, cleaver, and "steel";
All tools used by coopers he forges with skill;
A shoemaker's awl, or a quarry-man's "drill";
A crowbar or "needle," sharp-pointed and strong,
A pick-axe or "Jew's-harp" he'll hammer "ding-dong."

He'll make you of iron all parts of a plough
(From coulter to handles, all's one to *Sharon Gow!*)
Both "side-plate" and "sole-plate" he'll shape to your
mind,

No skilled man a fault with their working can find;
A trace-chain or "swivel," a neat swindle-tree;
A shovel or pitch-fork with "tines" two or three;
An anchor, or "try"-spawning salmon to spear
("Bad luck to the peelers!" 'twas that brought me here).*

The choicest of horse-shoes, the shapeliest nails,
Are wrought on his anvil, with handles for pails;
And bridle-bits, curb-chains, and "loops" for a cart,
And sharp-rowelled spurs to make lazy nags smart;
Fine pot-racks-and-hangers, and poker and tongs,
And "skimmers" and flesh-forks with bright-shining
prongs,

And gridirons, griddles, and spits for roast meats,
And beautiful fenders, and fine parlour-grates.

There scissors and thimbles, and needles you'll find,
With fly-hooks and gaffs, if to fish you're inclined,
And surgical lancets to bleed men or brutes,
And trumpets, key-bugles, "triangles" and flutes;
A plasterer's trowel, a wood-chopper's wedge—
Our Smith makes his own tools—hand-hammer and sledge;
No worker, beside him, can do the same thing.
So of all jolly craftsmen, "*Sharon Gow*" is the King!

Washington, D. C.

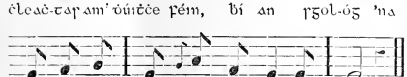
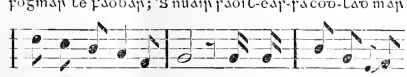
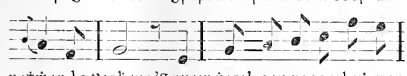
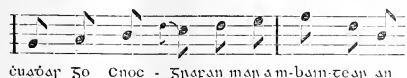
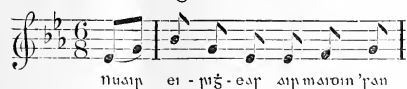
November 7th, 1887.

Cloé-an-Cúinne.

It is scarcely necessary to say that the above is from the
pen that made the version of the Fair of Windgap in the
last number of the journal.

* The song was composed in Waterford Jail where the "poet"
had been sent for salmon-poaching—many a good man's case in that
neighbourhood then and now. "God help us."

'NUAIR EIRIGHEAS AIR MAIRIÒN.



Written by Clann Còncobair from a copy made by him phonetically from dictation in his tenth year.

Nuair 'd'èirigear air mairiòn 'ran m-baile 'r mé a t-uir mo fàogail,

Èusar 'so Cnoc-gran mar a m-bain-tear an fòghair le faobar;

'S nuair fàoil-eas-facoo-laò mar èleac-tar am' ùirte fém,

Bí an fìol-òg 'na fear-ah air mairiòn 'roob 'aro a glaoò.

Móir òut a èirioillig 'r 'd'fheasair ré fém air

An fàoa 'do ènsgair? 'do ènsgar o fìol-òg blàc-àise(a)

An fìol-òg 'na mairiòn 'do fìol-bail tura an méro rin fìlge?

'Smo èuro fòghair-le air lafaò 'rzan fear agham fòr, 'na fìol-òg(b)

'Nuair èualarò an fàrpa é, (c) 'p'eadar air fàrpa 'na fìol-òg; (b)

Bí fòcairò 'd' fàrpa a' r' fàrpa fèan-bhòg bí cìon;

Le fèamle fèata 'rzan bail agham fèan-òg don mòil,

'Do èualarò mo h-ata 'r 'do èugar lá buant am mairiòn.

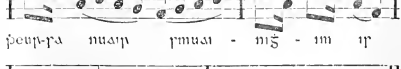
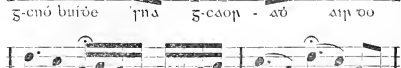
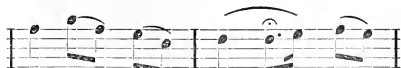
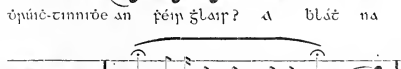
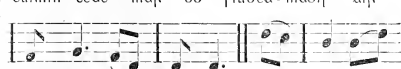
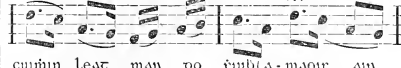
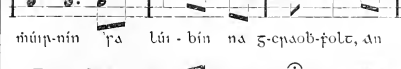
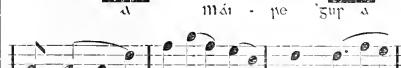
(a) The farmer holding this imaginary dialogue with a traveller mentioned some fictitious place—the reapers being strangers could not know this.

(b) Na fìol-òg 'na fìol-òg, in his sitting—in his sitting fìol-òg in this context always means "out of bed."

(c) Otherwise na fèamle. This is the only word I know in which the 'b of the dative plural is regularly sounded, and it is the only word I know in which the dative plur. is used for nom. or accus.—THE EDITOR.

a mairiòn 's a mairiòn.

Plaintive.



raos, g. craois, s.m. 1, *gluttony, revelling*.

ró, s.f. irregular, *a hut, a sheepfold*; see appendix.

aora, s.f. irreg., *a sheep*; p. 29, na g-caorach, g. plural, 12—2.

éad, or ceud, numeral adjective, *a hundred*; takes noun in nominative singular, 104—6.

ad, or creud, interrogative pronoun, *what*, 47—1.

omharsa, g. an, dat. -ain, pl. id., s.f. 5, *a neighbour*, 28.

leirim, *I say*, past, *dubhras*, I said; irregular verb—generally takes *a* before it for emphasis, 78 (9) 79—3.

fiol, g. -la, and dil, s.m. 1 and 3, payment.

léan, inf. do dhéanadh or do dhéanamh, v. irreg. *to do*, past tense, *rihneas*, also written *rineas*; *rin* for *rine* is the usual pronunciation in Munster; 77 (7), do dhén for déanfad.

Diarmuid, g. Dhiarmuda (96—4) s.m. 3, *a man's name*.

lrucht, g. -ta, s.m. 3, *dew*.

eugcoir, g. -ora, pl. id. s.f. 3, *wrong, injustice*.

eagla, g. id. s.f. 4, *fear*.

fearg, g. feirge, s.f. 2, *anger*.

foighid, g. -de, s.f. 2, *patience*. In the *Lucerna Fidelium* it is written *foighidne*, and so it is still pronounced in Munster.

fulang, or -laing, inf. -lang, v.t. *suffer, endure*.

fion, g. -na, pl. nta, s.f. 3, *wine*.

fead, g. -da, and feide, pl. feada, s.m. and f., *a whistle*.

fagh, inf. -ail, v. irreg. to find (10—10) *fat, fuaras*.

geall, inf. geallamhuin, v.t., to promise, do gheall tú, thou didst promise.

glaodh, g. -aoidh, s.m. 1, *a shout, a cry, a call*.

glas, comp. glaise, adj., *green*.

giollaidheacht, g. -ta, s.f. 3, service.

léig, inf. -gion, to let, *suffer, allow*.

ól, g. óil, s.m. 1, *a drinking*.

romham, cpd. pron., *before me*, 43.

sparan, g. ain, s.m. 1, *a purse*.

's do, agus do.

's ní, agus ní.

traigh, inf. traghadh, v.t. and int., to pour out, drain, empty.

1. A deir an craos le duine an sparán do thrághadh do dhíol an fhiona d'òlann sé go h-ainmheasardha; acht a deir an cruas, an císde choigilt, agus gan an t-ól do dhéanadh d'eagla aon nith do chaitleamhuin leis. 2. A deir an fhearg leis an-dlighe béil a's lámh do dhéanadh ar a chomharsain; a deir an fhoighid leis eugcoir béil a's lámh d'fhulang ó na chomharsain. 3. Do gheall tú dhamsa, 's do rinn tú breng liom, go m-beithesá romham ag cro na g-caorach; do léig mé fead agus dhá chéad glaoth ort, 's ní bhfuaras romham ann acht drucht an fheur glas. 4. Ogláich atá ag iarraidh tighearna mé, ar sé. Creud do dhéanfaid san á ógláich? ar Diarmuid Do dhén giollaidheacht san ló agus faire 'san oidliche dhuit, ar sé.

1. Gluttony bids a person drain the purse in payment of the wine he drinks to excess, but covetousness bids him hoard up the treasure, and not drink (*lit.*, not to do the drinking) lest he should lose anything by it. 2. Anger bids him injure his neighbour by word and deed (*lit.*, to do injustice of mouth and hands); patience bids him endure wrong of word and deed from his neighbour. 3. Thou didst pledge thy word, and thou didst tell a falsehood (*lit.* thou didst make a lie to me) that thou wouldst be before me (*i.e.* awaiting me) at the sheepfold: I did whistle, and call to thee two hundred times (*lit.*, I let a whistle, and two hundred calls on thee), and I found nothing there before me but dew on the green grass. 4. I am a youth in search of a master, said he. What wilt thou do for me, O youth? said Diarmuid. I will do service for thee by day, and watching by night, said he.

AN ÉRUIT DO SGEIT IO TEAMHAIR
NA MÍOÉ.

THE HARP THAT ONCE THRO'
TARA'S HALL.

Translated by the late WILLIAM
WILLIAMS, of Dungarvan.

Tá'n éruit do sgeit i oTEAMHAIR na MÍOÉ
Fíu-ppioirao fámh-éóil binn,
Anoir go taol i oTEAMHAIR na RÍOÍ
San ppioirao, san éol, san pinn!
Maí rin do'n ainmhir rém a bí,
A glóir 'na réim ari réoí,
Sna eoróite gluar le molar ír míoí,
San táol, san pteab go veoíg!
Ní buailtear éruit na TEAMHAIR anoir
Do mnáib ná maibib ghuoie;
Pléar'gáó téur i n-tuib-naighear,
A haen-éol súbác, veoíg
Maí rin do'n tpaolre, anoir le eian,
San mýr'gáit ó tpióm luíóe,
Go m-bhýream eoróie fá óaolre óian,
Do fúioeam go maíream pí!

EDMOND O'CLERY'S SOLILOQUY.

O'Clery having been overcome in fight by the party of Cuim Searb, was thrown headlong down into a cellar, and many of his bones being dislocated and broken by the fall, he bewailed his fate in the following strain:—

Ué ír tpuas mócor, a'í mé go voéc m uarí;
Fóir m b-fuarí me báir, ní féarí maí táim,
Ír tpuas.
Caill me neart mo éaná; mo éor, mo laim
San gníom;
Mo éangá garra balb, ué naé maib
ataom.
Díméig caill mo éinn, ní'l mo fúim i n'gaoir,
Táim san éot san lón i g-caicair éion,
Tub pior,
A Connáct úir na g-caé ainmhir va n'galac
fial,
Ué, ué san mé 'nan uarí, tpiac faoilear
uairre tpuall.
Óa m-beim g-Cpuacán t-ppar, maí m-biáó
tpuall na plóí,

San lón ní beinn i b-*feairt*; i*r* mé mo
bea*ta* beo.

A Rop an m*air*e éam i*r* aoibhinn eiamn a'*r*
blá*te*,

Léana a'*r* feuib, a'*r* m*ás*, mo leun na*de* ao
aice t*am*.

In á*ir*om*as* á*ta* lias, i m-beul á*ta* lias na
r*peab*,

No i n-eilimn na g-clia*ir*, ní beinn san
lias mo g*ar*;

A m-baile á*ta* luam, ná*ir* éuib eluam a*ir*
ao*n*,

b'*feáir* a beit san lón na Sac ó*ir* ma*ir*
taoim.

I n*ga*il*ne* cala*de* éuib, ma*ir* na*de* ann a*de*
buo h-ice leig*ir* oúim, beit na oúin go lá.

Buo f*ea*ir i Sligea*de* t*am* r*eu* san g*reim*
to l*am*

'ná i n-á*te* clia*te* na g-clo*g*, r*lan* a'*r* co*te* ao
ó*ail*.

T*ir* na n-ó*g* an t*ir*, t*ir* na g-c*ao*ir 'i na
m-bea*de*,

T*ir* na b-ri*ad* 'i na b-*feairb*, t*ir* na o-*tairb*
'i na n-ea*de*.

T*ir* na g-c*ea*ll 'i na g-clia*ir*, t*ir* na b-ri*al*
an t*ir*,

T*ir* na r*ao*i 'i na r*ua*ó, i*r* r*ua*ic i n-ai*ir*i*ir*
bíó.

Ó é*on*na*de*, a*de*am, go c*ia*ró*te* t*ir*eit óo
úeoi*g*

San c*ir*teá*de* r*am*, buo g*ra*óe ma*ir* é*ir*g
a*g* ó*l*.

San cumu*ir* mo l*am*, mo ená*ir*a i*reub*ta r*o*r
úo éuib*ear* mo blá*te*, 'i*r* r*á*g*ta* mé san
lón.

VOCABULARY.

Do*te*, close, tight; é*o*ir, condition; a*ta*oim=a*ta*am;
co*te*, food.

Salá*de*, a hero. *Feairt*, a grave; mo=am', in my;
léana, a meadow; lias, a physician; r*peab*,
a stream; mo g*ar*=am' g*ar*, near me; eluam oú
éuib, to deceive, to beguile. Calá*de*, the ferry ca*ir*p
of Corrib; Sligea*de*, Sligo.

A RETROSPECT.

A ohoim*ail* na r*á*ir*te*, oú r*á*ir*te* má*r* r*io*ir,
c*ia*éir*o* mé'ná*ir*o*te* mo b*án*-ha*ir*in c*ia*ir,
a'*r* r*á*o*as* oú r*á*ir éuib c*ia*g'an t*ab*air*ne* r*o* r*ia*ir
m*ar* an-ó*ir*pa*ro* mé r*lan*ce m*ir*e é*ir*g*as* r*u*u b*u*am.

With this excerpt I commenced a letter to Mr. David
Comyn, of Dublin, about 4th July, 1878. The Commis-
sioners of National Education had agreed to place the
Irish language on their programme as one of the subjects
for proficiency in which results' fees would be paid. For

the six or seven years previous I had been constantly at
work to bring about this result; and now I was amply
repaid for all my labour. And let me put on record here
the fact that the revival of the Irish language, so far as
it has been revived, is due to the National teachers of
Ireland.

For nearly nine years of the decade previous to July,
1878, except at the Teachers' Annual Congress, and in the
columns of the Teachers' Journal, the language of Ireland
was scarcely mentioned. In 1874, the Teachers in Con-
gress unanimously adopted a Memorial to be presented to
the Commissioners of National Education, praying that
results' fees should be paid for teaching Irish in National
schools, as for Greek, Latin, and French; and through
the exertions of the teachers, in a short time this Memo-
rial was signed by five bishops of the South of Ireland, and
by about ninety managers of National schools, mostly
clergymen. It was the intention of those who had charge
of the document to have it sent to the different Teachers'
Associations throughout the country, in order to have it
signed by the managers and other influential parties in the
various localities in Ireland. Sir Michael Hicks-Beach
was Chief Secretary at the time, and he, in a speech at
Belfast, said that the people of Ireland would rest content
if they only got cheap whiskey and Irish taught in National
schools. This showed that the memorial during his time
would be unheeded by the Commissioners, and the
teachers put it in abeyance until a more favourable jun-
cture. When afterwards the Society for the Preservation
of the Irish Language was formed, the teachers handed over
to them their Memorial with its signatures, and these formed
the nucleus of the monster Memorial presented to the
Commissioners of National Education in June, 1878.

Seldom in Ireland was a document so numerous and
so influentially signed as that Memorial. The *Freeman's*
Journal of June 28th, 1878, says:—"It (the Memorial),
bears in all about thirteen hundred signatures; but the
mere strength of numbers is not what forms its value as
a powerful expression of public opinion. To begin with,
we have the names of sixteen members of the Irish
Hierarchy—fifteen Catholic prelates and one Protestant—
the Bishop of Ossory. Amongst the Catholic prelates
will be found the names of the Primate, the Most Rev.
Dr. McGettigan, the Archbishop of Tuam, and the Arch-
bishop of Cashel. All these exalted overseers know well
the value of the Irish tongue, and the benefits that would
be likely to accrue from the placing of it on an established
footing. The names of fifty Irish Members of Parlia-
ment are attached to the Memorial. There is a
powerful array of signatures from the chief Irish teaching
institutions—Trinity College, the Catholic University, the
numerous provincial colleges, &c. The Irish Catholic
clergy are largely represented, the vast bulk of those who
are managers of National Schools having signed. The
name of almost every public man of note in the several
Municipal Corporations, Towns Commissioners, Poor
Law Unions, &c., are attached to the Memorial."

Such was the array of names attached to the Memorial
whose prayer was adopted by the Board of National
Education on the 2nd day of July, 1878. But even this
array gives but a very faint idea of the importance of
the Memorial—in a word, the names of a very great pro-
portion of the best men in Ireland were appended to it.

In two months more a decade of years will have passed
away since the Commissioners of National Education gave
their assent to the prayer of the Memorial. And a few
events connected with this assent may be pondered upon
with advantage—if Irishmen can ponder on anything
with advantage.

What was the meaning of that assent as understood by

signatories to the Memorial? Sir Patrick Keenan recommended in his published Reports that Irish-speaking children should be taught *first* from Irish books, and that they should afterwards be taught English through the medium of their own language. The Irish-speaking children were at least a fifth of the school-going children in the country—and they were being brought up, he said, in a manner that made them the most stupid children he had ever met with. And the signatories believed that the assent of the Commissioners meant that these children could be brought up as Sir Patrick had recommended, and when the signatories discovered their mistake, did they take any steps to have things set to rights? No. The thirteen hundred of the leading men of Ireland folded their arms and looked on as if quite unconcernedly. This will cause people hereafter to stare; nor will the explanation make things look better.

It is generally known that the success of the Memorial was due almost, if not altogether, to the exertions of Father Nolan and of Mr. David Comyn. Father Nolan and Mr. J. J. MacSweeney were up to June, 1878, or thereabouts, honorary secretaries to the Society for the Preservation of the Irish Language; and Father Nolan, not being a very ready writer, and not having much spare time, and moreover, believing that the best way he could help the Society was by calling on the people at their places for subscriptions, &c., willingly agreed to a proposal that his brother secretary should be paid a salary of fifteen shillings a week for doing the business of the Society. Father Nolan then required the paid secretary to write the letters pertaining to the affairs of the Society, and that he as honorary secretary would sign them; this the paid secretary begged to decline; and from that day the Irish language movement was doomed. A clergyman from the country happened to be passing through Dublin the day the salary was to be proposed, and he called on Father Nolan and advised him to have the Society pay for work then required, but on no account to fix a salary; no heed was given to his counsel, and he added, I believe, "You have rung the knell of the movement." Within the next nine months this clergyman remarked to me, in a sad tone, "that was the turning point in the fortune of the Irish language;" and so it was. Instead of working together as before for the interest of the old tongue, the men of both parties seemed to be to circumvent one another. There were quarrels and disagreements at each successive meeting of the Council of the Society. Friends interred to unite the parties; they begged, and prayed, and besought them for the sake of the old tongue to agree together; but to no avail. But this is not the place to tell what complaints the parties made of one another, nor does it matter now which was in fault or *most* in fault; the effects are all we need look to, and try to draw the moral from them. The intelligence spread quickly through the country that the Society for the Preservation of the Irish Language were, like all Irish societies, quarrelling amongst themselves, and the news did not suffer diminution in the telling. The friends of the language saw, or thought they saw, that all was lost; the organization dissolved itself. To make such changes in the National system of Education as the signatories to the Memorial required would be a work of expense and labour. It would be opposed by the Treasury; all the Commissioners of National Education, except Sir Patrick Keenan, would be sure to oppose these changes. Of all the officials connected with the Board of National Education in Ireland, very probably not a dozen wished for any change. To get these changes made then would require a pressure such as the monster Memorial brought

to bear on the Board of National Education; but those who would bring such a pressure to bear were no longer a united party. The ill-starred secession shortly after took place. The Irish-speaking children are still taught as in the old times, and, by all appearances, so they will be taught until the language has died out. The Irish-speaking Celts of the sea-board are beyond comparison the most talented children of the island. Had they been brought up rightly, how many of them—men and women—would be helping to spread civilization and religion from pole to pole? The quarrels of, at most, six persons, frustrated all this: these quarrels will put an end to the language centuries sooner than otherwise it would have died. Nor did they cease at the secession. Some years since I was asked by a Gaelic Society in Canada to write for them a sketch of the Irish language movement, and I promised to do so. But when I set about it, I shrank from putting on record an account of the several ways in which the leaders here tried to combat those whom they looked upon as rivals.

In less than two years before the secession, besides the getting up of the Memorial, the First, Second, and Third Irish Books were published, as well as an Irish copy-book. The vocabulary for the first part of the Pursuit of Diarmuid and Grainne was in great part got ready. What has been done by the Society for the Preservation of the Irish Language in all the nine years that have since elapsed? We will try to answer this query in the next issue.—ED. G. J.

THE LYCEUM, FATHER KEEGAN, &c., &c.

Two very able papers have seen the light within the last few weeks. One of them, entitled "Life and Work in a Mediaeval Monastery," appears in this month's issue of the *Lyceum*: and had we space at our command we would with pleasure transfer the greater portion of this article to our pages; but we must content ourselves with a few brief extracts from it. Though the scenes described in this paper are far away in time and place, the *dramatis personae* were Irishmen. Speaking of the state of learning in Europe in the fifth and sixth centuries, the paper states that, "whatever literary activity still existed about the old academies of Italy and Gaul must only be regarded as the parting rays of light, fast sinking into night." Yet, as they sink the beams of another luminary are visible far out on the horizon, in the institution of the great monastic schools. . . . It needed a people which combined the gifts of a cultivated spiritual temper with the vigour of a bold and adventurous national character, to force the blessings of enlightenment on the new kingdoms of the West. And of European peoples the Irish alone possessed these necessary gifts for such a mission. They were made to be missionaries of light in the new Europe. . . . Their plan for the civilization of the pagans was to set up in their midst religious institutions like those they had left behind them in their own land. . . . A picture of one of these great monastic establishments of the middle ages will convey better than any words of ours the nature of the forces at work to give the arts of peace development, and to form the ideas and tastes of the people to the ways of civilization. For this purpose a better example could not be chosen than St. Gall's. . . . This great institution . . . owed its origin to Gall, an Irish disciple of St. Columbanus, who in the seventh century penetrating into the wild recesses of the Helvetic mountains, there fixed his abode among the savage Alemanni, many of whom, touched by his eloquence, were brought to the faith of Christ. . . . St. Gall's was to the

learned of the ninth century almost as much a place of resort, as Athens or Alexandria had been in their day.

"Very striking in aspect was this world-famed Irish abbey, in whose halls lectures were given in the Eastern tongues, whilst its monks, the finest classic scholars of the day, found time to go out upon the mountains preaching plain truths in *barbarous idioms* to a rude and savage race.

"In the Benedictine monasteries two kinds of schools existed: the greater and the less. . . . Children began their education at a very early age, sometimes at five or six, when they were expected to learn by heart certain portions of Holy Scripture, first and foremost being the Psalter. . . .

"A child as soon as he had learned to read and write, set to work on the Latin Grammar of Donatus. From his ninth to his twelfth year he studied elementary Latin books. . . . As time went on select portions of Seneca, Ovid, Virgil, Persius and Horace, Lucan and Statius were explained and committed to memory, followed later on by Cicero, Quinctilian, and the Latin version of Aristotle.

"Over the door of the scriptorium there was "an inscription to the effect that copyists should refrain from idle words, be diligent in writing, and take care the text be not corrupted by careless mistakes. Twelve monks sat here employed in the labour of transcription, by means of whose ceaseless work the huge library was gradually formed. It was no scene of artistic dilettantism, but of real honest hard work. When their education had been finished, the main employment of the St. Gall monks in the ninth and tenth centuries consisted in transcription, and they were always furnished with plenty to do. . . . The beauty of their MSS. is praised by all antiquarians."

Such was the way in which our countrymen, more than a thousand years ago, advanced civilization and religion among rude and savage races in Germany, Gaul, Switzerland, and Scotland. And it may be well to inform our young readers what influence their works have had on the fate of the Irish language. As Irish youths go now to our colleges and universities, so did they in the old times flock to the monasteries founded by their kinsmen on the Continent. The teachers in these institutions wrote down, between the lines and on the margins of the class-book MSS., the Irish synonyms of the Latin words in the texts. These Irish words, the oldest written Irish words now extant, formed vocabularies for the Irish students, and after the lapse of a thousand years they have drawn the greatest scholars of the Continent to study the Celtic languages. The names of Zeuss and Ebel and Windisch and Zimmer, are now as well known in Ireland as on the Continent. The first-named of these scholars saw the value of the Irish glosses in these old MSS., devoted his life to the study of them, wrote the most learned work on Irish grammar ever composed, and placed the Irish language in its proper place, beside Latin and Greek, and Sanscrit, &c., as one of the Indo-European languages. Before his time, Irish was believed to be related to Hebrew, and its kindred languages, and pseudo-philologists by their foolish derivations and roots of Irish words, set all the scholars of the world laughing at the language of Ireland. Now, thanks to the scholars of the Continent, the most learned men of Europe and America think the Irish language and literature well worth studying, and this changed state of affairs we owe to the old MSS. of St. Gall and of the other monastic institutions of the Continent. The *Lycæum*, from which the *extracts* above have been taken, is a monthly periodical published by Keating, Dublin, and any of our readers who have a taste for sound high-class literature could not do better than peruse it.

We forbear mentioning its price, lest the *cheapness* of the book might give people a false idea of the value of its contents.

FATHER KEEGAN

has written a letter to *Donohoe's [American] Magazine*, which we certainly should transfer to our pages whole and entire, were it not that it tells too many truths which persons amongst us would not wish told. Like the writer of the last paper, Father Keegan brings his readers to Germany. In a few words, he tells what the Irish missionaries had done to raise the Teutons, and then refers to the way in which German scholars, after the lapse of so many ages, are repaying us by the editing and publication of our Irish MS.—materials which we ourselves had left rotting for all those ages. He contrasts the two races—the Irish and the German. These latter, by making good use of their advantages, have raised themselves to the first place among nations, especially as soldiers and scholars. The Irish are naturally a higher race than the Teutons; human hands, he says, never fashioned more beautiful ornaments in gold and silver than those in the Royal Irish Academy; by no fingers, except those of an Irishman, were penmanship and illumination brought to such perfection as were those seen in our older Irish MSS.; and he quotes Dr. Atkinson as saying that the sweetest poetry ever composed is to be found in those same old Irish manuscripts. And yet, in spite of all these gifts of nature, the Irish now hold the lowest position among civilized peoples. Father Keegan goes on to say:

"The history of Ireland is one weary record of the loss of every thing but religion—and there are signs that that is going to follow therewith—loss of land, of language, of literature, of art, and latterly, of historical self-respect. . . . Emigrants to this [America] and other countries are so poorly prepared for commencing life in strange lands, and under new conditions, that very many of them end in failure. . . . This is due to pure negligence, and inexcusable sloth on the part of those who should train and teach the people. After the relaxation of the penal laws they as a body spoke the Irish language, and needed nothing only to have Irish books printed, and Irish schools opened. To take in hand the education of the people in the manner described would require great labour, perseverance, and the sacrifice of much creature comfort on the part of the leaders," &c.

Well, we are patriots and practical people forsooth. It took us all the time up to 1855 to find out that children could best learn in their own language; and when Sir Patrick Keenan made the discovery, and proclaimed it for two or three years successively—proclaimed it at the serious risk of injuring his own prospects—not a voice was raised in all Ireland to second him. A dozen years later, in his evidence before the Royal Commission, he repeated what he had said in his reports, and again the Irish patriots were mute. The Irish National teachers from about this time agitated for the Preservation of the Irish Language, as is stated in another page; the Society in Dublin followed on and roused the nation to make one supreme effort to have the Irish-speaking children taught Irish, at first in National schools, and then the greed and vanity and crotchets of less than half-a-dozen individuals were able to break up the organization, and to destroy the last chance, perhaps, of having these poor children taught rationally!

The example of our Welsh kinsmen should be inducement enough to rouse us to manly action for the preservation of our noble tongue—if there were any manliness left in us. In his paper of May 13, 1877, the editor of the *Literary World* wrote:—"It appears that at

the Revolutionary period the *great body* of the Welsh people had acquired a competent knowledge of English, and that their own language had died out of mind and memory." About 1730 the Rev. Griffith Jones wrote:— "Should all our Welsh books and our excellent version of the Bible, Welsh preaching, and the stated worship of God in our language, be taken away to bring us to a state of ignorance? *So they are*, in a manner, in some places—the more our misery, and yet the people are no more better scholars than they are better Christians for."

About thirty years after the death of the Rev. Griffith Jones, the Rev. Thomas Charles, of Bala, in a letter stated that, on taking charge of his Welsh mission, he soon found the poor people to be in the same state of ignorance throughout the whole country. The generality of the children were left totally ignorant of any instruction. This gentleman devoted himself to the task of inducing his countrymen to learn to read their own language first. He trained teachers himself; he wrote catechisms and other elementary works of instruction in Welsh. He got up Sunday schools; and he showed the parents that their children could and did learn to read the Welsh Bible with intelligence in six months, whereas it took two years to learn to read easy portions of it mechanically in English. This latter proof was too convincing. The Welsh fathers and mothers believed, as firmly as our own fathers and mothers do, that learning the language of the country unfitted their children for coping with sufficient gentility the fashionable language of the State. But they could not withstand the evidence of their own eyes and ears. Common sense prevailed. The children of the Principality learn to read their own language in the Sunday schools, without any help from the State, be it remembered. "They learn as much Welsh in an hour or two on Sunday, as they would in an English school in several hours each day of the six days of the week." The Welsh are now an intelligent and thriving people; and so would the people of Donegal, and Connemara, and West Munster be if brought up as the Welsh people are.

And now where are we?

Through the fault of some few persons, all idea of getting our Irish-speaking children properly taught must be abandoned; what then is to be done for the old tongue? We have tons of MS. materials which foreign scholars are diligently working at; but they can never do them correctly, no matter how well they know the grammar of the old tongue—not, at any rate, until they have spent years in learning the modern Irish. After years so passed they may not be able to discourse in the modern language, but they will have a *colloquial* knowledge of it that will enable them to understand the Irish idioms. But it is only by our own people that even a small portion of these MS. materials can be edited.

What then remains to be done is to encourage the teachers and pupils in the *Irish-speaking districts* to redoubled exertion. The progress being made in the language both in Ireland and America is simply astonishing. Letters which I receive from different quarters, and from young scholars, are such as not a dozen persons in the world would write ten years ago; and I am proud and happy to say that many of these writers do thank the *Gaelic Journal* for their knowledge of the language. Let me then appeal to the lovers of the language to help us to keep the Journal alive. I beg for assistance from them—material and literary assistance. I am a very indifferent beggar; but I think I should have begged sooner for the *Gaelic Journal*. Further, to tax the too generous friends who have hitherto kept us afloat would be a shame.

ADVERSE FORCES.

Strange as it may appear, the greatest obstacle in the way of those who are studying the Irish language is the incorrect manner in which *popular* works in any way connected with the language have been printed during the last forty years; and as yet there is no improvement in this respect, but the contrary. For instance, in the last issue of the Journal of the Royal Historical and Archaeological Association of Ireland, there is a paper containing some names of persons and places; and in explaining the meanings of these names the contributor has managed to make two or three mistakes on an average in each name. The paper has been supplied by Mr. Gabriel O'C. Redmond, who does not claim to be the author of it. It is a traditional narrative of the murder of some officers at Sleadly Castle, a locality in the County of Waterford, nearly 250 years ago. Mr. Redmond, I believe, is a native of this county, and presumably an Irish scholar. His explanations of the names would, therefore, be looked up to as correct, though he neither reads nor speaks Irish, nor is his ear trained to catch the pronunciation of Irish words correctly when he hears them spoken.

The owner of Sleadly Castle was *pilib na t-sioda*, Silken Philip. Mr. Redmond writes this *Philip na t-sioda*: *p*, not *ph*, is the initial of *pilib*; the *mas. art. an*, not the *fem. art. na* agrees with *pilib*, *silk*, a *mas. noun*; the *t* in *t-sioda* is an eclipsing letter, not a part of the name. Philip's daughter is *maire shilp na t-sioda*, sweet Mary, daughter of Silken Philip, which Mr. Redmond writes *Maire milis ni Philip na t-sioda*; *ni*, in *milis*, should be aspirated; *Ni*, an abbreviation for *maiden*, does not aspirate a *Christian* name. 'Si *maire ni pilib dh* g-cuimne po caobhann.

Carrig na chodla (pron. *collata*), is literally the rock of the sleep. Mr. Redmond writes it *Carrig na Chodla*, pronounced by him *Carrig na Hullah*. The *na*, here, is not the article, but a contraction for *na, in its*; *Carrig na Chodla* is the rock in its sleep, or rather in her sleep—*Carrig in Irish being fem*. The initial of *Codla*, therefore, should not be aspirated; no Irish speaker would ever mistake any of these distinctions. And any old man or woman would translate *Carrig na Hullah*, the rock of the oil, or of the unction.

Ae an-t-parionna, the soldier's ford, is written by Mr. Redmond *Ath-na-Soighidura*; and *graig-na-gower*, the village of the goats, he writes *Graig-na-Gower*, which he translates, the Brambly Hill-side.

The scene of the outrage is *Cuinnac na plaosa* or *na plaosaio*; this Mr. Redmond makes *Curach na Sleadly*, the "Bog of the Quagmires." There may be bogs and quagmires in the locality, but they had nothing to do with the name. The name was given from some murder committed there (*plaosa* or *plaosaio*, a murder); but this event took place long before 1641, for the townland was called *Sleadly* years before. The fact is, the details of the murder were forgotten, but the name furnished a hint to some one to invent another tale to account for the name. This is a very common process in most localities in Ireland; the following instance is a good one of this kind.

Croac, *croit*, *croir*, are all synonyms for a cross (See the Names of Places by Dr. Joyce, vol. i.). This work, too, informs us that in old times crosses were erected in several places which took their names from this circumstance. Such a place is *Cnoc na Cpoide*, in legal documents, *Knoeknacnohy*; but colloquially, *Gallowshilly*, a townland in the parish of Rathgormuck, and County of Waterford, where I taught a National school for thirty years. That the name *Cnoc na Cpoide*, the hill of the cross, was called from a cross erected there, admits of no

doubt. This townland of Kno-knacrohy was a subdivision of the townland of Rathgormuck, where there are the ruins of an old monastery, a dependency of the celebrated monastic institution of Mothil, and where a patron has been held from time immemorial on the 14th September, the Exaltation of the Holy Cross. This shows that the parish was dedicated under the invocation of the Holy Cross. The Exaltation of the Holy Cross is called in Irish *Lá na Cpoice Naomh*, pronounced in that locality *Lá na Cpoénas*, a term the people there do not understand. A preacher there some years since said he thought *Cpoénas* was the name of a saint; and from the fem. article *na* before the term, he inferred it was the name of a woman. But how was the place called Gallowshill? *Cpoic* is not now understood in Waterford with the meaning of a cross; it means gallows, a place of execution. But with this new meaning of the name, Gallowshill, a tale had to be invented to account for the new name. Here it is.

The castle of Rathgormuck, now a ruin, was the residence of a branch of the noble family of Power, or De la Poer, and these had a gallows on the eminence a short distance above their residence, on which they suspended those obnoxious to them. One of those so suspended was the son of a poor widow, who brought him to the master to complain that he was wild, &c.; the master promised to make him quiet, and for this purpose hanged him. The widow gave her curse to the murderer, and by the same token there has been a bpoon pmpip, falling in some recess of the old castle to this day.

And when the gallows was not in working order, it would appear there was a shorter way of getting rid of culprits in *cnoc na cpoice*. The name of a big stone on the townland, used as a block on which to cut off heads, was *clóc na g-ceann*. This stone, some person fancied, had blood-stains upon it, and hence the appellation and the tale as to its use. It had lain since some geological epoch on the ground where two estates touched until a few years since, when the owners of these estates—the Marquis of Waterford and Count de la Poer—each wished to have it removed to his own residence. It is now, I believe, at the mansion of Count de la Poer, at Guiten.

The journal of the R.H. & A. Association has done a great deal for the preservation of Irish antiquities, and I think it is now as ably conducted as ever, with the one single exception, as regards Irish names. Could not some person be got to look at these names before inserting them in this crude form in a respectable periodical. Mr. Redmond, I believe, is a young man. As he has a taste for the study of our antiquities, would it not be worth his while to learn our language? It cannot be difficult for him in any part of the County Waterford to find persons capable of pronouncing Irish words and names correctly. In a former issue of the journal of the R.H. & A. there appeared another article over Mr. Redmond's name, in which there were serious mistakes respecting Cappoquin and some other place-names. These I pointed out to a respectable member of the Association, who, I understand, conveyed to Mr. Redmond what I had said; but it would appear that no heed was given to the corrections, and no course was left but to make the corrections in the *G. Journal*.

The only question now is whether it is right to point out mistakes of this kind in our Journal. Was it right or was it not to correct the blunder of Mr. Abercromby, for instance, of which correction the late editor of the *Revue Celtique* in a note to me said:—"Your correction is obvious." The corrections in the journal of Hugo Meyer, Professor Zimmer and Whitley Stokes are equally obvious; should they have been made, or would it be the better course to let the mistakes remain for the edification

of future antiquaries? If it be decided that to make the corrections were the better course, there was a greater necessity to correct the numerous errors in the publications of the "Society for the Preservation of the Irish Language;" these latter publications being the text-books of our young students, who would be led astray by the multitudinous errors in these text-books. A volume has been added lately to these books, and I find that errors I had pointed out in a former volume of them have been corrected in the late one, so far as they could have been corrected. Of this late volume I expect to give a notice in the next issue of the Journal; meantime I think our young learners have a right to be grateful to the Journal for these corrections. And should not the editor whom the *G. Journal* had enabled to correct his mistakes feel grateful, too? But this is a small matter. Not so the fact that the Irish language is being systematically corrupted under the name and with the money of the Society for the Preservation of the Irish Language. Somebody remarked of Matthew Arnold's method of commending the Bible, that it was like "seeking to promote a man's vigour and capacity for usefulness by cutting out his heart." Just as rational is the method of cultivating the Irish language, by corrupting it at the heart's core. And to have this done under the shelter of the Society's name, is as sad an event as we can well have even in Ireland. It is doubly sad when the result is thought of. Our young boys and girls, preparing for examination in Irish, are drinking from an impure source. Hereafter when they take the works of Keating or Donlevy, or Father O'Sullivan, in hands, and find them opposed to the class-books they had learned with so much labour, they must unlearn what they had learned; or more probably, they will give up the study of Irish in disgust. In the Society for the Preservation of the Irish Language the great majority are lovers of the old tongue; and many love it as unselfishly as any persons living; and to think that all these in nine years have done nothing but corrupt the language, except to tell that some others are studying it. In our next issue we expect to turn the suggestions of Captain de la Hoyde, Mr. Fleming, of Cork, and other correspondents, to practical account. We will also try to find room for a very interesting Irish letter from Captain Norris, which has been crushed out this time. In case of delay in receiving the Journal, receipts for subscriptions, &c., I earnestly request to have this notified to me, and I shall see things rectified. Though scant my leisure time, it is more than my fellow-workers have.—Ed. *G.J.*

NOTICE.

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ADDRESS OF THE GAELIC UNION TO THE IRISH PEOPLE.

One of our sweetest living singers, Pádraig, has asked our brethren in the greater Ireland:—An b-fuilmío gan meap arí arí o-teangain? an b-fuilmío gan meap o-i-uainn péin? And in another place he added:—bréann meap arí na saonib 'ga b-fuil meap o-i-uainn péin. A clergyman of the Southern province, twenty years and more after his ordination, a couple of years since, read Mass, for the first time, on the altar where he knelt when a boy. He read in Irish the contents of the paper on which were written the announcements to be made to the congregation, and then added, 'arí eagla go b-fuil sonne ann-ro éom goláncá agur nap tuig ré mé, leiríó mé éib a m-beapla an iuro a uobair me.' It will not be necessary to translate for those whom we address the scathing words of Pádraig; the following extract from the speech of Mr. Gladstone at the late Welsh Eisteddfod will effectually do this. To praise an individual or a nation for qualities in which others are notoriously wanting, is the most bitter satire upon those others. Mr. Gladstone had the highest praise for a people not more numerous than those of a province in Ireland, because they had preserved the music, the language, and the customs of their country and of their fathers. And we, fellow-countrymen—our fathers had a language, and music, and customs—and where are they? The Welsh are respected, and have a respect for them-

selves; and we? This is Mr. Gladstone's address:—

"A country is in a good and sound and healthy state when it exhibits the spirit of progress in all its institutions, and in all its operations; and when, with the spirit of progress, it combines the spirit of affectionate retrospect upon the time and the generations that have gone before, and the determination to husband and to turn to the best account all that these previous generations have accumulated of what is good and worthy for the benefit of us their children—(cheers)—that I take to be the object and the purpose of this Eisteddfod, which is a memorial of the past. There are some who say that its purpose is a mistake, and although I do not know whether there are any to be found in Wales who say so now, there used to be people who said that its purpose is a mistake; and I recollect the time when it was the custom for many men, while recognising the noble feeling which actuated those who got up the Eisteddfod, to deplore it as an economical error. They deplored the retention of the Welsh language, and said, 'Why cannot you have one language, one speech, and one communication?' Well, I don't intend to enter at full length into that question, but I must own that I have not heard or found that Welshmen when they go into England ever lose their attachment to their native land—(cheers)—and I have not found that they are placed at any undue disadvantage in consequence of that attachment, although that attachment embraces and regards as the centre of Welsh

life the tongue that is spoken by the people (cheers). But, gentlemen, I wish to say what, perhaps, will shock some men—what shall I call them?—some who would call themselves, at any rate, ‘nineteenth century’ men. I wish to say that, in my opinion, the principle of nationality, the principle of reverence for antiquity, the principle of what I may call local patriotism, is not only an ennobling thing in itself, but has a great economical value (hear, hear). That may seem a bold statement, but everybody feels, I think, the first portion of it to be true, namely, that it is of an ennobling character. The attachment to your country, the attachment to your local country, the attachment among British subjects to Britain, but also the attachment amongst Welsh born people to Wales, has in it, in some degree, the nature both of an appeal to energy and an incitement to its development, and, likewise, no few elements of a moral standard; for the Welshman, go where he may, will be unwilling to disgrace that name (hear, hear, and cheers). It is matter of familiar observation that even in the extreme East of Europe, wherever free institutions have supplanted a state of despotic Government, the invariable effect has been to administer an enormous stimulus to the industrial activity of the country. That is the case wherever we go, and, in my opinion, as I think, with the sense of your Welsh birth, and what you yourselves call your Welsh nationality, if it tends to the general healthy development of the man, and if it makes him more of a man than he would be without it, in my opinion it would make him not only morally but economically a man of greater value than he otherwise could be (cheers). Now, this is a day of retrospect, and having spoken of Welsh nationality, I am reminded to look towards that inscription which you see upon a portion of your walls, and which bears the name of Henry Richard—(hear, hear)—a name than which there can be no better symbol of Wales. I have had the honour of knowing him for the last twenty years, if not more, and I have always been glad to take occasion to say that I re-

garded him in respect of Wales, in respect of the conduct, character, faculties, and hopes of the people of Wales, as a teacher of and a guide. I have owed to him much of what I have learned about Wales, as my experience has enlarged, and I owe a debt to him on that account, which I am ever glad to acknowledge.”

Those are respected who respect themselves, is the original of the line translated by *πατρις* in the sixth line at top, and perhaps there was never a better comment upon it than the following *unanimous* recommendation of the Royal Commissioners on Primary Education in England. We, too, had a Royal Commission to whom Sir Patrick Keenan gave reasons as cogent as were ever given for the education of Irish-speaking children through the medium of the Irish; but there was no recommendation to adopt his views, and why the difference in treatment? “*Bréann mear áiti na ndóime,*” &c.

“(108.) That in Wales permission should be given to take up the Welsh language as a specific subject; to adopt an optional scheme to take the place of English as a class subject, founded on the principle of substituting a graduated system of translation from Welsh to English, for the present requirements in English grammar; to teach Welsh along with English as a class subject; and to include Welsh among the languages in which candidates for Queen’s scholarships and for certificates of merit may be examined.”

HONOURING A PATRIOT PRIEST.

(Abridged from the *ḡaodal*.)

The celebration of the twenty-fifth anniversary of the ordination of the Rev. Patrick Hennessy (St. Patrick’s Church, Jersey City) to the priesthood was the occasion of bringing together thousands of his admiring friends from far and near, bishops, priests (over a hundred), and laics of all denominations, on May 30th.

After the other proceedings, the Rev. Thomas Fitzgerald, Brooklyn, ascended the pulpit and, in a clear, distinct, eloquent

tone, and with that pathos and feeling suitable to the occasion and the subject alike, read—

Do'n déairi páoruis ó h-dengúra air a
éirighéad bliáthán fíorú marí ragaire vó
n eaglaíe Dé. Go m-buanuige Dia an
éirí eile or buí g-cionn é, an fear fíjún-
neac, gíadac, meafóamúil a' ceannamúil
air a éangá 'r air a éirí, ásur ragaire na
n-boct go báir.

Áeari Óilip :

Tá ré 'noir a b-pao 'ra g-cian,
Ásur ruar le vactao (1) bliáthán,
"O cuireas amac" in Inni Fál,
Ó'airi a' vó máeari 'ra g-cuio tuior-
gáin (2)

Sir le láim láirí vó éirí na báilíoe
Seilb air a maib air fuaro an tíge ;
La ba na capail ásur na baillíoe, (3)
S nioir v' fágaoar féin ríu an gáiríoe.

Ásur tígeairíoe tíge gan tuiad gan vao-
naect
Áir fán air fuaro an vóimán na céavoe ;
Ásur na mílte ve élan na gaoálarb
Áir mui 'r air tír ná n-vearíga ág éugad.

Áct b é (4) gup rímaectuis Dia a éaoine
féin.

S gup feoil Sé íao ann imigéin ;
Cum go v-taáiríoe élan na gaoálarb
An éiríoeaí leó air fuaro an t-raoálarb.

Áir tó anníann vóit go Sagaríann
Nuad, (5)

S éirí tó real ág obair 'r gíóó ;
Óí rííoe vear beata ágac a' ealaríoe,
Áct ní maibair rárta ann aon t-rííoe.

Óí buairíe áiríoe orí 'r tó ríí na ééile, (6)
Ánuair a éagac (7) gac ceann féile ;
Áct le uiríann vó' munníoe ásur le meaf-
íoe láríoe tó leo air gíoiríoeaí (8) ná
ppar.

Áct ág bhuíad ríe ág cuimínead 'rag
maectnaí

Áir a gíóó bí air v' áiríoe anoir le
rtaab ; (9)

Sé ríí, an éirí eile vó' fagaíoe vó éairíoeaí
Maí fearí ionnuíoe Dé air a v-talam.

Áuarí tó anníann gan móill maí ríoláiríoe.
O vear air fao go v-tí Séiríoe málíoe ;

Á' éirí féin a g-cóiríoe éom maíe ir b-féiríoe
leat,

Ág ríoláiríoe Fíairíoe, Láiríoe a' Séiríoe.

Áuarí tó ar íann anonn go v'íí Róim
Cum vó éiríoe léiríoe vó éiríoeaí ;
'S t'féiríoe póiníoe bliáthánte ann vó éairíoe,
Vó éar tó éaríoe naíoe éugáiríoe éaríoe ealláoe.

Túg tó ríí bliáthána í g-Ceill íaoíoe Pea-
vair

'S í b'póiríoe éiríoe ríí no ceairíoe ;
Faoí b'vóiríoeaí ionnuíoe a' faoi meaf,
V-taob v'feabairíoe éum vaoine éiríoe air a
leat.

'S oet m-bliá'na vóag air éiríoe vó v'íeííoe,
Tugáir ág múnad an beag 'ra móiríoe, uaral
a' íríoe ;

Ír 'mó vóiríoeaí orí 'r beannáct na
n-vaoine,

Ág vóet a' ríííoe, óg a' éiríoe.

Ír múníoe vó éuaríoe tó éaríoe v' acíuinn,
Cum áeanta Dé vóiríoe vó ríííoeaí ;
Ág tabairíoe comáiríoe vóiríoe a' v'a v-tea-
gíííoe.

Le b'vairíoeaí vóiríoe a' íampla vó beata.

Tá tó b'vóiríoe, vóiríoe ásur rííoe
Vó' éiríoeaí, vó' éangá 'r vó' éiríoe ;
Uiríann a' meaf oríoe air fuaro na Séiríoe,
"Séiríoeaí gíeal éugac" teact o gíeal áiríoe.

Maí bí tó vóiríoeaí, íampla, eallíanníoe ríííoe
leó,

Ág eirííoeaí an éiríoeaí, a' áeanta
Dé vóiríoe ;

“Einnig ad’ fuisg,” ar f’é, “a buacail i’ feállyi vo bíó ag uinne boct ruam, agus i’ feállyi maoro ag feicrin ar ngor. I’ veimneac go g-cieadfaí rinn má leigfeadmaoro níor fía vo baé agus vo éapuilis ar g-comhair-pan ceao a g-cop vo beiré ada gan leóir-ghíom eigin o’fáil n-a o-taobh. Búó oróce bpeag gealaige í, agus faoileadai go raib an lá i ngorgeadó dóib, oir ann na laetib úo bíó uaireadóiúde gann. Gleupadai aiaon a g-curo eadag umpa, agus cuireadai éum an boéai. Aii n-oul amac vo’n buacail vubaipe f’é:—

“Gaot i n-beap bréan fí teit agus cuireann fí iat aii fíolcail,

Gaot i o-cuaró bréan fí fuar agus cuireann fí fuacó aii oaoimh,

Gaot i n-iaí bréan fí fial agus cuireann fí iarf i lioncail,

Gaot i n-oii bréan fí agrioc agus buaneann fí ríoríg ve’n tuíoe.”

Bíó an áit aii a iabadai ag cuail fuar le bó mife uaéa, aet i’ geállyi vo éuadadai an epié éualadai fuaim agus foéiam n-a n-oiag má beiréadó tiomariagó oaoimead ag aibneap le céile; bréadadai ann an am céadna ag cuí na rligé oíob go luaimneac meap agus iao uile ag marcuiréadó aii capuillib. “A máigirí, cia h-iao ro. tá o’áii n-ionnruig,” aii an buacail “Cíoróe cuaróce cuag,” a vubaipe O’Mae-ghamna, “i’ cuma búit; ná bac iao féin. An iuo nac m-buaneann leat ná buaim leir. Lur agcead fá an o-topi ro aii an g-cloróe agus leig dóib mteacó éapit. Ní raib aco aii ríi aige oiuioim i leat-taobh an uaii bíó torad na marcad n-a laéai, aet níoi éug aon uinne oíob fá veap a O’Mae-gham n agus a buacail no guí éapla vo feap ruad bíó ag a n-veipe iao vo feicrin. “Fóil, fóil,” ar f’é, “iompoirígó aii aii, tá oaoime iariúeíla annro.” Aii fíllead dóib éonnapceadai O’Mae-ghamna. “An b-fuail aetne ag aon agairb aii nari ro,” ar ant-uacóapán bíó oirpa. “Tá,” vubaipe uinne o’á raib n-a mearf. “I’ gairuo an gaol bíó eroi an

feap gallánta ro, rapb’ cómáim O’Mae-ghamna, agus na feapairb uaipe aii a n-veipic:—

‘O’Mae-ghamna i n-iaitai agus tigeapina lb-Laogairpe,

Oir bíó i o-tigeapimur agus m-a oiag rin ag iapadó veipice.’

I’ minic, gan aiiap, éualadai epié éapit an epié bíeabai n-bui g-com-nuige i o-tíi na m-ban uagneac.” Vo géilleadadai go léir o’á éaint. Tap éir ag-comairle cuí le céile bpeatnuigeadai go m-bpéaii iao vo bpeit leó n-a g-curo-eacéa. Bíó capuill ag inéit i b-páip coméapac dóib agus cuireadai O’Mae-ghamna an áipoe aii, agus a buacail aii muii muice bíó ag toiac i n-oíog an bó-éai, oir i’ feállyi marcuiréadó aii gábai ná an coirpéadó o’á feabap. Annan gluaipeadai éum ruabail. Glac iongan-tur mói an buacail fá fáé a o-tairíol, agus i’ geállyi vo éuadadai an uaii o’fap-ruig f’é ve’n uinne bíó i n-aice leir cá iabadai ag vut? “Labai go h-íol,” ar f’é, “no geobfai ve copairb ionnat. I’ rinne na Oaoime Maite ó Lior an Oúeag, agus i’ féioi linn oig-bean uapal tá le pórap anoóe o’fuaadé má cuireann fí epi ríuota aipe gan “Oia linn” vo ruad. Tá an áit euaiim le f’é mife uainn, agus mar i’ ruadadac uainn beiré ann i n-am cairpeadmaoro veitneap vo veanaim.” Aii epióchnuagó an coirpáó ro vo bíeabai ag ríuotán beag a iit eiaipna an boéai, agus ruabail na capuill epió, aet vo éug an muc aon léim aiiann éaiup. “I’ maé an léim ó muic í,” ar an buacail, ve gúé áip. Rugad aii agus eugad batapáil vo ó batap a éinn go bonnairb a éop. Níoi leig eagla vo focal eile labaipe go iaimceadai an teac mar a raib an pórap le beiré Búó iomariac na oaoime bíó ann, maille le ceólta binne agus gac aorbeap méro-eóad a Luatáipie. Cuí na Oaoime Maite, no Siabiaróe, O’Mae-ghamna agus a buacail fá óiairéadó, agus iao féin

maí an g-ceanna. Cúaidh arís arís an t-
an réimh an a íarbh an cóirí, agus
an lánamh an óg agus an fásar n-a
meadhon, agus o'fóluigeadar iad féin i
g-cúineadh na b-fuinneós. Aí m-beir dóib
ann tamall, do leir an bean óg fiasa, gan
“Oia linn” do maó. “Tá a t-rian agamh,”
ar na Daoine Maite. A g-cionn t-
geallpí eile leir í an t-rian fiasa, aet níor
éimhíocht í arí “Oia linn,” do maó go t-
amhail. “Eirí,” ar na Daoine Maite,
“tá a dá t-rian agamh.” Go luath n-a
t-rian í an t-rian fiasa, aet níor fiasa,
aet níor fiasa do f-geallpí an t-rian fiasa,
“Oia linn.” Ní t-geallpí an t-rian fiasa
nó, arí phreab na fíle, do caí na Daoine
Maite é arí fúo na t-rian fiasa leagá arí
an g-cláir, agus ír cóirí do mear gup móir
an g-cláir do munn ré. Do maó gá n-aon
éimhíocht, agus an leónad arí agus
do leagad arí a déile ag íarbh uil amá.
Níor leán an t-rian fiasa níor fiasa o' M'at-
gáimh na o'á buacáil. Arí f-geallpí na
fólaríarbh bíd n-a o-timéil, f-geallpí
fíor ag an g-cláir agus éimhíocht arí ite
agus arí ól, gan t-rian n-a b-foair, oir
bíd oiríar. “Búd éimhíocht t-rian,” arí
an fásar, arí aet m-geallpíarbh bíd bíd cóirí
do t-rian, “fannmí agus fíor o'fásar
uath fúo a h-íarbh féin ná t-rian go
n-éimhíocht amhail.” Cúid ré éimhíocht
leó agus do m-geallpíarbh do a t-rian
do m-geallpíarbh n-a fíle. “Do m-geallpíarbh
an fásar o' ná íarbh an o-geallpíarbh pórtad
fíor gup do n buacáil bíd éirí i t-rian
maí buacáil. Bíd a h-aet arí agus a maíar
arí an t-rian ceanna, aet do éimhíocht an
buacáil iad an t-rian fiasa do éimhíocht
go n-íarbh ré ceo agus beannad a
aet arí agus a maíar féin, agus do m-
geallpíarbh arí an g-cionn fíle. Tháim
t-rian arí O' M'atgáimh agus arí a buacáil,
agus cúaidh éimhíocht amhail i leaba
éimhíocht t-rian beannad dóib i réimh i
n-uacáil an t-rian. Tháim arí i fuan t-rian
maí bíd arí t-rian i n-íarbh a t-rian,

aet arí m-geallpíarbh dóib arí m-geallpíarbh, agus a
t-rian go h-íarbh an t-rian arí, arí amhail bíd-
ad arí fínte i m-geallpíarbh fiasa, agus gan
t-rian no t-rian n-a maíar. Do éimhíocht
amhail go t-rian éimhíocht a n-íarbh éimhíocht
n-geallpíarbh. Tóid arí éimhíocht t-rian fiasa
íarbh éimhíocht iad féin agus a g-cionn fiasa,
agus maí n-a t-rian íarbh ní íarbh gá aca
m-geallpíarbh do g-geallpíarbh le eadla go n-geallpíarbh
fólar o'á n-íarbh.

PHARINGS O'BRIAN.

Baile áta Cliaé, Mí Deirgead an
t-Samíar, 1888.

VOCABULARY.

agáir, obstinate arguing or disputing; beacá, agá,
pl. id. s.m.; b-geallpíarbh, they decided; cleamh-
ar, pl. id. s.m. marriage, affinity or relationship by
marriage; coiríarbh, the ability to walk; s.m.
c-geallpíarbh v.a. will be pillaged, laid waste; fiasa,
s.m. heath; fóir, interj., softly; fúo, v.a. to
take by force; gáimh, ind. adj. decent, gallant;
geallpíarbh, -agá, s.f. the moon; g-geallpíarbh, v.n., to
call; g-geallpíarbh s.f. closeness, nearness; g-geallpíarbh, g.
g-geallpíarbh, pl. id. s.m., a garden, a cornfield; íarbh
ind. adj. remote, churlish; íarbh, íarbh, a territory in
the west of the County Cork, anciently belonging to
the O'Mahonys; íarbh, íarbh, now Iveleary, a district
in the County Cork, formerly possessed by the
O'Learys, a branch of the old Lugadian race, and
whose first territories were the ancient city of Ross-
Carbery, and its liberties or environs. íarbh, inf.
m-geallpíarbh, v.a., play, game; m-geallpíarbh, care, anxiety;
íarbh, inf. id. v.a., approach, attack; íarbh, inf.
m-geallpíarbh, v.a. feed, graze, pasture; leiríarbh, m-geallpíarbh,
we will permit; lánamh, s.m. mastery, supremacy;
lánamh, pl. id. and -m-geallpíarbh, s.f. a couple, a
married couple; leónad, they sprained; leiríarbh,
s.m. satisfaction; l-geallpíarbh, the name
of a townland near Skibbereen; lánamh, -m-geallpíarbh,
adj. active, jumping, fickle; m-geallpíarbh, -agá,
adj. proud, boasting; n-geallpíarbh, adj.
meaningless, ineffectual; O' M'atgáimh, otherwise
written O' M'atgáimh, anglicised O'Mahony, de-
scended from Cas, brother of Naoíarbh, the father of
Eugus, first Christian King of Cashel, who was
baptized by St. Patrick; fiasa, g. id. pl. -arbh, a
fairy, a sprite; fólaríarbh, s.m. luxuries; t-rian-
fiasa, -agá, adj. pompous, ostentatious; t-rianfiasa,
-m-geallpíarbh, v. a. and n. meet, befall; t-rianfiasa, -arbh,
s.m., dominion, power, lordship, jurisdiction, estate;
t-rian, a foot; t-rian, the tide.

Comeáó an eperoeá; tabairi iudai to
 élanm a ngríóó agur ann eagla Dé agur le
 iroil 'i léigean, paol rmaét. Buoó cion agat
 ari an teanga éaeóilge. Éabairi aipeacur
 úoó' i'láinte. Seacáin an bpaon áét le

fiop-*gáid*. Bíon sean-annuimhíde na h-áite
seo bailigíte rēac *gáid* trādnona *Domhnaig*
as éirteac le leicim *páonais* *pápaig*
asim le oo leicim-*re*. Ír mói an áiríam
aighe éuim oo leicim oimra, mair—

VOCABULARY, IDIOMS, AND LOCAL PECULIARITIES.

A gentleman, who is a ripe Irish scholar, though he does not speak the language, wrote to me lately to say that he is sometimes puzzled in trying to understand what I think so plain as not to require explanation: this lesson I will to explain clearly enough, even for the comprehension of beginners.

- (1) *páonac*, g. *-paig*, a proper name, Power; in Munster, the final *s*, in many cases, is pronounced as *g* unspirated: a *páonais* an éiríde, O Power of my heart.

- (2) *poim*=poimn, a share, *laeéacna*=*laeéac*, gen. plur. of *lá*, a day; better poim *de laeéac* o foim, a few days ago.

- (3) *7*=*asur*; moir *b-éiríam* *liom*=*niom* *bud éiríam* *liom*; I could not; it was not possible for me. In the west of Ireland this would be. *niom éis liom*; . . . a *óimnint* *uit*, to tell to thee; recte a *imnint* *uit*, or e *óimnint* *uit*. *Óimnint*=*oo imnint*, inf. of *imnint*, tell. If speakers, and by many writers, too, in Ireland, and still more in Scotland, the particle *oo*, sign of the inf. mood, is incorporated with the verb, as if they were a simple word, and *oo*=*oo* is put before the verb, aspirating the *o* as in a *óimnint*, above.

- (4) *So ve'n* (*ve* an) *e-ácar*, what was the joy=how great was the joy; *so ve*=*cao é*, what [is] it. an *imneac* *oo éur* *re éom*, the courage it put upon me=gave me. *ó-paáilte*, like *óimnint*, above, inf. of *paá*, find, get. *e-ácar*=*o-ácar* (*oo ácar*, your father).

- (6) *bi luéáim oim*, there was gladness on me (I was glad); a *élor*=*é* *oo élor*, to hear. *So maé* 'ya *e-paáilte* (*íran*) in the world=In good circumstances; *asur* *ao'* (*ann* *oo'*) *pláinte*, in thy health.

- (9) *upreacimint*. M. for *upurim*, inf. of *upurim*, I shut; with *le*, and its compounds, it signifies to approach; and with *ó* and its compounds, to withdraw; *as upreacimint* *liom*, drawing near me, (10) *asur* *mo éur* (*éur*) *an íhuac* *ná* *h-uamie*, . . . on the brink of the grave. *Lié* for *liac* in Munster; *coim maé* *le puá* as well as *red* (*foxy*); *map* *pin* *pém*, even so; nevertheless. *oo éur* *léim* *ap* *mo éopp*, I leaped (gave a leap) out my body; *le h-ácar*, with joy; *nuapéualais* *mé* an *cúncup*, when I heard the account. *Chualais*, past tense of *clumm*, I hear. In Munster *s* is for *ó*. an *cúncup* *léim*, *cpum*, the account clear, exact—but the English terms do not fully express the meanings. (14) *oo éaim* a *baile* *uac*, that came home from thee. (15) *gáda-lam* instead of *gádaíle*, in Munster. an *e-airéuáig*, the charge; *peócup*=*peacá*, farther, more than: "There is a great change in the world," *peócup* *map* a *bi* *re* *pa* *o*, beyond what it was long ago (compared to what). (18) *tuap* a *biop* *am* *buaé* *áil* *ós*, when I was a young man *asur* *cupa* *ao'* *gáim*, and thou a boy. *Román*=*upim* *na* *n-ooimeac*, the most of the people. (20) *tao* *golep* *naé* *mó*, they all *very*

nearly (not great). *ap puao* *na* *h-áite* *ro*, throughout this place. *Períde*=*pírbé*, poets, *éall* *í* *abur* *here* and *there* (beyond and at this side). (25) *abpáim* *asur* *oáncá*, songs and poems. *Sgeulca* *piannroacá*, stories of the Fianns (any romantic tales were called *sgeulca* *piannroacá*). (27) an *parpín* *páncac* *oá* *paó* *ann* *gáid* *tiá*, the rosary reciting in every house (the little beads in partnership). *imná* *caoimce*, women *keepers*. *as* *cup* *riop* *ap*, relating, *veig-éimíacna*, good deeds. (30) an *é* *beac* (*beroeac*) who would be; *lá* *roávaroe*, funeral day; *oírcé* *cóipéac*, a wake night. *caoimceacán*, a dirge, or *caoimeac* is so called in Munster. (35) *níl* *oáca* *as* *clann* *na* *h-amipie* *ro*, there is nothing with the children of these times (they have nothing). *éacéca* *oo* *paó*, to tell an adventure. *Ír* *oáca*, it is likely, *naé* *b-puá* *a* *leiré* *ro* *le* *paó*, that there is not such as this to be said; *pén* (*pá* an) *ngéim*, under the sun; *ácc* 'ge *éipe*, but with Ireland: 'ge=*ar*ge and *ar*ge is for *as* in Munster.

- (40) *naé* *caéac*, *naé* *oúbac*, *naé* *bponac*, *asur* *vealb*, is it not sad, is it not sorrowful, is it not grievous, and is it poor? (45) *óiméill* *tiáde* *mópa*, about great houses; *ann* *íapball* *uaple*, in the tail of the gentry; *clann* *mo* *cláimne*, my children's children; (50) *í* *beápla* *láipao* *liom* *cay* *n-áir* *so* *mimic*, it is English they often speak to me back again. *Sgoileana* (*sgolta*) *gálla*, English schools. *as* *cup* (*cup*) *veipe* *leir* *an* *ngádaíam*, putting an end to the Irish. *as* *éipé* *ruap*, growing up. (55) *as* *éabairc* *a* *n-ácar* *ap* *na* *páipéiré*, giving their face on (towards) the seas. *níl* *oáca* *ann* *ro* *veánaó* *aca*, there is nothing for them to be done here. *níl* *na* *oáime* *ábalca* *ap* *a* *b-páca* *éabairc* *oúib*, the people are not able to give their wages to them. *Tá* *uaca*, which they require. *níl* *reup* *na* *geall* *aca* *pém*, (60) there is not capital or wealth with themselves. *coim* *oona*, as miserable. (65) *í* *re* *beag* *naé*, it is little but; 'na *pápac*, a desert; literally, in its desert. *gáac* *ann* *ácc* *uag-neac* *eapca*, every place lonely and desolate. *gan* *ann* *ácc* *pánaire*, there not being [left] there but an odd person, *veina* (*ve* *na*) *peanna* *comapáin* (*pean-comapáin*), of the old neighbours. *Sgoé* *na* *b-peap* *asur* *plup* *na* *m-ban*, the best of the men and the flower (flour) of the women. (71) *Cup* (*cup*) *oúib*, go away (put off them). *asur* *gan* *mópan* *oúib* *pin* *pém* *ann*, and not many even of them there. (73) *bud* *maic* *an* *íap*, thou wast a good hand at. (75) *cóirteime* *noá*, near the turf fire. *Coméac* *an* *épeacéim*, keep the faith; *éabairc* *ruap* *oo* *clann*, bring up thy children; *asur* *le* (80) *í* *í* *asur* *leigeanm*, and with schooling and learning; *páoi* *pmaé*, under correction; *bíod* (*bíoeac*) *cion* *agac* *ap* *an* *teanga* *gáeírlige*, have a love for the Irish tongue; *peacán* *an* *bpaon*, shun the drop; *ácc* *le* *píop-*gáid**, except with real necessity; *pean-annuimhíde* *na* (85) *haice*, the old (?) of the place; *bailigíte* *reac* *gáid* *trādnóna* *voimnaig*, collected within every Sunday evening; *í* *map* *an* *parám* *aighe* *éuim* *oo* *leicim* *oim-ra*, great is the satisfaction of mind thy letter put on me.

P.S.—The natives of any locality in Ireland will find but little difficulty in the letter of *Comapáin* *ruac*; young learners might get it nearly by heart.

[I think the *Gaelic Journal* is to be congratulated on its correspondents at least. It was conjectured in No. 27 of the journal that the last stanza in Curnane's song was by another hand, and this correspondent shows whence that stanza, as well as the second in the song, were derived.]

Do fheari-easgairi iuy-leabairi na Saeóilge.
A f'aoi—ag tpiáct airi abhán Cúimáin
ran 27^o umhri ve'n iuyr a veiri tu guri b é
do tuairim nári b-féiriri do úime éom beag
iáil le Cúimán boct an ceatpáma
veirie úo—"mo éipeac agur mo éar etc."
Do ceapao, agur guri óóig leat guri file
igun eile do iughe é. 1r vealpiac go b-
uil tu ceapic.

'San g-cnuasac abhán agra na h-Éinnonn
e Péetie tá oán ve ainn "Péarla an
bhollais báiin," agur ir pió coramail an
aria leat ve 'n g-ceatpáma veirie ve gac
abhán aca le éeile. Cuium taob le taob
ao:—

ó Péarla an bhollais báiin.

Dóg ir mile fáilte

S bairiaroe geal do lám,

A' ré 'mauifunnn-ri go bpiac mari rpié leat;

S mari an oamra 'taoi tu a n-oán,

A Péarla an bhollais báiin,

Nári eis mipe plán ó'n n-aonaé.

é abhán Cúimán.

Do éuman agur do páipic,

Agur bairiaroe geal do lám,

Go v' iarrifunnn mari bíri rpié leat;

Aé an bean úo atá am' épió

Nari a piéigreao tu mo éar

Nári éeasgao turra plán oo'éuro mac.

Veiri Péetie guriab ó O Coimiaroe do fuaip
é an t-abhán ro, agur guri bé tuairim an
unne uapail úo guri ceapao é éom fax ó
e torac na peactmáó h-aoipe veug. Cuium
ugao é 'oiri éeol a' r'eile agur b-feriiri nar'
-feari an níó a éeunfá ná é éuri 'ran iuyr.
Tmcióll an éeóil, ro mari a veiri
Déetie:—"It is a melody of no ordinary

beauty—perfectly Irish in the artful regularity of its construction, and deeply impressed with those peculiar features which would give it a claim to a very remote, though, like most of our fine airs, an unknown and undetermined antiquity."

Ní piab, do peipi vealpiáigé, ann abhán
Cúimán aét na ceitpe ceatpáma, mari ná
bameann an oaria ceann—mari atá ré ran
iuyr—Leir acé oipeao. 1r ceatpáma i ro
ve abhán eile .i. "Maipie mliir peim;" acé
ní feacaro me ariam acé an t-aon ioinn
aiahm ro. Tá pe ran oaria leabari ve Har-
diman's Irish Minstrelsy ag taob uile-
óige 423. mari a leannar —

A máipie ir tu mo gpió, a' r' gpió mo épiore
do gpió,

Gpió rin gan oonap gan éir'ling,

Gpió ó aoir go bári, gpió ó baoir ag fári,

Gpió éuipró go oluét faoi épié me;

Gpió gan rúil le faoçal, gpió gan tnué le
rpiéiró

Gpió v' fág me epiárote a n-oaoribpiro,

Gpió mo gpió tairi mniáb, a' r' a faihail rúo
ve gpió.

1r an-nuaó é le fágail ag aen f'eari.

Uilliam O'Ceallais.

Lom-na-Seacán, 20^o lá Iúil, 1888.

PEARLA AN BHOLLAIS BÁIN.

I.

Atá cailín veap am' epió,

Le bliatáin agur le lá,

1r m' féaoaim a fágal le bpiéasao;

Ní'l aipce éliir le pió,

Tá g-canao rpi le mniá,

Nári éaiéamairi gan taóacé léi-ri:

Oo'n f'paine nó oo'n Spáin,

Ta v-teigeadó mo gpió,

Go maóainn-ri gac lá tá feacáin,

1r mari a b-fuil ré a n-oán

Ouinm an anniri éúin peo v' fágal

Ué! Mac Muipe na n-gpió v' ári faoiaó.

II.

'Sa éailín éailce bláé
 'Dá u-tugair fearie i' ghráó,
 Nád tábair-ri gac épié éam épió ;
 'Sa liacé annri mím am éuáig,
 Re búad i' maoin 'na láim,
 'Dá n-gabamair a t áit-ri ceile :
 Póg i' mite fáilce,
 'S bairiáde geal vo lám,
 Aré 'níaippiunni-ri go bpié mar i'píéiré
 leac ;
 'S mar an dáimra 'taoi tu a n-dán,
 A péapla an 'bholliag báim,
 Nápi éig mipe ílán ó'n n-aonac.

THE PEARL OF THE WHITE BREAST.

There's a colleen fair as May,
 For a year and for a day
 I have sought by ev'ry way,—Her heart to gain.

There's no art of tongue or eye,
 Fond youths with maidens try,
 But I've tried with ceaseless sigh,—Yet
 tried in vain.

If to France, or far-off Spain,
 She'd cross the watery main,
 To see her face again,—The seas I'd brave.
 And if 'tis heaven's decree
 That mine she may not be,
 May the Son of Mary me—In mercy save.

Oh, thou blooming milk-white dove,
 To whom I've given true love,
 Do not ever thus reprove—My constancy.
 There are maidens would be mine,
 With wealth in hand and kine,
 If my heart would but incline—To turn
 from thee.

But a kiss, with welcome bland,
 And touch of thy fair hand,
 Are all that I'd demand,—Wouldst thou
 not spurn ?

For if not mine, dear girl,
 Oh, Snowy-breasted Pearl !
 May I never from the Fair—With life
 return !

FROM CAPTAIN NORRIS TO THE HON. SEC. OF THE GAELIC UNION.

áfaoi fogluméa éioipgrádaig.

'Dó fuaipear 'do léir 'de'n t-peacthaó lá veug ve
 mhaire, agus go veinim baó éaiéneamaó liom mar vo
 léigro ri. Veip tú innce naó uóig leac go b-fuil
 mópán feara agampa ar an méio oibhe agus maíeapa
 atá véunta epe faoatar éoméumaimn na gleróilge a
 n-eipunn. Go b-fóipú 'Díá órt. Is beag a éeag-
 mhuigeanu ann ar an t-pean-vuétaié eapairb, ná bídeann
 a fíor agaimne annro éo luait a' r éaplaigeann pé ann
 bui meafg, agus i' pé mo bpon epom naé bfuil tuar-
 argbáil níor meirneamla ag teacé éugaimn na n-ar
 n-oiléan n-álunn nglar éar an mhuir mhoir. I' beag
 i' gao éuic a n-inpint vaim an obair éuair atá roir
 lámairb agac péin agus ag an g-curo eile 'e'en éom-
 éumaimn éioipgrádaé, acé tá an obair maíe, agus i' r
 píu an píocap agus an corpar í. Ní h-aon íonégnab go
 m-beídeó mí-meirneac éomaimn anoir agus apir 'nuair
 a éromio an neathíunm atá ag éipeannéasib annr an
 o-teangaim mím mílir buó ceapit uóis a éleacéuagó.
 Naé n-uóig leac go b-fuil mallacé éigin ar píocé
 na ngeaóal' fa pió go n-vuileuigaimn píao an teanga
 bpeag éug polup vo'n voíman píul vo pmuaimgead píam
 ar an o-teangaim málunége, nápi labair pocai maíe
 fíor apíam ar pon na h-éipeann, nó ar pon aon vuine,
 nó aon níó vo báinear léite : go o-tógaimn píao fuar
 an t-plac vo pmácteuigear íao, agus naé o-teugaimn píao
 acé píul éam ar éeangaim na naoim agus na n-ollam.
 Acé a éoméumaimn éilip, a Chraoba, ve píol píuagacé
 na h-éipeann, leanaíó ve'n obair mairé, agus ná léigro
 vo'n íupleabap tuicim. Tuigro gur'nuair a bídeann
 an raíóipir epógaé a lár an éaca, i' ceapit uó an
 meirneac i' mó vo beir aige. Tá vo rgeul 'fan léir
 coramíul le n-ar rgeul péin annro ; tá beagán oínn ag
 oibpíuagó go vian ar pon ar o-teangaim agus ar o-típe
 agus mópán a gáipróé píinn mar geall ar ár faoatar,
 ag raoltem gurp' íao péin atá ciallmair.

Níl gao éomíunm naé gan corpar i' pétoip an obair
 ro vo véuacé, léir. 'Dá léigeao an maíe vo éigeann
 ar ar faoatar, i' móp an vuéipir atá annr an vuétaié ro
 anoir agus veó m-bliáda ó foin ar píuimíuagó na
 gaoiróilge. 'Dó bídeao náipe ar an tuata buó gar-
 baíde a léigeann air gur éuig pé pocai ve éeangam
 a típe. Agus tá a fíor ag 'Díá go g-cupreao cúro aca
 aral ag gáipróé, ag cup a ngoéa epe na pmuile, ag
 véanaó puncáin uioib péin píul am-beoipir bliáóam 'fan
 típ. Anoir burbeacur le 'Díá, tá ár o-teanga áppac
 módaíul ar fao agus léiteao na típe móipe ro.
 Níl náipe ann a labair níor mó, agus i' mím vo
 éloipcear i' mar aóbar ígíuóala amearg uaral fog-
 lamaéa a n-áitena nápi faoileamap go píreapó ri go
 veó. 'Díro na vaome i' áipróé 'fan g-caéar ro anoir
 ag gac uóil agus comíféimn a bídeann agunn, agus
 táro ígíleatana nuada vá g-cup ar bun agus ag uol a
 n-íomaóamíleac ann gac caéar annr na rcaíóib comí-
 éeangailce ro. Mar a veip tú innr an labairpín vo

ir tú éugam, ní gan oibhir, agus coiríar agus faise
 áit ir fóirín linn out ar ádair. agus anoir, a faoi
 lar éirígnádhair, na h-abair go bráid náe b-fuil
 i, ná an coméimann áluinn, neamhcúitigheo 'ran obair
 á fíb a véanao. Tabairparó an párao aigeanta oo
 éabparó fíb ar an rmuaine gup véanaíthair búp
 oibhlogáio oo éomlónao oo fup u-eangain
 oiréamail agus oo búp naipín, ualgar aóbal
 b. Tabairpó an rmuaineao rin rein flaitéar beag
 fíb anir an t-paogál ro, agus le congnar Dé, flai-
 éar níor naoinéa nuair a beró veipe le'n búp ngnó
 áit anpó. ná léis oo'n iup-leabair báruao !
 áitpó fíb uobair oo éabair (mar ad curo oinn
 véanao anpó) ar pon na maiteara ámaiprú a
 éoróitib na n-uaoineao ad le ceacé, agus oo éom-
 aobparó fíb beo nuair a beró fíb mayb. uob máit
 nom tu oo rgnóbaó éugam anoir agus arir. ná
 éarpmuro an t-iup-leabair oo éup éugam gac páite.
 noir, ní uobairpó éú níor mó anoir an g-comhparó ro,
 ée fanparó mé oo feirbireac go h-uíal.

Tomár Mac Dáibí de Nprrao.

PECULIAR LOCALISMS.

DEAR MR. FLEMING.—Please allow me to send you a few words and phrases for the journal, which are in daily use here in Dalriada, north of County Antrim, known also by the name of the Rowte, Route, Ruta, Rutach, &c.

1. *Qui*.—When a cow calves they immediately ask, "Is it a qui?" meaning is it a heifer calf she has had. The *i* is in quised like the personal pronoun I. For instance, my own cow has had five *quis* or *quois* in succession. Is it from Gaelic?

2. *Lippin*.—I couldn't lippin him; that is, I could not trust him. She wouldn't lippin me with anything; that is, she would not entrust me with anything. I however came upon this word in O'Reilly's Irish Dictionary, which is *lipin*, trusting to, confiding in. *Lipin* (lipen), he same author says, is a small measure in Scotland called a lippie.

3. *Mislippin*.—This word means to neglect, as, he mislippins his work. He mislippeden the message or errand he got.

4. *Dellegun*.—This means the light between day and night—twilight. It is like day-light-gone, three syllables. out the second one very short. They were not home till delligun. They ate their supper at dellegun, that is, at twilight.

5. *Chiuc* or *ciuc*. A *ciuc* is a hook or sickle to shear or cut grass or corn with. There is a difficulty in pronouncing this word, as the first *c* or *ch* is sounded like the *a* aspirated in Irish, and the *i* next it is very short. "Go and get me the ciuk till I shear some grass."

6. *Skeec* or *skeech*. The *c* or *ch* in this word has the aspirate or guttural sound, as in Irish. It means ready to fly away or run off; as, that horse is very sceec (skeec) on it. You need not bridle or curb me, I'm not so very sceec, that is, I am not going to run off.

7. *Kiddas*.—This is a word used by a County Down woman residing in this locality, and means duds, garments. "I have too many kiddacs or kiddags on me;" said when a lot of duds are worn or wrapped about the head and shoulders. This is, no doubt, an Irish word, for O'Reilly's dict. has *Croeois*, a blanket, a poor coverlet.

8. *Farlans*.—When one is eating very heartily, it is said, "You are for filling the farlanes to-day." What inside nooks or crannies are meant by it I do not know.

9. How is the Irish word, a *nuru* (last year) spelled? Also a *nurrihur*, meaning aftertomorrow I have heard the latter expressed by *an dhírir*, i.e., aftermorrow, in Glenbush here.

10. *Spannaoil*.—This word is given in last journal at page 67, and not in O'R's dict. I heard an old Irish speaking woman of Renaditcompan, County Waterford, say it meant a hearse.

11. *Cauar* or *cauas*. I have not been able to find this word in books, and do not know the correct spelling thereof. It was used by Rody Walsh, of Shanballyanne, County Waterford, in this way, 'nuair a bí an capb a 'cauar, that is, when the bull was bellowing and lifting tufts of earth with his fore leg. It appears to mean the peculiar noise or challenge the bull was making.

12. De noum, éá ré, purpose he is, and Dhoomas or dumas, feigning, pretending, I am unable to find.

D. B. MULCAHY, P.P., M.R.I.A.

Moyarget, Co. Antrim.

USEFUL JOTTINGS.

(REV. EUGENE O'GROWNEY.)

1. *Chuaró* mé a baile = I went home. What is the *a* here, and why is the *b* of baile aspirated?

The idea of "*home*" is expressed in Irish by an baile, a phrase that literally might be translated "the village." "*At home*" is *in* an m-baile, *among* an m-baile. There is no danger of confounding "*at home*" with "*in the village*," for this latter phrase is *in* an m-baile, as in the song:—

Tá earlín ar an m-baile ro

ar ab ainm oí-ri máipe.

"*To home*," then, would naturally be *oo'n baile*, or *éum an baile*, and this second form would become *an a' baile* or *'na baile* in the spoken language, at least, of Ulster and Connaught. This is not mere conjecture, for 'na baile is the form used in *innir éogam*. In all probability, therefore, a baile is what remain of éum an baile, and this will explain the *a* and the aspiration.

2. *ar éainnig* (hangee) *ré leac* is the West-Connaght pronunciation of what is commonly spelled *ar éatnig* (hancee) *ré leac*. Why this pronunciation?

Taitimm and *taitneac* are the forms of the verb and adjective used by Scotch Gaels in Ulster, and North Connaught. From the verb come *taitneam* and *taitneamhac*; from *taitneac* is formed *taitmgin*. In all these words the *-en*—was found to be a rather harsh sound, and was changed to *on*, and this became *nn* as usual, just as *muíone*=*pinne* has become *munne* in Meath. It appears to be a mistake then to aspirate the second *t* of these words, for in all places where *n* and *nn* are pronounced correctly, *tainmgin* *úe*, and not *taitmgin*, &c., are the words heard. What spelling should be adopted, *taitmgin*, *taitnigin*, or *tainmgin*? This is a question for Irish scholars to answer.

3. *Go o-tí an Cháirg*.

Go o-tí an g-Cháirg.

} Which is correct?

Go o-tí in old Irish = *go o-tioceparó* in the modern language; hence the eclipsis after *go*. In phrases such as *go o-tí an Cháirg*, *go o-tí* was seen to be *equivalent* to a preposition (= until, till), and so instead of being regarded as a verb followed by its nominative, it began to be used as an ordinary preposition (=till; to) followed

by the dative. This is evidently a wrong use of the phrase. Indeed, in the best Irish-speaking districts of Connaught, *go o-ti* is yet followed by the nominative.

It is evident also that the use of *go o-ti* should as far as possible be restricted to cases where it would preserve its true meaning—*go o-tiocparó*. Such uses of it as in *éamc re go o-ti mé*, are uncalled for; there is no lack of suitable prepositions.

The same future of *oigim* is yet used in another phrase, *put a o-ti*=*put a o-tiocparó*; where *put a o-ti* has come to be used as a preposition=*poimh*. Hence *put a o-ti b'ao*=before long. This is not very good Irish, for *b'ao* is not a noun, but the remains of *i b'ao* an adverb. However, it is preferable to *put i b'ao* which is heard also, and in which *put* is incorrectly used as a preposition.

A VOORNEEN DEELISH.

The moment was sad when my love and I parted,

A voorneen deelish, Eileen Og.

As I kissed off her tears, I was nigh broken-hearted,

A voorneen deelish, Eileen Og;

Wan was her cheek, which hung on my shoulder;

Damp was her hand—no marble was colder;

I felt that I never again should behold her,

A voorneen deelish, Eileen Og.

When the "word of command" put our troops into motion,

A voorneen deelish, Eileen Og,

I buckled on my knapsack, to cross the wide ocean,

A voorneen deelish, Eileen Og;

Brisk were our troops—all roaring like thunder,

Pleased with the voyage—impatient for plunder—

I felt that my heart was nigh torn asunder,

A voorneen deelish, Eileen Og.

Long I fought for my country, far, far from my true love,

A voorneen deelish, Eileen Og;

All my pay and my booty I hoarded for you, love,

A voorneen deelish, Eileen Og.

Peace being proclaimed, I escaped from the slaughter,

Landed at home—my sweet girl, I sought her—

But sorrow, alas! to the cold grave had brought her,

A voorneen deelish, Eileen Og.

A NÍUINNÍN OÍLIS.

Δεσφινεῖτε ὃν Σαγρ-βεύηλα λέ πάσῃαι
Στύνουιν.

Ἡυὸ ἡιονάε αν μόιμεαντ ζυρ ἡέολατ ὀμ'
ἡιάό-ἡεαλ,

Ὀμ' μύημνίν οίληρ, Εἰβλίν ὀῖς,

Ὁο ῥόζατ α θεόηα ἡμο ὅρῳλαν οά ἡράεαθ,
Μο μύημνίν οίληρ, Εἰβλίν ὀῖς;

Ἡυὸ ἡάν βοετ α ἡηιάό, οο ἡί λέιῖτε αηι
μο ἡύαλαινν,

Ἡυὸ εἰρ ἡ α λάμ—νί ἡαῖβ ἡάημῃαι ní
ἡ'ἡύαηε—

Ὁο ἡμυαηεατ ζυρ εἰοῖθε μο ὅιοεῖμν ὀμ'
ἡεάοαηε,

Ὀμ' μύημνίν οίληρ, Εἰβλίν ὀῖς.

Λέ ἡ-εἡηεαετ ῥοαῖλ εἰαεαῖλ, ἡυὸ λύαημ-
ηεαε ἡῃ ἡ-ἡύῃηε,

Α μύημνίν οίληρ, Εἰβλίν ὀῖς,

Ὁο ἡέυῃατ ζο ἡάοαῖηε, εἡμ ἡέύαῖηε
εαῖ ῥαοῖηε,

Ὀμ' μύημνίν οίληρ, Εἰβλίν ὀῖς;

Ἡυὸ λῡεἡμῃαι ἡῃ ἡέύαῖηε, αῖ ἡάῃαῖηε ζο
ἡέοῖεαε,

Μοῖοῖηεαε εἡμ ἡάεαῖηε, ὅῃῃ λύαῖηαο
να ἡόεηα—

Αῖηρ ὅιοῖηαῖηε μο εῖοῖηε-ῃε οά λῡηαο ἡ'
οά εῖοῖηε,

Α μύημνίν οίληρ, Εἰβλίν ὀῖς.

Ἡυὸ ὅιαεῃαε αν ἡαῖηαῖηε ἡ ἡυὸ εἡαν-ῃαοα
ὀμ' ἡεαἡμν,

Ὀμ' μύημνίν οίληρ, Εἰβλίν ὀῖς.

Ὁο εαῖηεατ αῃ ἡῃαοα, λέ ὅιαη-ἡεαν μο
εἡεῖβ ὅι,

Μο μύημνίν οίληρ, Εἰβλίν ὀῖς;

Αῃῃ ῃόῖηαῖηε αν ε-ῃάαἡμνῃ, οο λύαεατ ὃἡ
αῃηαε,

Αῖ εαῖαο αῃῃ εἰαῃηῃε μο ἡάαβ-εαῖλῃ
ἡῃάοαῃηε—

Αετ ῃάῃαῃη! ἡαν ἡαῖῖ α ῃεαο ῃάῃαῃη-ῃα
ἡ' αῖοαῃη—

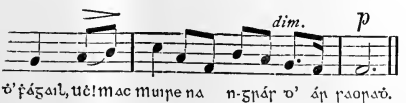
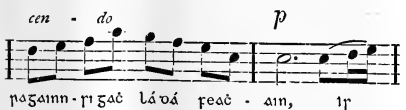
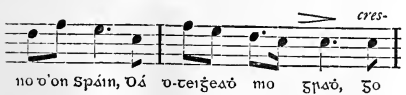
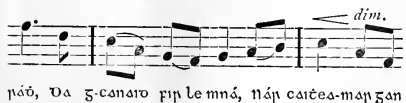
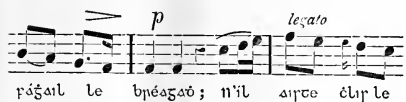
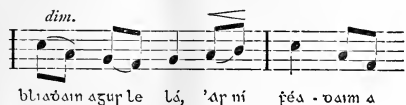
Μο μύημνίν οίληρ, Εἰβλίν ὀῖς.

Friars' Walk, Cork,

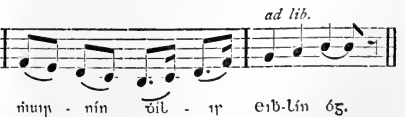
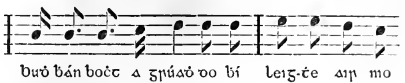
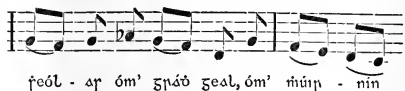
15th September, 1888.

Dr. Sigerson, a good many years since, made a very spirited translation of this song, but Mr. Stanton never saw it; I believe never heard of it.—E. G. J.

péarla an brollaig báin.



a muiríní oílis.



NOTES, QUERIES.—REPLIES TO. I.

The following replies have been received from Irish scholars as to the use of the words in the margin in their respective localities; a better omen still for the preservation of the Irish language is that young students who are not themselves Irish speakers have enquired from old Irish-speaking people in respect of the meaning of these words. [We would request from Mr. Brady and Mr. Lynch an occasional poem or song or story—any *plain*, *simple* ones still in the memory of the people; difficult ones are not so necessary.]

Ceape Feasda, a pheasant.—Mr. Stanton and Mr. MacCabe.

„ the same as ceape fhaic. Siolaoóir, water ousel.—Imokilly Correspondent.

Súingá, All that portion of the body included under the terms, *pelvis*, *fundamentum*, &c., applied in contempt when the *tout ensemble* presents some malformation.—Mr. Brady, Ruan, N.S., County Clare.

„ the lower parts of the body.—Siolaoóir, excitable, easily moved to anger; often applied to a mule given to kicking.—

10gair, Mr. Finian Lynch, Kilmakerin, N.S., Co. Kerry.

páinteas, a fat hen, duck, hare, &c.—Mr. Lynch. (pronounced páinreas in Duhallo), a large, well-conditioned cat, &c.—Mr. MacCabe.

„ in Skibbereen, do.—Mr. O'Brien.

páintín, in Clare, a fat little animal.—Mr. Brady.

Seacán, American thrush, missel thrush.—Mr. Brady.

„ Norwegian thrush.—Mr. Lynch.

„ stone thrush.—Siolaoóir.

„ a jay thrush.—Imokilly Correspondent.

„ a field-fare.—Mr. Stanton.

scwó a fear gan ainm, from the modern

Babylon has sent a distich with its translation exemplifying the meaning attached to the word in Journal No. 29.

A woman not recognising her husband who had been long absent said to him on his return:—

“ní orm buó dóirí tunc fepw a éurí peal,

ní éuríonn fáí o' éomhar adé eló fíur thadé;

“It would not be right for you now to venture on bold freedoms with me. I would judge of you from your appearance to be nothing but an honest man.” We solicit further favours from this correspondent. Mr. Stanton says: “All over East Cork, fepw oo éurí aip means simply to speak to, or salute a person.” In Kerry, according to Mr. Lynch, fepw is an extravagant, straying expedition. Perhaps “dissipation” is a better meaning than extravagance, which is the word in diets.

Tréopas, vigorous, miséopas, feeble.—Mr. Brady.

„ Nearly all the correspondents give kindred meanings.

Spanzarpas, a cow beyond calving.—Imokilly Correspondent.

Seacé ágalap } fevers, agues, &c., got by outlaws on
an t-áleibe } the hills.—Imokilly Correspondent.

„ The seven curses pronounced in Deuteronomy xxi. 17 *et seq.*—Mr. Carmody.

Explanations required—especially of the words underlined.

1p oe'n uonur an uoirreoirreacé.

1p ionnan bean ar bréadap.

mo uoóar-pa an eiuot anoir uom fíor-éabléas.

(What kind of injury is this?)

míle aip gac taob ann oo (oe) faor-meap fá éannarb.

bíonn cocám á'p, pink; ann o'd pout (poinn) ap

hínáb óga. (What sort of flower so-called?)

Cranna (crann) p'laosa[d] le toras. (Also of p'laoso,

applied to the human hair.)

Suibalóro, how differ from suibál?

Suip moir an p'raice leó lá o'd a-uipir oo éul a

b-p'radé. (Said of a class rather fond of hoarding.)

ní brac beag éasrom fínn é, said a poet of a cataract or cloud on his eye; is there such a cloud called fínn?

[A friend, who is an unselfish friend of the Irish language, said to me: You and Mr. Russell can say bitter things of each other, but will they serve the Irish language? In deference to my friend's opinion, I recast my reply to Mr. Russell's letters; I attempted to say the mildest things, but after a considerable loss of time and labour, I find that the most bitter things I can say of these letters is to quote them. The open letter was treated of in the *G. J.*, No. 28; the extracts from it in this article are marked *a*, *b*, &c. His second letter, the corrected one, was crushed out of the journal—it will be given in the next—the extracts from it are marked *j*², *k*², &c.]

DOES chum ALWAYS TAKE THE GEN. CASE AFTER IT?

This is the second of Mr. Russell's issues, and the one that has mostly given rise to the bitterness reproved by my friend. I would very willingly let the matter drop; but too much capital has been made out of Mr. Russell's letters by those who would use them for a purpose that he, you would imagine, cannot be pleased with. A good many of our readers will recollect that Mr. Russell raised this discussion in November, 1883, if not sooner. To put an end to this controversy, I will try and make the matter so plain that our beginners can understand it:—(a.) *chum* is a compd. prep., and in Irish compd. prepositions take after them a gen. case of nouns. In Irish, too, “the infinitive mood of active verbs takes the accus. case when the noun is placed before it.”—O'Don., *Ir. Gr.*, p. 384. Here, then, are two rules of grammar clashing—how can they be reconciled? a bean éaoince, at Ballydonagh, parish of Clonmult, county of Cork, said over the mortal remains of a friend, that her's “was the expert hand in parlour or in kitchen to salt butter or meat,” &c. “Chum im no feoil oo fáilleas.” *im* and *feoil* are in the accus. before the inf. oo fáilleas. They should be genitives after *chum*, said Mr. Russell, in 1883; and he repeated this in the open letter, and he asserted that Dr. O'Donovan was on his side. We have seen above a portion of what O'Donovan said. (d.) In the following page, 385, O'Donovan added that when a prep. went before a verb in the infin., some writers would make the noun between the prep. and the verb be governed by the prep.,

ut this is not to be approved of, for it would be evidently better to leave the noun under the government of the infinitive, as it would be in the absence of the prep., and consider the prep. as governing the clause of the sentence which follows it. O'Donovan had said this before at p. 64 of his grammar, and very nearly in the same words as the above. Let the reader bear this in mind. The bean *domine* mentioned above, had it suited her rhyme, would have said—*cum ime no peola vo fáilleab*, and (d) O'Donovan says, p. 386, "That both modes of construction are allowable, like the gerunds and gerundives in Latin." Such an expression as "In order to make peace," would be expressed in Latin by the gerund, "*ad petendum pacem*," or by the gerundive, "*ad petendam pacem*." The two expressions are equally correct and intelligible. So in Irish are the two expressions, *cum peolt vo fáilleab* or *cum peola vo fáilleab*. In Latin the gerundive is reckoned the more elegant, and, therefore, it is in more common use. So in Irish the gen. after *cum* sounds much better than the accus., and is, therefore, more often employed by the best writers. Hence, Mr. Russell would not allow the accus. at all after *cum* before the infinitive. This doctrine I could not agree to, seeing that Father Donlevy used the gen. after *cum* in a certain expression, and that William Williams employed the accusative in the same expression. This I stated five years ago. At the end of four years Mr. Russell comes again on the scene with his open letters, and this time he cites O'Donovan in the words below at d. e. How he had the hardihood to cite O'Donovan I fail to understand, with O'Donovan's gr. in his hands, and how he has allowed nine months to pass over without excusing or palliating his misstatement, is one of the curiosities of literature. But the man who asserted before the world that *five and one are one* must be held excused. The last passage in the quotation below is from the corrected letter.

d. e. i. "According to the best writers of Gaelic (Irish), and according to a rule of Gaelic (Irish) that no one but some one of little learning and great 'brass' ever doubted." . . . Most writers on grammar laid it down as a rule that *cum* governs the gen. O'Donovan, Joyce, and Windisch and they are considered the best, certainly say so; they say nothing about exceptions to this rule, and it is to be presumed because there are no exceptions" (the italics are mine). "You have not produced a single instance [in the art. No. 28] of the use of the accusative after *cum* but one, and that is from the work of a friar, who must have been obscure, as you do not seem to know his name."

Yes, he was obscure; a calced Carmelite, and a prior of his convent; but he only wrote his initials, T.O.C. He was too much engaged "in sounding the trumpet of Heaven," to have any concern in the blowing of his own. "Who builds a church to God and not to fame, will never mark a marble with his name." Still a man competent to turn some hundreds of pages from the French into idiomatic Irish is a good authority. Besides this obscure friar, I quoted an "instance" from O'Donovan, who had taken it approvingly from Stewart. I quoted William Williams; I quoted the sermon, or rather Mr. Russell quoted it for me; and I quoted the grammar of the General Assembly of Ireland, a work mentioned by O'Don. Ir. Gr., Int. p. lxiv. Father Smiddy I omit, as the example in his catechism is doubtful.

I once heard the celebrated ventriloquist, Gallagher, attempt to reckon the companions who were with him at a convivial party the preceding night—"The two Maguire's are one, Sir William Blank is two, and myself is three; but there were four of us there, I am quite sure of that." He began the count again in a different order;

he employed his fingers; but all to no purpose, he could only find the three. I believe I could account for the cause of the error in Mr. Gallagher's computation, but I fail to see how Mr. Russell contrived to "roll into one" the six high authorities I had cited. Mr. Russell has not corrected his mistake in any of subsequent letters, though six long months have passed away since he wrote that passage.

Are these six authorities sufficient for our purpose? Here are a few others. In 1819, Patrick Den, of Cappoquin, published a phonetic translation of "Think Well On't," in which, at page 10, he wrote—"Chun tu havairt chun seily siorruie d'fáil" (*cum tu éabairt cum seily siorruie d'fáil*); and in his "Religious Primer" (Mulcahy, Cork, 1858), p. 12, we find: "*Chum breithcamnus do thabhairt*." This expression we find literally in St. Patrick's Prayer Book, p. 12, and in Father Conway's "Short Catechism," p. 5. Morty Kelleher, in 1792, translated, phonetically, "Butler's Catechism" (White, Cork), and at p. 44 in it we find "Chun bas agus paish ar slanáhora choingail in ar neentin (*cum bair agus páir ar slánagáir coingáil in ar neentin*). Another translation into Irish of "Think Well On't" was made by Eugene O'Cavanagh (Dublin: Coyne, 1820), and he wrote at p. 200—"Is leor e chum eart De do shasamh; and in the same page he has the other form—*cum leoirghníomha do dheanamh in ar bpeacadhaibh*. Father Paul O'Brien and Edward O'Reilly recommend this translation. The passage from the Keener I have given already. To-day another passage in point has come in my way. This line was written by Thomas Gleeson, a poet of Clare or Limerick, in the last century: "*cum spairuig an éabairt, na méirig vo élaoi*." I am sure I could find similar examples in the writings of all our poets had I time or inclination to search for them.

But the best authority of all to show that the two expressions are used indifferently is one that Mr. Russell little suspects, and one, I think, that will astonish him. This work is the (a) *Lucerna Fidelium* of Father O'Molloy, a book to which Mr. Russell has, in a special manner, appealed, and of which he says in the open letter that it is considered to be one of the most correct books ever published in Gaelic (Irish). This is a work of nearly 400 pages, and Mr. Russell not only read the work attentively, but he has collected from it all the passages in which *cum*, followed by a gen. is found, before a verb of the infin. mood—some twenty or thirty in number, which he printed in a third letter to the *Irish American*. He has also found in the book some three passages in which *cum* is followed by an accus. I have found two other such passages in the book of *cum* followed by an accus.—one at p. 31, *cum an ppaipao naom vo éabairt*, and the other at p. 296, *vo cum gac aon aipceagal eile vo épevea-num*; and these five accusatives Mr. Russell has pronounced errors of the press, caused by the printers being ignorant of Irish. That is to say, Father O'Molloy wrote five nouns in the gen. sing. correctly, and the ignorant printers, by chance, changed them to five accusatives without misplacing a single letter in them, a feat that they would not do until the millenium. These words are spread through a book of nearly 400 pages; and Mr. Russell has persuaded himself that five words have been altered, by chance, from one case to another, correctly. It would be just as rational to suppose that the MS. or the printed book has grown out of the ground like a mushroom. And what reason does Mr. Russell give for those extraordinary changes? This—that three other words in the book are misprints and, *ergo*, the five accusatives are misprints also. But the most singular part of the affair is that none of these three words is a misprint either,

they are three nouns in the dat. plur. after *cum*; and according to Mr. Russell they must have been originally gen. plural, and changed by ignorant printers, by *chance*, to their present forms without making a mistake even in one letter. The fact is, Father O'Molloy wrote these three datives plural also as they are printed. O'Donovan, Ir. Gr. p. 289, says, "*Cum* or *oo cum*, *to*, *unto*, *for the purpose of*. Sometimes [it is] used for the simple prep. *oo*, *to*, after a verb of motion." In the three examples in the "*Lucerna Fidei*," *cum* is used for the simple prep. *to*; and Father O'Molloy wrote the datives after it, just as they are printed. Since the book was printed, in 1676, the printers, had they been constantly at work, would not, by any chance, have changed the three genitives into three datives plural. Mr. Russell is a practical man of business, and would, at a glance, have seen the absurdity of imagining that these alterations could be made, had any other subject been under discussion; but having set his heart on establishing his theory, he has persuaded himself, and would persuade others, of the truth of a miracle. Father O'Molloy, also, uses the accusative case of personal pronouns after *cum* before the inf.; as "*oo cum tu p  n oo co  n  *," p. 302 (and we have seen that Patrick Den said *oo cum tu   ba  r  *). Other compound prepositions, too, Father O'Molloy has used like *cum*, to govern both cases, as *ar    m         oo   ana  *, p. 172; *ar          an         oo   ac  *, p. 116. I hope now that Mr. Russell is satisfied that *cum* can govern different cases, and that Father O'Molloy has put the gen. dat. and accusative cases after it.

J. This paragraph is so confused that one does not well know where or how to begin with it. Stewart did not make an erroneous quotation from the Scotch Gaelic Bible, and O'Donovan knew well that he did not; for O'Donovan, as well as Stewart, gave the date of the publication of the Scotch Gaelic Bible, from which the quotation was taken, 1707, because the text, "*luath chum fuil a dhorta  *" has been since changed in this Scotch Bible, but not changed as Mr. Russell gives it. The other extract from Exod. xxv. 27, which Mr. Russell says is not much better Gaelic than it is Sanscrit, is still in the *Scotch Gaelic Bible*. And it is about as wise a proceeding to compare these phrases with those in *Jedeh's Bible*, as with the corresponding ones in the Septuagint edition. The date of the publication of the Bible is noteworthy for another reason—because the Scotch did not begin to corrupt their language for twenty years after that date (1707), according to Mr. Russell, therefore, it would follow that the quotation was correct—in other words, was good *Irish*. As to the corruptions of their language by the modern Scotch, we surely can beat them still. No book in their language can show nearly six score errors as the Pursuit of Diarmuid and Grainne, Part I., can in a few pages. Mr. Russell is well aware that O'Donovan goes almost out of his way to praise Stewart in different places of his grammar. One thing is certain, at any rate, that O'Donovan was as little inclined to napping when quoting Stewart, as at any time of his life.

Having cleared the way, we are now in a position fairly to discuss what Mr. Russell deems the most important point in this question. He says (b) "This is not a matter of spelling, or even like the government of other cases of nouns . . . for the misuse of the governing power of *cum* may lead to ambiguity." (c) "*  ana   me ann po cum fear oo ph  r  *, erroneously means 'I came here to marry a man'; correctly, 'I came here to marry men,' . . . I came here to marry the man, was translated '*  ana   me ann po cum an f  p oo ph  r  *.'" k "When different forms of expression convey the same meaning, no harm is done, but in the instance of *cum*, no

looseness can be admitted. It either governs the gen. or it does not; if it governs it in one instance I can hardly see how it can fail to govern it in every instance. I asked more than a dozen men from Clare, Cork, and Kerry, what was the meaning of the phrase *cum an f  p oo ph  r  *, and they all answered unhesitatingly '*to marry a man*;' '*cum fear oo ph  r  *' must mean '*to marry men*."

And is it Thomas O'Neill Russell that tells me twice over that "*cum an f  p oo ph  r  *," means "*to marry a man*"—tells me, that more than a dozen men from Clare, Cork, and Kerry unhesitatingly translated it so, and tells me this twice in the course of a few lines, and in a letter corrected by himself! Now, I tell Mr. O'Neill Russell that the persons who said so were men in buckram; men who never spoke a sentence in good Irish. *No Irish speaker ever yet said it*—"*cum an f  p oo ph  r  *," is '*to marry the man*.' So b-        a   p an n        . The dozen may at once be put out of court; but for the sake of the learners we must finish the paper. The dozen men whom I cited spoke and wrote *to* and *for* the people—to instruct the people, not to establish a theory: they all used both forms in writing and in speaking. No one ever misunderstood them. One of them, the author of the grammar for the General Assembly in Ireland, made use of an expression identical in construction and almost in words with the phrase "*cum an fear oo ph  r  *." He wrote: "*  aine p   cum an fear oo busla  *," and himself translated it: "He came in order or with intent to strike the man;" no ambiguity here. Mr. Russell said to his *men*—"cum an f  p oo ph  r  ;" *men* did not say, "*cum an fear oo ph  r  *;" had he done so, perhaps, they would have done better.

When those whose "education had been neglected" sit down with grammars, dictionaries, &c., they get on fairly; they look into their authorities for any difficulty. In easy things they blunder, for they depend on themselves. Can it be possible that such was Mr. Russell's case in the last blunders above? Mr. R. J. O'Duffy had to write two words in the vocabulary to D. and Grainne, Part I. *abac*, a dwarf, and *abac*, entrails. Trusting to himself, he wrote the two words as one, thus: "*abac*, s. m., the entrails; gen. *ab  c*, a dwarf, a sprite, a b  n  e *ab  c*, Bruithe, the dwarf." Such are our Irish scholars! No wonder they should shield one another; fellow-feeling makes us wondrous kind.

[The portion of this article crushed out will be given with the "Corrected Letter" in our next.—E. G.J.]

NOTICE.

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TO THE MEMBERS OF THE SOCIETY FOR THE PRESERVATION OF THE IRISH LAN- GUAGE.

GENTLEMEN—In some city in old times it was pro-
 posed to have slaves known by a certain badge, but the
 notion was rejected on the ground that it would be
 dangerous to let them know how numerous they were. I
 fear it is dangerous to the interests of the old tongue to
 let those who affect to love it for need, or greed, or vanity,
 know that there are so many of their kind in the world. To
 know Irish well a person must be a scholar, and he must
 have a colloquial knowledge of the language, as in
 the case of every other language. An ignorant man
 cannot write or speak well on any subject, certainly
 not in Irish. And with the best opportunities it requires
 years on years of study to learn a dead language so com-
 pletely as to be able to write or speak it fairly, and Irish
 is a dead language to those who have not spoken it from
 infancy. Of late it has been known that crowds of young
 people are studying their mother tongue very hard, and
 that in a few years they would so become masters of it that
 no sham could live with them. The two classes of would-be-
 scholars, viz., those who speaking Irish have but a slight
 acquaintance with its grammar or literature, and who are,
 on the whole, uneducated men, and those who never spoke
 it, and consequently never spoke its idioms, seeing the
 danger of their vocation coming to an end, appear to
 have entered into a solemn league and covenant to
 put a stop to the study of correct Irish, and espe-
 cially to prevent young people from speaking it at
 an early age, and if possible to kill the *Gaelic Journal*,
 the only bar to the corruption of the language in
 existence. To whisper to people that fishwomen only
 speak Irish now; that it is only the tongue of a poor
 Connaughtman; that modern Irish is no help to a know-
 ledge of the older forms of the language; to corrupt text-
 books, catechisms, the inscriptions on the tombs of our
 dead—such, gentlemen, are the means employed, especially
 by those who would ruin the Irish tongue, and notably by
 the secretaries of your Society. That the books published
 under your auspices are of this sort no Irish scholar, if such
 there be amongst your working members, will deny. But
 so few know anything of our tongue that these incorrect
 books are being lauded as examples of what such pub-
 lications should be, of course by persons who are as
 ignorant on the subject as those they address. And the
 misfortune is that your Society is put forward in Ireland
 and in America as a guarantee that your corrupt publi-
 cations are excellent in every respect. Is it not time, gentle-

men, that you should put a stop to this thing? To my
 own knowledge many of you are as unselfish lovers of the
 old tongue as any persons living; why should your name
 and money be traded on or the destruction of that
 tongue?

In the next paper below (*The Fate of the Children of
 Turcann*) you will see how your name has been used to adver-
 tise your publications in two respectable journals; and
 in the *Shamrock* your labours in the cause of your
 country's language have been held up to the admi-
 ration of its readers. Your secretary, Mr. M'Sweeney, has
 been cited as saying that when you have had some more
 class-books before the public you will then get a dictionary
 compiled. Nineteen centuries ago Cicero could not under-
 stand how one humbug could look another in the face with
 a serious countenance. Had he been now alive he might
 hear the above announcement made to the editor of the
Shamrock without the movement of a risible muscle. The
 following letter of Professor Zimmer ought to convince
 those who honestly doubt on the subject that the modern
 Irish is necessary for understanding the older forms of the
 Celtic. The reader will observe that it was addressed to
 your secretary, and before the secession of the founders of
 your Society took place.

"Dublin, 4th October, 1878.

"DEAR SIR—I have, in connection with my studies of the
 Aryan languages, devoted some years to the study of
 Celtic, especially to Irish.

"Although it is the more ancient period of this language
 that occupies my attention, yet having determined during
 this summer just past to betake myself, for the advance-
 ment of my studies, directly to the place where the sources
 of the language of this period most abound, and to spend
 my holidays in discovering some of the treasures which lie
 buried in the libraries of the Royal Irish Academy, Trinity
 College, and the Franciscan Convent, I doubted not for
 an instant that I should to a certain extent succeed in ac-
 quiring a knowledge of the spoken language by means of
 ten weeks' intercourse with the people. I was, however,
 much disappointed. To my query, 'An labhran tu
 Gaoiidhilg,' I invariably received this answer, 'I don't
 understand you.' I spent two days endeavouring to find
 an Irishman who understood his mother tongue.

In the course of conversation with persons here, I find
 there is a notion that ancient Irish is totally different from
 modern Irish, and, therefore, scholars who devote them-
 selves to the old Irish deem the modern unworthy their
 consideration. I need not remark how erroneous is this
 notion. The more I studied the Irish language of the

ancient MSS., the more indispensable I found a solid knowledge of the modern Irish, &c., &c.

"DR. H. ZIMMER.

"M. J. J. M'Sweeney, &c., &c."

Now, gentlemen of the Society for the Preservation of the Irish Language, I ask you seriously had Dr. Zimmer called to-day what improvement would he find at the meeting of your Council? Your secretaries know as much of the spoken language now as then. A rumour has been spread that Dr. Zimmer did not find an Irish speaker till he met your secretary. But nobody ever held up the ignorance of your secretary as completely as Dr. Zimmer. Again, would Dr. Zimmer be told that there was a Gaelic Union, and that at its meeting he would find Irish speakers? Foreigners call to the Royal Irish Academy; are they told that persons could be found to speak Irish to them? They are not, nor are natives. A few years since, a Mr. Maguire, who had some interest in Father Furlong's Irish Prayer Book, wanted to publish a new edition of it. Not knowing Irish, he applied to your Society or to the Academy. Persons said to be competent were recommended to him by your secretary. The work was committed to these parties, and three small parts of it were printed. I believe beautiful new type was cast for the work. The numbers were sent to the Irish scholars through the country, and the replies came back that they were one tissue of errors. Some of the correspondents asked Mr. Maguire had he consulted me. He told me that was the first occasion on which he had heard my name. I found, as the others had, that the work should be begun again, *de novo*; and so it was thrown aside.

ÓIRIÚE CLÓINNE TUIREANN.

The Fate of the Children of Tuireann, Edited for the Society for the Preservation of the Irish Language, by Richard J. O'Duffy, Hon. Sec.

"The Fate of the Children of Tuireann" has been edited by Mr. Richard J. O'Duffy, for the Society for the Preservation of the Irish Language. To say that it is published under their auspices, is to say that it is excellent in every way. Mr. O'Duffy's volume contains a splendidly printed text, an English translation, a glossary, and copious notes, with a typographical and biographical appendix. Nothing that could aid the student is omitted. Mr. O'Duffy has every reason to be proud of his work." *Dublin Nation*, 2nd June, 1888.

"The Society for the Preservation of the Irish Language, Dublin, has recently added to its very valuable text-books another entitled 'ÓIRIÚE CLÓINNE TUIREANN, the Fate of the Children of Tuireann,' edited by Richard J. O'Duffy, Hon. Secretary to the Society. Like the 'Pursuit of Diarmuid and Grainne,' the 'Children of Lir,' and the other like publications, it will be of especial value and assistance to the student of the language, because of its copious notes, complete vocabulary, and elucidation of many idiomatic phrases. I began reading it the other evening, and had got to the third page when I was reminded of the recent discussion between Mr. T. O'N. Russell and Mr. Flennigan about the governing power of éim. . . . I suppose Mr. O'Duffy knows as much about the Irish language as does any of Mr. Russell's critics," &c., &c. Mr. E. P. M'Dermot, 157 East 30th street, New York, in *Irish-American*, 14th July, 1888 (six weeks after the Dublin article).

When his visitor, wearing an *aḡarú fíorúil*, tried to in-

duce Sir Dugald Dalgetty to desert to the Duke of Argyll, extolling the noble spirit, the generous heart, and the bountiful hand of his grace, the knight replied that he had never heard so much good spoken of Argyll before, and seizing his visitor by the throat, he added, "You are the Duke of Argyll." I could almost assert that no man living except Mr. R. J. O'Duffy would write the jaunty article in the *Nation* of 2nd June last, from which our extract is taken. And it is equally certain that Mr. O'Duffy dictated the letter inserted six weeks later in the *Irish-American*. Were Mr. M'Dermot the writer of that letter, or capable of writing it, one would think he must have read the works which he praises so highly. In a few pages of one of these works, there are, as has been shown over and over again, 113 errors: puerile errors for which a boy in the Fifth Book in a National School would be flogged. These errors are in black and white before the world under the hand and seal of Mr. R. J. O'Duffy. Now, how is it for a moment to be supposed that Mr. M'Dermot, who knows something about Lindley Murray, and could even quote a rule in Dr. Joyce's Irish Grammar—how is it to be supposed, I say, that such a man with these blunders under his eyes, would recommend the book containing them? Mr. M'Dermot may be a real personage, but he did not—he would be ashamed to hold up Mr. O'Duffy to the world as a scholar. It is true that Mr. Daniel Lynch of Dunleer did, over his name, assert that he had, from cover to cover, read the book, the Pursuit of Diarmuid and Grainne, Part I., and that he did not see in it a single syllable he would wish to alter; but a second Daniel Lynch could not be found at either side of the Atlantic. For instance, a most zealous member of the Society for the Preservation of the Irish Language sent for this book to review it, favourably of course, as far as prudence would allow. But though most anxious to praise the work, it is so very bad that he could not do so, having a character to lose. And finding that he had nothing good to say of the book, he said nothing, good, bad, or indifferent about it. *Ni fíorúil úom éú mólaḡ, a'ḡ ni éagann úom éú éámaḡ*, and in this way, the book, with its 113 blunders, is still in the hands of our students. But the most convincing proof of all as to the nature of the Pursuit of Diarmuid and Grainne, is the fact that the corrections made in the *Gaelic Journal* of the blunders in it, have been adopted by Mr. O'Duffy in his new book. In this new book a third or fourth of the words erroneously classed in the Pursuit are found, and all these words have been corrected as in the *Gaelic Journal*, except one, *ionḡa*, a nail, whose gen. is said in the new book, as in the old, to be like the nom., whereas it is *ionḡann*. Of this new work of Mr. O'Duffy's we cannot speak at length to-day; there are only two points to which we will briefly refer. Mr. O'Duffy, like some others, has had for years a crochet on the brain. In many of our stories the expression *ay ḡraḡarú-leḡaḡ a' ḡmḡa* occurs, descriptive of the manner in which a warrior carries his shield when not in battle. Professor O'Curry translates the phrase "on the arch-slope of his back;" and Mr. O'Grady, "on the broad expansive arch of his back." Dr. O'Donovan also translates *rouaḡ*, "an arch." These three writers, if we except Mr. W. M. Hennessy, were the best *all-round* Irish scholars of this country for the last century, and yet, where they are all three *unanimous*, Mr. R. J. O'Duffy is not afraid, single-handed, to enter the lists against them, as the readers will see in the extracts below from the "Pursuit of Diarmuid and Grainne," published four years since, and from the "Fate of the Children of Tuireann," published the other day. Our readers will say that it is worse than wasting time and space to be throwing water on the

Since the above was written I have come to the conclusion that Mr. M'Dermott has a real existence, and certainly, if so, he is a singular character, and with a vanity of his own. He read some of Lindley Murray's Grammar, and this little he contrives to let out as artlessly as the old gentleman in the Vicar of Wakefield talked of Manetho and Berosus. He has not given us any sample of his own Irish to judge; but after a lapse of a good many weeks he repeats what the Dublin *Nation* or Mr. Russell had said. He imitates Mr. Russell in getting a *dozen* men in buckram to learn a certain lesson, "Χαῖρο π' ἐὺμ an ἔπ' οὐ πόρῳ;" he throws to the winds the grammarians of this century, on finding that they had betrayed Mr. Russell, and so on. But his logic is perfect. "When doctors differ," he says, "tyros in the study of the Irish language may elect whom to follow;" *ergo*, O'Donovan, O'Curry, O'Grady, and O'Duffy, are all equal; but if there be any selection at all, the latter is worth the other three. "Students in every science," he adds, "have not unfrequently to contend with errors in their text books;" and the conclusion is, *logice*, Mr. O'Duffy's work; with its six score errors in a few pages, is as good as another. And a few lines lower he declares that one example correctly done was preferable to a large number not so correctly. All this was in the July letter. Since that time he has further followed Mr. Russell's example, and betaken himself to counting the sentences in Irish books in which ἐὺμ is found followed by a gen. before an infinitive. These he has given the public in a second letter in the *Irish-American* of October 13. In Nielson's Grammar, too, he has found that "ἐὺμ, for the purpose of, is commonly used before the infinitive;" and though he had thrown the grammarians of the century, including O'Donovan, to the winds, he has picked up this. Having so much leisure at his disposal perhaps he will, look through authorities parallel to some passages from Mr. Russell's address on τὰς γὰρ, which I give in this issue. In Mr. Duffy's last book which Mr. M'Dermott is sponsor for, it is said, note 79, p. 150, that Goliath "had a target of brass between his shoulders. ἀγὺρ ζοῖρῶς πῶρ ἐσθ' a γὰρ ἄλλῳ," and this is said to illustrate how the Irish warrior slung his shield upon his "dorsal armour-plate;" will Mr. M'Dermott explain this, always bearing in mind that a target is a small shield, and that a youth carried the giant's shield before him. Mr. M'Dermott would also show scholarship by explaining what phonetic peculiarities were in Munster when the old tales were written in which πρᾶρ-ῶ-λεῖς a ὄνομα is found.—*Ed. G. 7.*

To the Editor of the *Gaelic Journal*.

DEAR SIR—I am very sorry to see any occasion for disension between a veteran and Irish scholar like yourself and a man so enthusiastic for Irish as is Mr. O'Neill Russell. I think you both use unnecessarily strong language, and that in the interests of our native tongue, the controversy on the government of *éum* should cease after this number. It has been well thrashed out on both sides, and, in my opinion, settled, *nuair b'réann an éaint air rúbal ip binn beul naora*.

On the other hand I cannot but approve of your exposure, by instructive reviews and corrections of incorrect and misleading class-books, of the pretensions of those who, as you say, are corrupting the language. Leaving out of consideration the open enemies of the native tongue, of whom there are enough in all conscience, there are numbers of persons who are secretly and, in some cases, unconsciously its enemies. These may be divided into two classes—1st, ignorant persons who, because they can speak some Irish, and perhaps in a kind of way can read a sentence in a Gaelic book, imagine they are Irish scholars, though without a knowledge of the grammar or literature of the language, and through vanity rush into print, and make themselves and the language ridiculous. The second class is composed of more dangerous, because more malicious enemies, viz., of persons who never had a colloquial knowledge of Irish, but, having acquired a smattering of it from books, through vanity combined with the sordid desire of pecuniary gain, pose before those who are ignorant of the language as Irish scholars. We have examples of such among members of the so-called Society for the Preservation of the Irish Language, and you deserved well of Gaelic students in reviewing some of their handiwork in late numbers of the *Journal*. It would be well if you continued such criticism as the review of the first part of the *Cóirígeáir* in the next number.

I am, however, informed that you intend in this number to print a remonstrance addressed to "The Society for the Preservation of the Irish Language." I do not consider this course either expedient or useful. Although that Society, by its obstruction of the *bona fide* work of the Gaelic Union, by its publishing at long intervals two or three incorrect Gaelic books, and in other ways, has injured the cause it professes to maintain, yet the question arises, would remonstrating with it be of any practical benefit to that cause? We must remember that the great majority of its members are really honest, well-intentioned men, who, because they belong to and support the Society, are inclined to believe that all its acts are right and good, and who resent being told that they are supporting a humbug, however true the statement may be. Not having any knowledge of the Irish language, they cannot judge of the merits of the question at issue, and are naturally trustful of those who direct the affairs of their own Society. It is no use trying to convert such people as these; they will only be rendered more obstinate by remonstrance. It is a pity to occupy the valuable space of the *Gaelic Journal* by addresses to a Society which, after all, has been of little importance since the secession of its founders and Irish scholars. The general public are either hostile to or entirely indifferent to the Irish language, and the best we can do at present is to preserve as much of it as we can till such time as the Irish nation shall awake to the importance of the native tongue. Let the Gaelic Union do its own useful work, as it has hitherto done, disregarding covert or open attacks on the language from outside.

Ill health and the pressure of much work have prevented my furnishing you up to this with the continuation of *Sgeul Mhic an b'haoin* and other matter, but I hope to have

it ready for the next number of the *Gaelic Journal*. I have heard that the enemies of the Gaelic Union have been industriously spreading the report of the extinction of the *Journal*. I trust the only Gaelic periodical in Ireland will live for many a year yet under your able editorship, to expose shams and confound the enemies of the native tongue. Every Irishman who cares about his native language should come forward and help to support the Gaelic Union, whatever his negligence may have hitherto been in this respect, as it is the only Society able or willing to do any really good work for the language.

When I was last in *thír meóuin Aran*, I took down the native names of the inlets, rocks, and other prominent natural features round the coast of that island, beginning at the long expanse of strand and proceeding to the west, and so on round, till we came to the strand again. They are as follow—*Tráig Leirneach, bun na cruasá cala pheas-voir, gubán éinn, ceann gairne, claoas tuirteas, tráig bhainneilín, coirpáid cala, cala móir, cláró gairneach, ríráin na h-iarfáda, port na coirpa, ghrádmuir, aill an éiribín, tráig air tead, poll mháire bána, mánta, cláró veais, aill an féir, tonn an tapacán, aill an dhéimpe, cromaill, tollán liat, tollán garb, tollán buíde, poll capraig na b-pirios, tonn na fhráca, ríráilín cinn, beul na b-poll, capraig an ulla-áin, capraig bhríge, poll puana, gub na b-peas-buide, poll na roc, táirneall, leic na puaisge, capraig pheasvoir in bhríam, licead coirpa, c-oileán vuib.* These names may be useful for some future geographer or antiquary when Gaelic names excite more interest than they do at present. I took them down just as they were pronounced by the fishermen, without presuming to correct them. In conclusion I wish success to the Gaelic Union in its struggle for existence, and to its organ, the *Gaelic Journal*; but I would say with Eliphaz, *an éirí vo dhine éiríona eolur roimhaom no labairt, as tagra le glór míodárbaid no le b'páirpuid le na b-peasvoim ré maí air bío vo téanaí*. But I am afraid you would consider me as an *c-uas* as *múnaid méiréige o'á thácar*.

Clann Cónobairí.

NOTE.—Of all the friends who have remonstrated with me for the Russell controversy, there is not one that would enter upon that controversy with more reluctance than I did. The strongest proof of this I can give is that I wrote a letter to send to the *Irish-American* on reading Mr. Russell's strictures on *Tráig Saolac* two years ago; but I did not send the letter. Again, in December, 1877, when I passed through Dublin, on my way to the Seven Churches, I called to Father Nolan, whom I then saw for the first time, with the letter mentioned in another place in this issue of the *Journal*. The only persons I made inquiries about were Mr. Comyn and Mr. O'Neill Russell. The former was out of town and the latter in Kingstown; and could I at all manage it, I would have called to Kingstown to see him. Nor would any ordinary cause induce me to speak of him in bitterness. But at the eleventh hour, after having literally given years of my life in endeavouring to keep the old tongue alive until our people would come to value it as a precious inheritance, it was too much to see Mr. Russell putting weapons for its extinction into the hands of the worst enemy the language has had for a century. The controversy in respect of *éum* is at an end, if I can help it. When the *Short Catechism* was published I was resolved to have a word-for-word translation of it in the hands of learners in a

few months. By a most flagrant piece of literary treachery the Catechism, in the first instance, was rendered a laughing-stock, and next the corruptions in it were defended by their author writing under a mask. To show what these corruptions really were, I had to spend in replying to the author of them the time in which I would have made the Hamiltonian translation of the Catechism. A moiety of the space of the Journal had for years to be given to the correction of the errors committed by so many of our authors; even those of the highest standing amongst us. Nor can this task be yet given over. But nothing in future shall interfere with our devoting a good share of our space to the instruction of our young students. I cannot at all agree with our correspondent as regards the members of the S.P.I.L. The majority of them will be undeceived, and then they will take the proper action.—E. G. J.

ÁRA NA NAOI.

Ο ΔΡΑ ΜΌΡ, Ο ΔΡΑ ΜΌΡ,
 ΗΔΕ ΜΙΝΙΟΙ ΙΝΥ ΔΗ ΟΙΘΕ΄
 ΤΟ ΡΥΣΑΙΝΙΟΝ ΟΥΤ !—Ο΄ΜΌΡΩΔΑ.

[illegible]

Le tamall, b'éigean súinn beir pársa
leir an amaic ari gac don taoib. Ó t'eap
bí cnuc an élaip ag rrieteamain amac go
Ceann bóinne ; (2) agur ó éuasó bí Conna-

μαρια, μαρι α παις αν οα θεαννα θευς (3)
 αςυρ ενουε ειλε Ουιτεε Σεοοαις (4) ας
 εινγε ρυαρ ι β-ραο αιρ ειλ na talman ip'le
 coir παρηγσε—αιτ αιρ β'εφειρι λινν na βαιτε
 γεαλα φειρυντ ανηρο αςυρ ανηρφο, αςυρ
 γεαδ uile βαιτε αα ας κυρ ρυαρ α ρμυοε
 θεαεαγ ηρ αν αερ. Αιρ φαο ργαεαμ, ηι
 παις οαα le φειρυντ αιρ αςαο. Δετ φαοι
 θειρε, εονναε ρινν βαηρη ενοε Αμινν ας
 τεαετ ανιορ αρ βπολλαε na παρηγσε, αςυρ
 ba leορ ριν, οαρ η-οοις, le γεαδ uile τεανγα
 αιρ βορφο α ευρ αιρ βογαο, ας κυρ ριορ, ας
 ααιε, αςυρ ας εερηνευγαο φαοι η αι εμ
 α ηαβαμαρ ας ουλ.

[illegible]

Áéť anoir, bréamair féin fáé-šair le
 feicirint go maib tñi h-oilem ann, vealunéte
 ó contae an Cláir, ó n-a céile agur ó Con-
 namair le rúnvaróib šairba tñio a iuteann
 an fáilirge 'na riué láróir. Air an lár-
 éli éonnamir rinn Inniir-šairšair agur fean-
 éairleán Uí Dhiann air a báir; agur Inniir-
 meóšáin—a wá úin móira agur a h-oét m-
 bailte beaša fuar in áirwe, fawá annar
 uaéa rin bí an riué bán a v'innir úinn go
 maib an rúigteán ag bñreavó an lá bñeáš
 rin féin. Áéť bí muro-ne ag wéanavó air
 áirainn móir wo bí air ašavó go vñreavó
 noimann. mar beiréavó flabñavó fawá ve

(I.) Seán-dáinn cuain na Tríallíne.

(2.) Black head.

(3.) The Twelve Pins.

(4.) The Joyce country.

cionn na fairsige; agus go n-írligeanann ré ríor le fánao—ní beagán a' beagán, aéc ag tuicim go h-obann annro ar amhúo—i mhoéc go b-fuil ré comérom leir an trídís ari an caoib fóir. Aoeim luéc na pozluma go iarb ára foluigíte aig ná tonntaib uairi, (agus, gan amhúir, éoríri rligíníoe fóir ari bárraib na g-cnoc ir áiríoe,) agus oo méir mair bí na h-uirgíoe ag tuicim, go n-oeáirna ríao comhnuíoe trí h-uairie, gan tuicim ní ba mó go ceann bliadóanta, agus guri ab iao na h-aillte ro, a éomíto trío an oileán, áit ari éomnuis an fairsige agus ari gáirí ri amad, agus ari éait ri an éairiais éruaró. P'é acu, tá óá aill áro ruar ari an oileán, agus ceann eile ag eioéad ór cionn na trídís fóir.

Béro amáre agat ari na tonntaib agus ari an trídís ro ó éur go oeiréad oo ríu-bail, óri n'í eirann 'ná aon bác eile roir an m-bótarí agus iao. Faréad nó foitím n'í ann; agus a ríioéc rin oir, béro an gíuan ag ríalpaó annar oir gan ríóeairie ari fáo oo ríublóroe. Cuirim i g-cáir guri ag ríubal a beoréar tú, agus ní ag cio-máint, mair géal ná b-fuil aéc trí cáirra in áirann.

Béro tú ag ceannao le Dún-Dongúra fearra, agus caítríri an bótarí méro a érieigean, agus oul ruar ag ríuapaoóiréaéc leir na eiréagair, nó go b-fuirgíri tú réin ari bárrí na h-aillte móiré.

Ag ro an aill i m-beul na n-áiranneaéc. Míor b'éiríri le h-aoirneaaéc, má' ríarí oo oic leir é, gan ríao a óéanaó annro, agus b'ieaénuaó ari an amáre ionganacó tá ríao n-a ríuilib. Siarí ór a éomáirí ríneann an fairsige móir a ríteann a oíomanna goirna anonn go h-América. Ó éuaró, in imoill ceoóac na ríéiríe, éiréann ré Némírimn—ríg ríuab éonnaéc. Ó óear ríeiríro ré enuic Tuaoíuimán, agus ríao, ríao, ríor ceann goim Sléibe b'ieanóan i g-Cíairíuioe. Agus cá h-áit in éirínn uile ir ríáirí 'ná i ro leir an gíuan ríeirínt ag oul ríao? An meuo ro in amríri éuim. Mái' rí

amríri gáirí í, béro an fairsige láiríri ríao b'rué a' ríuao, ag ceacé arceac 'ná ríagair ríaoirne agus óá b'ruéad.

"Go tolgáé, toirnaé, ríom,"

ari bun na h-aillte, ceiríe ceuo ríoríg ríor uaró.

Aéc an éuo uairi oo b'ieaénuaís míre ó'n aill ro bí an amríri éuim, meirí; an fairsige éom ríeamáin agus éom oeáiríac le ríagáén; agus ouine cóirí 'ná ríuio go ríocairí ari b'ruac na h-aillte míliríge ro ag gábáil éiríge le líne narí mairí líom a ríao éom ríao a' bí ré.

Ar ro, éoríri Dún-Dongúra—toirí móirí uib, camáil uait. Caítríri ríubal anonn éuríge go h-áiríeac, agus ní móiré naé m-béro tú ag oeáiríacó ríor ríut ó an go h-am; agus ag cuimnuisíao, oo b'éiríri, ari an g-comhíao a éuim Shaciríeairie i m-beul ouine éirínn,

"Náe uaeíriarí,

a' ríuáiríneac b'ieaénuaó uait éom ríao ríor?"

(Le beirí ari leanaíam.)

EOZAN O'GRADHNA.

NOTES.

- Spalp, beat; hence ríalpaín.
Cóir, s.f., 2, a favourable wind.
Leap, s.m., 1, a great number; *lit.*, an ocean.
Dagu, s.m., 4, dock.
Sleo, the wake of a vessel.
Speit, reach; *tréir*, in Munster.
Blar, s.m., 1, a whit; *lit.*, a taste.
Sunda, s.m., 4, a sound, strait=caol.
Súigceán, s.m., 1, surf, from rúg, suck.
Cábh, s.f., 2, a quay.
Oíotíaoó, s.m., 3, low water; from oíé, want, and trígáó, to ebb.
Lurp, a lath. Cp. Lurpam, I beat.
Ríeirínn, also, too=ríur rín. Cp. Leir=too, in Munster.
pampútaríoe, sandals of raw hide. A Spanish word.
Cíoblaic, escort; in Munster, tuinlaic.
ríoigáir, s.f., 2, a building. From ríogáir, I build.
Séiríneac, n.m., 1, a curate; from ríeipul, a chapel.
Molán, s.m., 1, a boulder.
Steapaoóiréaéc, s.f., 3, climbing; from ríeap, a step. *Also means*, struggling with, fumbling with, as in the story, ríeapaoóiréaéc an gábair leir an trídín.
Oíomanna, pl. of oíuim, n.m., 3, a back. Applied to long swelling waves.
Fás, a billow, large wave. Cp. French, *vague*.
Sleamán, smooth; *lit.*, slippery.

féarta, now, by this time.
 maorai liom, as for me. Can any one explain this
 phrase, common to both Connacht and Munster?
 buíroac, small; baoríroac, in Meath.
 p'é acu, at all events; *lit.*, whichever of them.

e. o'g.

máire ní thionozáin.

A óearbhrádaí an ó mo míle oíe tú,
 'S mé iun' an airtling do óealḡ an cioróe
 'ḡam,
 An oíóe iomá follamun oirbheas íora,
 ḡo b-peacaf leóḡan do'n éirí-fuill doob'
 aoiríre,

Oul o'á pórao a ióbaróib íríosa,
 A m-brataca bána 'ra m-bábairí éirí-oib'
 'S a' o'á leóirí de óaomib óḡa 'n-a éiméiol.

Ríḡ na nḡráí a' ḡáíroa naomí oiré
 'S ḡur a n-Oúil na m-báí ar láirí do bí tú.
 Do ḡluairíḡear, ḡíó buaréa bí m' mntinn,
 ḡo h-uairíneac ḡan íluairíḡeib oem' munn-

oiré;
 Teacé faoi o' éuairim ón o-tuairé liom a'
 éaomíneac:

Mairí bann fán fairíḡe, a' meairíbal ílíḡe
 oíóib;

Mairí ír mairí faoi leacáib do bíosaí;
 An t-am 'nairí mairíḡ Mairíe íorí tú,
 Ní mairí aon o'ó' íríéim éiré tairí leat,
 Acé bḡíro a'í m'illiam ḡan éiall ḡan
 éimíne.

Do íuróirí a' aice ar ní íeasairí cḡeacó
 o'earíam;

Mairí do bí m'airíne a n-anfa tḡaóca;
 Éirí tairí do mairí ar meairíbal m' éiríam;
 Acé amáin ḡur ímaomíneac o'á maoríríam an
 méro ím,

(Aḡur a íuróeacant le íríunne ḡo m' íeríorí);
 ḡur tú an íearí náirí fán le h-aorí ceairé,
 ḡur tú an íearí íuairí íearí na élíre,
 ḡur tú an íearí 'na mairí ḡeán ílíe De oiré:
 ḡur íamairí tḡiomíra íaríḡíosa ḡeumí
 'S ḡo mairí mo íearí no a leat ann Seamur.

A óearbhrádaí, ó mo míle leun tú!
 A'í do mairí mairí meairíam níorí éairí ar do
 éeumíam,

A b-péin, a b-peanaro, no ann anfa an
 t-ḡaóḡail ro:

Nuairí do éonnairí íora an t-ílíḡe beiré
 íeríó oiré,

Éirí ré a bairíantur bán faoi íeula,
 Ó íláirí na nḡráí ar ḡáíroa naomí leir,
 Aḡ ionniríḡe an leóimían éiríosa, Séamur,
 Faoi bḡrataca ḡrára ílíre an íealcan.

A Ríḡ na n-Oúil tḡe n-airí ḡ-éirí a ceairíḡ,
 Tá mo íuill-re ḡo olúit leo' óaomíneac,
 ḡurab ar an uairí úo do íuairíarí do íaomí-
 bḡeacé.

A óearbhrádaí, ó mo míle oíe tú.

Do beiríam a ḡ-éimí 'ra b-péin tḡíro éiríóe,
 Muna m-beiríneac ḡo b-fuill mo íuill ḡo olúit
 le h-íora,

Náirí b'é do ḡíóó-íra an íoḡmairí íaríḡealca;
 Meiríḡe nó póit ól no íóimíar;

Bḡiré talíman, no airtíruḡeac óaomíneac.

A m-ba no a ḡ-capail níorí éiríarí-re íuim
 ann,

A n-óirí ná a n-airíḡíro, ná a n-eairíam o'á
 óaomíneac;

Éiríarí do íorí a ḡ-comíneac ḡo oíirí,
 A n-áirí náirí bāoḡal do ḡaóe ná íríóca,
 Meiríḡe o'á éiríorí, nó leóimíam o'á éiríiríneac
 ír beirí re íomíac-íra íorí no oíol ann.

A óearbhrádaí, ó mo míle leun tú!

S buó bḡeacḡ an íḡaóeán liom élarí ḡeal
 t-éaomíneac;

Do mairíroa ceairíca bí teacé le n-a céile;
 'Rorí m'íḡm mairí náirí b'íallíra íeucáin;
 Spion óearí leabairí ḡan éam ḡan íraona
 ír ann do leacáib bí an íara na tḡeíḡeacó;
 Buó í do éaomíneac an tḡaomí náirí bḡeugacó;
 Aḡur do bḡíḡeacó náirí ḡíaríoríḡ a beiré írao-
 íacé;

Do oíóirí mairí éairíle ḡan ínarí arí aon éorí;

'S do éiríóe bí líonca do'n óaomíneac;

Élarí ḡeal o' uéca bí coiríḡeac a b-íeríle:

Buó ílaríroa ḡeal tú arí eac na tḡeíne,

'S le íríbal do éorí níorí loiríarí aonne.

A óearbhrádaí, ó mo míle mílleacó!

O'á m-beiríam íuríóe, mairí buó éiríneac óam
 a b-íoríam,

Do ùmhrinn rìor do ùmhrinn [ar] tuill-
eas ;

So riabair do' pàrtaidhe ag Dáibh Ríð mar
tuisim,

Déanad éiríoch 'na n-veálmair ve éirí-
eas ;

Mar rìora éar lion tú 'm'èis,

Nó caora ó'n rìobair do zòireas ;

Mi mar aon bean do zéilr do m'uirie ;

Glóir suana ó' beul tana tuisgead ;

An lón veigeanad fá'n z-eré leat zur
tuisair

An Corp Naomha, agus glaothas air do
m'uirie.

A leóimair zòire, ve rór-buróin mo éirí.

Mo bhrón ríðr do lóirín 'ran ríolr !

A veárbháir, ó mo m'ile gléas tú !

A' r' dá m-buó agam-ra veóreas iomh na
glóir,

I' r' m'air an éiríoch léirinn 'ran ríol
leat,

An dá abrtol veug 'ran Tuisgeana ríol-
caireas ;

Peasair a' r' eóiríoch ag orzuir na n-óir-
reas :

I' r' r'ar a b-Parrair veóreas do leaba 'gam
tósca,

Mar a m-bio rean-daime 'na n-daime
óga.

A veárbháir, ó ! mo m'ile ríolr tú !

Dá m-veóreas mairair vann m'easra
'm'uirie,

Cia mairair liom tar abaim am' éiríoch ?

Cia éóirair r'ar an zruam dom' m'uirie ?

Cia éiríochair r'ar ó'n tuamba m'áirí-rí ?

Veannaet m'uirie geal m'uirie na ríolr ;

Veannaet na n-óir agus rór na mairíoch ;

Veannaet na n-aingeal ag l'ar do ríolr-
reas ;

Veannaet na mairíoch le veirí-m'uirie ;

Veannaet m'uirie Dó do v-eró rí a b-eríom
uirie ;

'S mo veannaet réin, gan pléir gan aigneir,

Dá r'arair ar an leab' r'ar reanna do
Pilate.

A m'iríoch na b-Pláirair do glaothas mar
oiríoch.

VOCABULARY NOTES, &c.

The composer of the elegy given above, Máire ní
Uonogáin, was famous as a bean-éoinne in her day ;
but if her compositions were ever put on paper, very few
of them have come down to us. The MS. from which this
eoinne was copied was very imperfect, but I never had
any opportunity of correcting it, and I give it now in the
hopes that some of our readers will send me a loan of any
of her compositions they possess, or make a copy of them
for publication in the Journal. From others of her com-
positions, it can be inferred that her brothers and sisters
were very numerous and highly respectable ; but that they
had fallen very low during her lifetime. I cannot exactly
say when she lived ; I should think about 150 years ago.

Veárbháir, a brother, gen., -éar ; voc. as nom.,
except that initial is aspirated, a veárbháir,
pronounced a v'bháir, O brother ; mo
m'ile v'it tú, my thousand losses you are. Ayr-
ling, a dream ; i' m' r' an ayrling, it is I
made (had) the dream ; i' m' is the Munster pronun-
ciation for i' m'ne or i' m'ne, past tense of véanam, I
do ; do cealr an éiríoch agam, that stung
(wounded my heart) ; an éiríoch, the heart with
(within) me is more emphatic than mo éiríoch.
Soláimh, gen., -láimh, a feast ; éiríoch, chief,
illustrous, r. o. tora, the chief feast of Jesus,
Christmas. So b-veair, that I saw ; leóir, a
lion ; v' n' (v'e'n), of the éiríoch-ríol, blood.
Dob'áiríoch, the highest ; éiríoch = éirí, blood ; aigneir
= áiríoch ; róba, nom. pl., -bairíoch, a robe ; róbaíoch,
pron. like nom. pl. ; b'aríoch, pl. of b'aríoch, a
standard, used here for b'aríoch, pl. of b'aríoch, a
garment, a cloak ; lower in the poem it signifies
banner. m-báir, hats made of fur, poetically for
beavers, the name applied to such hats ; 'focuir-
geair réin mo beaver hata r' m'ne," old song ;
Chiorr-óir, coal-black. 'Sa' dá leóir (agus an dá
leóir), a very great number. Uínn na m-b'io,
Dungarvan, in the County of Waterford, where the
brother was dead, about seven Irish miles from
Slíab z-cua, where the Donegan family lived.

Glairíoch (glairíoch), I set out ; ríolr b'aríoch bí
m'uirie, though troubled my mind was ; do h-
uiríoch, lonely ; gan r'uiríoch, without crowds ;
r'uiríoch, to you ; towards you ; cuiríoch, gen.,
éiríoch, pl. -éiríoch, land, a tract of land ; in Waterford,
now, it signifies the country as distinguished from
the town ; and every case is pronounced as the gen. ;
mar b'air r. p. a' r' m. r. v., as wandering at sea,
and losing the way happened to them—figuratively
that they were down in the world, and many of
them dead ; mairíoch, pron., mairíoch, weak-
ness and wandering of mind, such as people suffer
from when near death. Máire, the keeper her-
self ; máire-ríol, reached you ; v' n' (v'e'n) réin
éiríoch t. l., of your real lineage beside you. Uígho
ar t. l. z-c. z-cuiríoch, Bride and Bill (brother and
sister) without sense or memory (whether from sor-
row or otherwise) I do not know.

Do r. do'a, I sat beside you; a' r m f. c. o., and I knew not what to say; a n-a. c. in a tempest over-come; an'a, pron. as ana'a, cu'p c. o. m-ai'p m-m'ei'p, the account of your death put my sense astray. do't a. s. r., but only that I reflected, o'a m-an m-pin, if I should take credit for so much. Sur'bea'ant, to argue it, to prove it; na'p f. le h-a. c., that did not wait for the right (full) age. fu'ap r. na c., that got the love of the clergy.

'n-a pa'ib s. m. o. opt. the 'n here not required; the -a, governed by opt (See G. J., No. 29, p. 67); on whom was the love of the Son of God. Sur l. c. r. s., that you shot through me sharp arrows. Lo'ma'ir is the pronunciation everywhere, so far as I know, and yet it is irregular. 'Sgo p. mo f. no a l. am' f., and that [all] my affection, or a moiety of it [at last] was in my James.

mo m. l. cu, my thousand woes you. an c. r. b. p. o., that the way was clear for you. Ba'p'ant, a war-rant; as ionnpu'be, to approach, to attack. Rea'can, a star. Ri's na n-o'ul, king of the elements, or of creatures; o'ul is the nom., o'ul the gen. pl.; it is shortened like bla'can, gen. plur. of bla'can, a year. Ceup'as, the Munster pronunciation of ceup'as, was crucified. Suil, hope; o'aona'ct, humanity. 'Do pa'op-bhe'at, thy sentence of freedom or acquittal, i.e. salvation.

Do be'ro'mn, I would be; muna m-be'be'at, were it not. na'p b'e (na'p bu' h-e) that it was not; so gho'pa, your business. an f. r., the harvest of this world; po'it, tripping; o'iom'a, pride; ai'-cu'p'as o'aoin, evicting the people. No'p cu'p-ur-pe pumi, you did not put (give) heed to. Ann is superfluous. Ea'pna, goods; o'a o'aoin, how dear soever.

Sga'oa'n or r'ga'ea'n, a looking glass; cla'p c-e'aoim; e'aoim, the forehead; u'ct, the breast, are generally expressed in Irish by cla'p e'aoim, cla'p u'ct; a bu'ba'it mo ma'epin liom san peuca'n opt a leit' o' cuil, na a n-a'gar' cla'p c-e'aoim. Old song; agur cla'p s'lan u'ct a map philib O Lao'ga'ine; Midnight Court. Leaba'p, long and slender. Ma'la, pl.—Lave, eyebrow. Pa'lla, false. Leaca, cheek; la'pa'o, a blush; na'cpe'ige'at (na'c o-cpe'ige'at), that used not to fade; this is said of colours; cpe'ig'ion, literally is to forsake. Bpa'ga'o, neck, throat. na'p gho'cu'g be'it cpa'o'ra'c, that did not love to be glutinous. San na'p, without blemish. ain aon o'p, in any manner; at all. Co'gille'a b-pe'ile, covered with generosity, as a turf fire with ashes. Sli'pa'o, thigh, ca'e na cpe'ine, stead of power.

Oa m be'ro'mn, &c. I am not sure that I rightly understand this; I wish to hear my correspondents. Ma'p p'io'pa, &c., the piece of money in the parable that was lost and searched for. S'lo'o-u'ana'c, singing a hymn or psalm, I think. 'Do lo'ic'in 'gan po'it'g, thy lodging in the grave-yard.

Co'mme'be'ao, protection, attendance, in Waterford is pronounced com'me'be'ao (the o'i like i in fine); guardian angel is d'ing'eal com'me'be'ao; gnu'aim, gloom; na fo'ig'io'e, of patience, i.e., patient; go o-c'e'o' p'i a b-pe'io'm ou'it, may it be of service to you.

In this last stanza the rhyme will be destroyed unless the words terminating the lines are pronounced as in Munster. O'Donovan's Gr. being now out of print, and in the hands of very few, it may be better to quote his remarks on the sounds of do', as, ai, ei, oi :

are sounded as i in min.

do' and as, followed by a broad vowel, or by l, m, n, p, ai, followed by ll, m, nn, o, s. Ei in monosyllables ending in o's, ll, m, om, nn, o, s, and in dissyllables when followed by o, s, m.

O'i, followed by ll, m, nn, o, s.

In Waterford i has the same sound before ll, m, ns, nn, in monosyllables, as ci'll, ti'nn, im, li'ng.

PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

Words in every-day use in Dalriada, North Antrim, sometimes called the Route, Rowte, Rutach, &c. :—

Speel.—When you want to climb or creep up anything, it is, he is not able to specl that tree, but I can. They are speeling the brae; that is, creeping up the height or hill.

Brae.—Pronounced bray, bré—means a hill, a head-land, according to O'Reilly's Dict., but the old Irish form is bhu. I heard a teacher (not the present) of Carachrun N. S., telling a boy who was working a sum in addition on the blackboard, to add them—the figures—up the brae and down the brae. No doubt the latter was meant to prove the work.

Scaling.—Means dispersing, dividing, spreading, as m. When I was passing the scholars were scaling; the people were scaling from the meeting; that is, were going away, dispersing. What kept Rose from school yesterday? She was scaling seaweed or dung, as the case may be.

Coggeldy, or Coggledy.—When anything is unsteady, it is said to be coggeldy; that is, hither and thither, or up and down. It wants a cog to be put to it. A plank or pole across a fulcrum with boys at each end rising, up and down—"weigh the buckety and sell the salt"—is here called *Coggie dey curry*, and by others Coppull de curry, but evidently from the Gaelic.

Soc' suc.—Sough. The é (e dotted) is pronounced as in Gaelic. It means a rumour, a whizzing noise, as, did you hear the so' that is going (going) now? It was like the sough of the wind. O'Reilly's Dict. gives Su'ac'o, suction, evaporation, a wave. Su'ac'a, a sucker, soaker. Knock-soughy, beside Ballintoy, is said to derive the latter part of the name from the peculiar suckage of the waves beneath the hill near the Brockey "Sq. sett" works.

Wait, weit.—This is the name given to what is called the dildurn or bo'dapa'n in the Co. Waterford. It is a circular wooden hoop, covered over with calf or sheep skin, and can be played like a tambourine sometimes. The player, if nimble with the fingers and elbow, can show off.

Slunks.—There are as many slunks—said a man to me one day as he was driving me on his side-car m. in this road, as would cope a cart. He meant *ruts*. It is evidently derived from slink.

Cope.—Means to overset, overturn, overbalance, upset. "He coped the creels," is a common expression for a complete upset. Cope the cart, that is, throw it back on the trams or heels. When putting manure out on drills or ridges, it is said to boy, make four or five or six, &c., coups of every load, which means a heap of every cope of the cart.

Monaclyart.—When one feels itchy in any part of the body, it is said é'a monaclyart orm, and it is interpreted to mean that a friend is speaking of the person who feels the itching. It is Irish; and I heard it in Glenbush.

Dullup'd.—You are completely dulluped, that is, completely done up, or beaten. This is rather a Co. Down word.

Dompté-gar.—Meaning after to-morrow. I found this word in an old MS., but am unable to trace it in dictionaries.

Ek or ik.—It was hard to get on the ek of drawing that tea. That is, hard to get on the *knack* of it, or anything else.

Dolly.—Why aren't the wains at school? O, your reverence, they haven't a *dolly* to put on them; meaning, they have not a titter, a rag to cover them.

Droic.—When one is stunted in growth, they say, she is only a *droic*; he is just a *droic*. I found this word in O'Reilly's Irish Dictionary, where it means a *dwarf*. One of the meanings of *droic* in same work is *little*. The *é* (c)lot is pronounced.

Farrell.—A farrell of bread means the quarter of a cake when it is cut in four quarters. A maid said she could cut a three farrell cake, that is, into three equal parts. Cut the cake into farrells, for it is easier turned.

Bools.—Where are the bools? Get me the bools. This word means the pothangers or the pothooks, and is well known in Co. Down also. I found it in O'Reilly's Irish Dictionary as *butal*, a pothook, and *butar*, a pothook.

Keyvill.—Accent on first syllable. Casting keyvills means drawing lots. Keyvill the hay, that is, toss it through other. Keyvill the cards, that is, put them through other, or mix them. This word is well known in the Co. Down also.

Ginling.—G hard in both cases. I was ginling trout, salmon, &c., that is, I was seizing them with a great effort and throwing them in on the bank. In fact it is much the same as guzzling. They were ginling each other. Same in Co. Down.

Ταὺς Σαοῦλά.

Of Timothy Sullivan, called Σαοῦλά (the Irish, or the Catholic), we know next to nothing until he was far advanced in life. He was a native of West Cork, or of the adjoining portion of Kerry, but that is all we can say about him. In all probability he was a schoolmaster, like his namesake Εοξάν Ρωσώ. A girl one day, carrying dinner to some workmen, passed him by on the road, and she photographed him, as he appeared in his middle age: "Ταὺς Σαοῦλά, βυῖο, μέγιστος, γεῖρα, γιοννάε, yellow, sunburnt; γεῖρα=γεῖρα, short; γιοννάε, pug-nosed. This must have been while he was a worldling; his reply shows this: "Α ρεῖνορε εἰστέ, ραν αμ σέε, go n-όεαντα ρανν οἰε." "Τά σιννέαν na b-ρεαν αμ no thum a' b-εῖραρ liom b-εἰστέ οἰε," was her rejoinder. Had he been known as a penitent no one would thus attack him. Sean-οἰνε βεῖς οἰν, cyom, was my father's description of him at a later period. He visited the northern portion of the county of Waterford, before he had entered on his career of penance. From time immemorial it was usual with the people of West Cork and Kerry to come to Waterford in hundreds at the potato digging and harvest seasons, as the natives of the west of Ireland now go to England. Adjoining the city of Waterford there is a parish called Ballygunner, or Cnoc Búro, and in this parish many of these workmen from Bear and Bantry became settlers. Among these settlers it would appear there was a son of Ταὺς Σαοῦλά named Οἰανμυρο; and the father having heard that his son was comfortable, came to visit him. Ταὺς himself

tells the world that he was a bad man, a drunkard, &c.; and drunkards are bad fathers; hence the son did not receive Ταὺς into his house. To spite the son Ταὺς stood outside the gate of the chapel yard on Sunday, and kept repeating for the congregation: *μῖρε Ταὺς Σαοῦλά ἀεῖται Οἰανμυρο*. Whether he remained in the county of Waterford from that time henceforth we do not know; but we find traces of him there immediately after he had begun his life of penance. A considerable portion of his later years was passed in my native parish (Mothel or Clonea), and in the parishes adjoining it. It was the general opinion that he was illiterate, and that to this circumstance he owed the epithet Σαοῦλά; but such was not the fact. He and the author of the "Fair Hills of Erin" met, on one occasion, at the house of James Casey, of Móin Mionáin, a townland in this parish of Mothel. Οοννέας was employed at the time transcribing an Irish MS. for a neighbouring priest. Ταὺς took the transcript in his hand and remarked that the clergyman would not be able to read it on account of the contractions in it. Had he not been a scholar, he could not know that there were contractions in the MS. The Rev. Michael Casey, P.P. of Kilrosanty and Fews, in Waterford, can confirm the truth of this anecdote, as the meeting of the poets took place at his father's house. On another occasion, calling at the house of Father Mathias Power, P.P., of the neighbouring parish of Portlaw, to whom he was unknown, he announced his errand as coming for any articles of left-off clothes that his reverence could spare. The priest replied that he had so many visitors on similar errands, that he had no spare clothes just then. They talked on for a time, and the priest enquired what was his name, &c. "Ταὺς ὁ Σαοῦλάιν οἰε εἰς ἀν ράγατε οἰμ, ἀεὶ Ταὺς Σαοῦλά ιρ μὲ ἑλαιοῦρα να οαοινε οἰμ," said Sullivan. "Σέ πο βεατὰ ἀγυρ πο ῥέαινε, Α Θαρῶς," rejoined the priest; and he added, "Μαπα (muna) b-ρῖλ εἰστέ ἀγανν τὰ ἀγισσο ἀγανν οἰε." "Ιρ μαε εἰς γεἰλλ λε h-εἰστέ ἀγισσο αομ αμ," said Sullivan. The priest invited him to stop at his house for some time, and both walked out. Not far from the house was a plot of barley, on which a number of sparrows were feasting. "Α Θαρῶς, ρε, ἀγυρ ρόγαρ αἰρ να γεἰλβαν οἰε," said his companion. Sullivan, who had not forgotten the ungracious reception given him at first, replied: "ναὶ εἰστέ εἰς ῥεἰλ οἰ μεῖρα Σηλεανῖν, τεαετ go ραοῖε ἀγ αοῦβρεαετ γεἰλβαν." That part of Waterford is called *ραοῖε* or Power's country; and by μεῖρα Σηλεανῖν he meant that he was president or mayor of the Bann Sessions that had been held in Glanworth, in the county of Cork. It may be worth mentioning that in the same parish of Mothel a bean-cige, whom I remember well, asked Sullivan, "Α Θαρῶς, go vé εἰς ὅνιρ Ταὺς Σαοῦλά πο εἰστέ οἰε;" "Μαπ na ραῖβ μέ γαῖλβα ραῖν, a beam á cige," was the reply.

Though mostly residing in Waterford, Ταὺς paid occasional visits to the neighbouring counties of Cork, Tipperary, and Kilkenny. He was a welcome guest at the house of any priest or farmer he chose to visit, and he was free to remain as long as he wished. A room was given to him, in which he passed nearly all his time praying and composing the poems called the "Pious Miscellany." Being very old at the time of their composition, he never wrote any of these poems; nor were they taken down from his dictation. They were learned by rote, and afterwards committed to paper, either by Father Mathias Morrissey, P.P. of Kill and Newtown, or by Father Piers Power, P.P. of Ballybricken, all in the diocese of Waterford. Father Power, I believe, got the first edition of the

"Pious Miscellany" printed in Clonmel, and this first edition, I suspect, was the most correct one ever printed—each succeeding edition containing all the errors in the former editions, and, of course, some new ones. The "Pious Miscellany" was composed in the Munster dialect, and the author was as fully justified in so composing it, as Robert Burns was in employing the Scotch dialect of the Lowlands. The verbs "oo ballas, oo caoas, oo meallag," are as legitimate as "*Scots wha hae wi' Wallace bled*," or as the two provincialisms introduced by Homer into the first line of the *Iliad*. John of Tuam, too, in a solemn translation wrote: "Saoi me poim me ùl ann bealaig," and ann is a provincialism pure and simple. In one word, there is not an Irish book or poem of the last century without provincialisms. For instance, no Munster composition is without *cùgam*, &c., and this in the west or north of Ireland is written and pronounced *cùgam*, &c. Nor is it a fact that an Irish scholar from any part of Ireland finds much difficulty in understanding the Pious Miscellany. Of such words as those complained of by Mr. Russell, Dr. O'Donovan says, *Ir. Gr. p. 49*: "In the past tense of the indicative pass., *ad* is pronounced *as* in the counties of Kilkenny, Tipperary, Waterford, and parts of Limerick." And indeed the Irish scholar should be a poor one that could not find out what part of the verbs "*oo ballas, oo caoas, oo meallag*" were. To my own knowledge scholars from the west of Ireland do read and enjoy the poems of *Taobh Saoalac*.

With the exception of the Irish Catechism the Pious Miscellany was my first text-book in Irish. I learned to read it without any great difficulty in my tenth year—64 years ago—and before many months I was able to read it for my neighbours. To hear these poems and their author reviled by Mr. Russell, pained me, as if it were one of the dear friends I have lost, to whom the remarks of Mr. Russell were applied. Nor was I the only person pained by his remarks. Timothy Sullivan was waked in the "Big Chapel" of Waterford, either on the Christmas Eve or the last night of 1799, and interred next day at Ballylaneen, midway between Kilmacthomas and Bonmahon. In the adjoining parish of Newtown lie the mortal remains of his friend Donnacá Rúaó; no monument pointing out to the wayfarer where either of these gifted men await the last trumpet call. I did one time expect to leave my countrymen an edition of the "Pious Miscellany," as correct as I could make it. But the desertion and lukewarmness of friends, more than even the thwarting of the enemies of the Irish language, have rendered it impossible for me to do this, or any of the other things I would have done. But, unless the language dies very soon, some person, it is to be hoped, will bring out such an edition, and it will be doing a good work for religion and for the Irish language. I now give the portion of Mr. Russell's address that has reference to *Taobh Saoalac*—on the language of the address our readers will form their own judgment. I have only to repeat what I said in No. 28, that *Taobh* was esteemed as a poet of a high order, the idol in Munster of learned and unlearned alike; but that his poems have been so completely spoiled by the printers, that they are in many passages difficult to be understood.

"The following address was delivered on Sunday evening, December 5, nearly two years since, by T. O'Neill Russell, in the parlours of the Gaelic Society. The rooms were well filled, and the audience manifested considerable interest in what the speakers said—Mr. Butler, Mr. Plunket and Mr. Flaherty translating into English the gist of it, after Mr. Russell had finished speaking."

"*Ir. fad anoir ó Labairnead aon Shaeóilais in fan rgoil reo, agus 'ri mo bapamail go n-oeunann rib veapmuro*

mór nuair naé Labairneann rib i niof mionca. ba éoiri báoirb cuimhuagó gur Labairnead gac aon teanga pul oo rguobad i; agus muna g-leacéatann rib Labair na Saevilge, ni beir eolap cinnle agarb oirri go beo. Tá fíor agam go b-puil ré veacap go leor oo báoirb óga agus neah-húinte innti, i oo Labair go ceap, óir tá an teanga beagnac miltte go léir le cur ve na báoirb rguobad i. ní Labairim timéall na n-báoirnead rguobad innti anoir, aét ve na báoirb oo rguob innti fad ó. Uhi an Saoi O'bhain ó phorpelapge fíor in mo feompa reacthúin ó fíor, agus bí rinn ad Labairim timéall pilibéacéa Thavós Shaoalais in Shúileabáin. Tug an Saoi O'bhain an meo rin molca aip, go b-papair Labair pilibéacéa an fíor rin, agus éat mé dá oróde o'a léigead. Tá sócár agam naé m-beirí aon vuine amho pearsac liom 'huair a veirpin naé papair niof mó gnaméige riath 'na le léigead an leabair rin; agus 'ri mó bapamail gur fíor éapav o'on Shaeóilais é, an téa éannóacóac gac aon mscapamail ve, oob féoirin leir cur a lám aip, agus iao oo éatéam fan teme. Níl aon loet agam leir na rmuaintib oo éup Tavós Shaoalac na leabair. Ir rmuaint bpeága apur Cúiporúide iao. in loctúgim aét an éanahain in a g-cupíteap iao. b'féoirin naé g-éoiriprib rib mé nuair a veirpin gur apí vam leabair laéam 'na coua Thavós Shaoalais; agus níl aon amupir agam naé m-beiríad ré neah-cupirpónac go léir oo gac vuine ó iapav na ó éuapíteap na h-épeann. fíapupigim oib, cao i maíteap an leabair rin? Cao i an maíteap focail agus móda Labairéa o' foilpúgadó, naé oo-cupíteap aét le báoirb éiréan, agus naé b-puigíteap a n-aon focloir ná a n-aon gnaméam na Saevilge? So líne ap an leabair o'a cupíteam:—"an méio rin oo ballas, oo caoas, oo meallag." níl aét naoi focail 'ran líne ro, agus tá ceatáip aca míceap. So an mób ann ap éoiri oo beir, "an meo rin oo ballas, oo caoas, oo meallac." Tá an líne ro 'na rompla ceap ve beagnac gac líne 'ran leabair; agus geadéap, má apmíhó rinn meo na líntead acá fan leabair, agus iao oo méupacal le ceatáip, go m-beirí ní fav ó épeap na b-focal aca ann, míceap.

ní éis liom éiripin cao é acá a g-éannarb ve éuro éiréan na n-báoirnead ó Chúige Muhan gur áil leo teanga Shaoalac nuao oo éunahain. oo faoilpibin go m-beiríad teanga a rmpap maé go leor oóib. aét ir éiréan vam a rió naé b-puil na h-uile báoirne ó Chúige Muhan éó amaoacóac timéall a o-teangan a' ro oo bí Tavós bóet Shaoalac, agus go n-veapna cur aca niof mó aip ron na Saevilge 'na oo púgnead le báoirb eile na h-épeann.

This extract is the portion of Mr. Russell's address that refers to *Taobh Saoalac*, and I invite our readers, as an exercise, to give us their opinion upon the several passages in it. We would also request the special attention of Mr. Russell to the points marked out below; and also the attention of Mr. M'Dermott, if he be a real personage. This address should induce our students to speak Irish in season and out of season. Mr. Russell is a scholar of over twenty years' standing; he spoke the above to an

audience, having previously written it out; he again corrected it for the press, and after all you see it is not Irish. But why is it so bad? Mr. Russell's education was neglected. He has to think out his addresses, letters, &c., in English; then to clothe these thoughts in a second-hand Irish dress, *i.e.* Irish words of some kind without Irish ideas or Irish idioms. All who do this of course go wrong whenever they depend on themselves. They spell badly, as in *Labairteas*, *Labairneann*, *veacair*, *éabóg*, *laḡaim*; and they violate grammar, as in *veacaim* *mór*, *o'a t'rác-taím*, *naoí focail*, *t'neair na b-focail*. But why publish such, it may be asked? Mr. Russell does not know it is bad. Like Mr. O'Duffy, he believes it as good as it could be wished. The rest of the address will be given in the next Journal, if we can at all, *i.e.*, as an exercise. As usual, Mr. Russell invites corrections in it. The reader will take notice that there is not a single misprint in the extract.

1. *Ir fao anoir ó*; who can give an example of a similar expression? 2. *Labairteas* and *Labairneann* should be *Labair* and *Labhrann*,—how was Mr. Russell misled? 3. *Veacaim* *mór* is wrong—how correct it? 4. Correct *oipé*. 5. Correct *veacair*. 6. What is the meaning of *múinte* and of *neamh-múinte*? 7. An instance of *múinte* le from any good authority. 8. *Ve na veaimb*, meaning of, and an example of. 9. Correct *thasóg*. 10. *bhí rin*; give your opinion as to this expression. 11. Meaning of *gnáimh*, and an instance of. 12. *Doib féir* *leir* *cuir* *alain* *air*, an example of this construction: can a personal pronoun be substituted for *leim*? 13. *Níl don locht agam leir na rianamair*; an example of *locht le*. 14. *Criostamhla* is what an Irish speaker would say for *cuirpóir*. 15. *Sir upa dam leabair laḡaim 'nácósa thasóg*; that the book of Leinster is easier to me; this is a good intelligible English expression which has been clothed in an Irish dress that nobody can understand. *Laḡaim* is a bad spelling—*laḡaim* is the correct orthography. What is *cósa*? and give an instance of it, 16. So line *ar an leabair o'a t'rác-taím*. What is *o'a*? I suppose it is a rel. pron. and prep. Then *t in t'rác-taím* should be eclipsed; but is *o'a* ever joined to *t'rác-taím*? *t'rác-taím* *vo* is not Irish I believe—*t'rác-taím* *air* is the idiom. 17. *Níl aét naoi focail 'ran line po*; *naoí eclipses*:—*naoí b-focail*. 18. *Meu* *na b'neac*; what is *meu* here? 19. *Ní fao ó*, not long since, is not correct. 20. *T'neair na b-focail*; *t'neair* is a numeral adj., third, and does not govern a gen. *Trian*, the third part, is a noun, and should be used here. 21. *A g-cean-naib 'oe éir* *egín*. This is a literal translation of "in the heads of some," but it is not Irish.

METRICAL VERSION OF TOMÁS RUAD'S LETTER.

[From the *Gaithal* of Brooklyn.]

When Tomás Ruad had written his letter to the *Paolac*, *G.J.*, No. 30, p. 87, he made the following metrical version of it. This version our tyros had better get by heart, for the sake of the words and idioms in it, as well as for its correct description of the state of the country.

Ní b-fuarair féin a leictéir *oe éincur*,
Riam am faogal ó ḡaol ná comhcur,

A' ar atá léigte 'ran leictir *ro éigam-ra*,
Do táinig anall ó Saḡrana nuas uair.

Do éirir pé nire reat m-bliad'na in óige
An rgeul vo éirir t'ú anall tar mór-muir;
So b-fuil tu go ráim 'rao'rláinte f'or ann
Mile buirdeair le Ríḡ na ḡlóire.

Tá éirir go boét agur go bhíonac,
Na veaimne dá g-caiteam ainac air na
bóitir
San t'ruairir air veaimn doib, f'orḡad na
róimh
'Sia ag imteat anonn tar muir'na
rlóigte.

Mair níl toirac maic ná f'oganta
A g-coirce, a g-cuirneat ná 'n-eóina;
A' ar ná rriacair veaimn go leóir ann
A' le rriacair na h-aimir na bair-
maíre, r'péogad oiraimn.

Sinn r'ruite, r'ruacair, b'ruite, bhúigte,
Criacair, ceirra, r'ruacair, r'ruigte,
San allur air veaimn oirca ná náir,
Veit ná'ir g-caiteam agur ná'ir g-cáine.

San a luac féin air éairir ná bó 'gum
'S ciorana t'rioma 'r rriacana mór éir
Ag teat ḡad t'rác oiraimn le róir,
So b-fóimh Dia oiraimn m'ar buan an r'p'it
ro.

Ir veacair veime ó'fagail éim obair ná
gnóta,
Carliníre a' buacailíre tagairca go leóir
ann,
Agur iao go neam-matad agur go r'p'oc-
múinte
Mair a b-fagair p'ad mór 7 b'ad f'ogant-
ta.

Ní bion leat ná trian an r'p'airre,
Air maron Dia Dóimnag age 'n airrimn
ḡlóimair,
Mair ir beag annro doirca ná óg r'p'oc,
Aét iao ann imigéin nó pé 'n b-fóo ann.

EXTRACTS FROM THE CORRECTED LETTER.

To the Editors of the *Irish-American*.

I did not intend to say any more about the Gaelic word *chum*; but the article that appeared in the last issue of the *Gaelic Journal* has, in justice to the Irish language and to myself, compelled me to trouble you with the following letter.

T. O. RUSSELL.

NEW YORK, April, 1888.

To the Editor of the *Gaelic Journal*.

I am sorry you did not reproduce my letter in the *Gaelic Journal* in order that the public might see not only where you and I differ in Irish grammar, but where we differ in their things. It matters very little what my knowledge of Gaelic is, and I beg to assure you that what you publish about my ignorance of it, gives me no concern at all. The testimony of a man who would say that *do caochag* is good Gaelic cannot be worth much. I do, however, say that you do me a great injustice when you imply that I insulted Mr. Comyn in any published correspondence of mine. I hope that I am not fishwife enough to insult a man when I am three thousand miles away from him. I do not often insult people; but when I do, it is to their face (*m^o*).

Chum either governs the genitive or it does not; if it governs it in one instance, I can hardly see how it can fail to govern it in every instance, that is if we wish to convey our meaning exactly. For instance, if *chum fear do phósadh* means, as you say it does, "to marry a man," it cannot also mean "to marry men," which I maintain is the meaning of it. I asked more than a dozen men from Clare, Cork, and Kerry what was the meaning of the phrase *chum an fhir do phósadh*, and they all answered, unhesitatingly, "to marry a man;" now if *chum an fhir do phósadh* means "to marry a man," *chum fear do phósadh* MUST mean "to marry men."

This matter should be for the sake of the Irish Language be settled by some person or persons who are fully competent to speak positively about it. I know only three gentlemen on your side of the Atlantic who are, or at least ought to be, fully competent to speak authoritatively on the subject; these are Mr. Whitley Stokes, Mr. W. M. Hennessey and Mr. Atkinson (I do not know his initials). I respectfully ask these gentlemen to give their opinion publicly about *chum*; and if the opinions of all three are the same, let you and I, and every one who will write Gaelic in future, follow their advice.

Permit me to say, in conclusion, that it is for the sake of the Irish language, and for its sake alone, that I have written you this communication. If your article had been on any other subject, and had contained the same offensive personalities towards me that your article in the *Gaelic Journal* contains, I should have considered it unworthy of the slightest notice on my part.

T. O'N. R.

Remarks:—"Does *chum* always govern genitive case before the infinitive?"

Within the last couple of weeks a lover of the old tongue asked me why I was bestowing so much labour, and time, and space, on Mr. O'Neill Russell. I replied that I was, of course, aware his lucubrations were not worth this trouble, but that the enemies of the Irish language on this side of the water were utilizing these lucubrations, that the journal was the only check on those who had an interest in destroying the language, and that for the preservation of the journal, it was necessary to counteract these lucubrations,

and to show the people that what Mr. Russell was asserting with such flippancy was without any foundation in fact, but calculated from its very audacity to mislead the people, who unfortunately know but very little about the Irish language.

Examining the articles dealing with Mr. Russell in the *Gaelic Journal*, I find that these articles contain nearly all the tangible assertions in Mr. Russell's letters, without any garbling, and that therefore it is not necessary to give his corrected letter at length.

(1.) Doctor O'Donovan wrote, *Ir. Gr.*, p. 386, "That both modes of construction are allowable, like the gerunds and gerundives in Latin." I said the same thing in November, 1883, and I repeated it in the *Gaelic Journals* Nos. 28 and 30. The readers of the *Irish-American*, as a rule, cannot know these facts, and Mr. O'Neill Russell writing to them quite forgets these facts also, and these readers are left under the impression that we totally disallow the gen. after *chum* before the infinitive.

(2.) I plead guilty to speaking Irish in the cradle, and to reading the Irish catechism a few years later, and to reading and writing Irish in my tenth year—exactly sixty-four years ago. As to the other portion of Mr. Russell's charge, a little more than eleven years since the First Irish Book of the old Society for the Preservation of the Irish Language was published; it was immediately attacked in the *Irish Times* and in *Saunders's Newsletter* by a Sizar and Bedel Scholar of Trinity College. Some three members of the society attempted to lift the little book out of the mud in which its assailant was trampling upon it, but their attempts were feeble. I was at the time in the country. Not a member of the society knew me; but the case was desperate, and I was written to by the Society to come to the rescue. I wrote two letters to the *Irish Times*. The second, printed in that journal 22nd December, 1877, finished the matter. Mr. Russell when penning the paragraph above knew this as well as I did.

In the June following the Society wished to present an address to a Scotch M.P., Mr. Frazer Macintosh, and they had to ask me to write it, though Mr. Russell was then a member of the society, and on the spot. But the readers of the *Irish-American* did not know these things—very few of them ever will. Mr. Russell knew he was quite safe in raising a laugh at the expense of those who spoke Irish in the cradle.

This perhaps may be a fitting place to notice another instance of the use of both forms after *chum*. In Dr. O'Reilly's Irish Catechism—the catechism most extensively used in Ireland in the last century, and in the first quarter of this—at p. 17, we find "*chun a heirise do dheanay*," and at p. 34, "*chun ar greidiov do advail go hosgaile*."

In the corrected letter (April, 1888), Mr. Russell writes: "I do, however, say that you do me a great injustice when you imply that I insulted Mr. Comyn in any published correspondence of mine. I hope I am not fishwife enough to insult a man when I am three thousand miles from him. I do not often insult people; but when I do, it is to their face."

Here again, Mr. Russell felt quite safe. But why did he make use of the terms, "imply" and "published?"

I never implied that his correspondence with Mr. Comyn was published. I gave Mr. Comyn's own words, and I now give a few more of them. At the point where I stopped quoting, *G. J.*, vol. i., p. 292, Mr. Comyn added: "In his (Mr. Russell's) last article (p. 255), he has *nuaidhe* instead of *nuadh*, for the plur. of *nuadh*, the former being the comparative. There are several other solecisms we could point out and suggestions we could make as to the construction of phrases in his writings, had we time, space, or inclination for such work." At p. 265, Mr. Comyn

wrote: "We cannot meddle in controversies not concerning ourselves. Do give up using strong language, as when people are doing their best it is of no use. Please do not write in future on flimsy paper and in pencil, at least any of your Gaelic contributions. This practice entails a great deal of trouble on our printers and ourselves."

Mr. Russell in the corrected letter, says:—

"(m²) I thank you for pointing out the errors in my letter in the *Gaelic Journal* in 1883; and since you have, by dealing in personalities yourself, forced me to be personal and speak of a few matters about which I never intended to make any public utterance, permit me to say that the Gaelic letter or article out of which you cull those supposititious errors of mine, was not printed as I wrote it; and it was because my letters or articles in the *Gaelic Journal* used not to be printed as I wrote them, that made me cease corresponding with it.

"T. O. RUSSELL."

As to paragraph (m²), I have to give the most unreserved contradiction to Mr. Russell. I never bestowed more care on anything than on the printing of his letter of November, 1883. I was at the time undertaking to edit the *Gaelic Journal* with a heavy heart. The load of debt left upon the periodical was crushing us, and we expected great help from Mr. Russell towards wiping out this debt; it was the broken reed we were leaning upon, but we thought otherwise. Every error in the letter was Mr. Russell's. There is not a printers' error among them; printers' errors are easily known. Had the errors in the letter been committed by any one else except the writer of it, there would have been some complaints about them, and with justice. Had any complaints been made at the time, I had the letter in my hands, as Mr. Comyn had on a former occasion. But at the end of four years Mr. Russell knew the letter was gone, and hence he believed himself out of danger.

In Mr. Russell's open letter we have seen that he cited Dr. O'Donovan as saying the very reverse of what the doctor had said, and this with O'Don. Ir. Gr. in his hand. We have next seen him asserting that I quoted but *one* authority while looking into the journal, No. 28, where I had quoted five other authorities in addition to this one. But there was no danger that the readers of the *Irish-American* would ever detect these deviations from the veracities. Strange it is that those who had known Mr. Russell here can hardly believe their eyes when they see his name at the foot of the letters containing these assertions.

Our readers will recollect that the reason especially urged by Mr. Russell for his anxiety about the Irish language in the case of *cum* followed by an accusative, was lest an ambiguous mode of expression should be foisted into the language. We have seen, too, how causeless was this anxiety. More than a dozen of our best Irish scholars having written and spoken to the people and for the people in this dreaded formula without a single instance of any misunderstanding having arisen out of its use. Let us see, on the other hand, is there not only danger of ambiguity, but a certainty of it, in the method recommended by Mr. Russell. I gave an instance of this in No. 28, and I here repeat it: *cuairt pé cum bó vo ceannáe*; here no one can say whether it is a cow or cows. Similarly, *cum caorac vo beannáe*, means to shear a sheep or more sheep than one. In the fifth declension of nouns there are nearly fifty nouns like these whose gen. sing. and plur. are alike, and how has ambiguity in the use of them been avoided? by changing the form of expression, or by using the accusative after *cum*: thus, *cum ba vo ceannáe*; *cum caorigh vo beannáe*. Nouns of the fourth de-

clension ending in a vowel are subject to a like ambiguity in speaking. Nobody in speaking can distinguish *airne*, a sloe, from *airneab*, of sloes: *cigeapna*, a lord, from *cigeapnaob*, of lords. To avoid this ambiguity, one should say *cum airneob vo buain*; *cum cigeapnaob o'peirín*.

Is it not strange that Mr. Russell or Mr. M'Dermott did not point out this real danger to their readers, instead of straining at an imaginary gnat—verily they have swallowed the camel, hoofs and all.

I hope I shall never again have to write the names of these gentlemen. In future whenever I find anyone hacking the old tongue, I will merely point this out without reasoning with those who are incapable of understanding reasons. To preserve the Irish language, and to help on our learners, shall henceforth be the business of the *Gaelic Journal*.—E. G. J.

Now that we have done with Mr. Russell, it is sad to say that—for the baseless assertions above: for saying that I had given but *one* instance where I had given *six*, which he saw before his eyes; for putting into the mouths of twelve men in buckram words that no Irish speaker ever uttered, there has been no explanation, no apology, or palliation offered. Poor humanity!

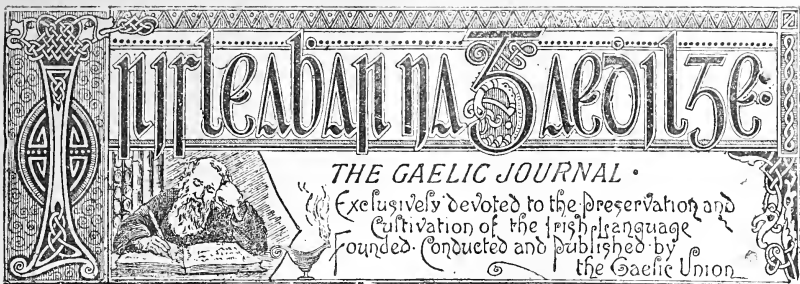
We need all the indulgence our readers can afford us for this issue. Clann Chonchobair has partly said this. And for my part, I have been for weeks unable to do little from indisposition. Nor were our disappointments even thus limited.

Our good correspondents, Messrs. M'Cabe, Carmody, and the Siadlaioir have sent interesting matter for our Notes and Queries, which we are unwillingly compelled to hold over.

NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, Mantua Cottage, Castlewood-avenue, Rathmines, Dublin; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.

Vols. I. and II. of the *Gaelic Journal* bound are on sale. The price of Vol. I. is 10s., and of Vol. II. 8s. 6d., exclusive of postage. Application to be made to the Secretary. From the same can also be obtained the Reports, Memorandum to the National Board, and other printed forms. The books issued by the Gaelic Union can be had from the respective publishers.



No. 32.—VOL. III.]

DUBLIN, 1889.

[PRICE SEVENPENCE.

A RETROSPECT AND A PROSPECT.

With this number we complete the third volume of the *Gaelic Journal*, a feat accomplished by very few Irish periodicals. Our *Penny Journals* and *Penny Magazines* were all works of merit, but they were all short-lived. The first volume of the Dublin *Penny Journal* was a work of exceptional merit, but it was extinguished in one year: more copies of that periodical having been sold in London than in all Ireland. Such was the encouragement given by Irishmen to their own literature half a century ago, and in every decade of years since, they have allowed some periodical to die of inanition. The death of the *Gaelic Journal* in its third or fourth number was confidently presaged; and since, each succeeding number was to be its last. But here it is at the conclusion of its third volume, apparently with as few symptoms of death upon it as at any time since the issue of its first number.

It is true that the illness of some members of the small staff of the Journal often puts its publication in abeyance. For instance, No. 31 was all but finished off by the printers for six weeks, and in that time neither the Secretary nor the Editor could do the little required to put it into the hands of our subscribers: and when at last it reached them, there were more press errors than the average in it. When it was printed off, there were materials enough in my hands to begin the printing of the present issue in a week—but illness again laid an embargo upon us.

In my case, there is an almost insuperable impediment; I cannot see small things distinctly by *artificial light*: dots wanting or misplaced, etc., thus escape my notice, and annoy our young readers especially. With the long and fine days, I expect to do things better.

We have lost two members of our Council since the issue of our last number. William M. Hennessy was perhaps the best all-round Irish scholar of the last quarter of a century. It was thought that he would be the last of our Irish scholars: the question would he be, was asked about a dozen of years since in a high-class English periodical. It can be now answered in the negative, without any hesitation. His knowledge of modern Irish gave him an incalculable advantage over those who had not this knowledge. Yet, strange to say, he had a dislike, an aversion I may call it, to the modern language. Unfortunately, during this century the modern Irish has been in the hands of shams and humbugs—to these he had an inveterate dislike; and to this, I believe, his slighting the modern language was due. Father O'Carroll, the other member lost to us, was a man of extraordinary linguistic powers—nor were his talents as a poet less, in my opinion. His knowledge of Irish was also extraordinary, for a person who had no colloquial acquaintance with the language, and who studied it only for a short time. His poetry in the earlier numbers of the *Gaelic Journal* shows talents of an order so high, that they might be called genius. But it proves more clearly still that talents, or even genius, will not

give a mastery of the Irish language without a knowledge of its idioms—and to this knowledge there is no royal road: it must be acquired shortly after leaving the cradle, or by *persons of talent and education*, after long years of application. Of persons who have acquired a knowledge of Irish idioms in this way, I have known two, and no more; and one of these is now a contributor to the *Gaelic Journal*. That the Irish language can be used as a medium in which to express all kinds of poetical composition, admits of no doubt. Many, very many, of Father O'Carroll's lines in the *Gaelic Journal* have a depth of feeling that scholars hereafter will admire: and the short piece to his memory under-written will show the fitness of the Irish tongue for another species of metre, hitherto unknown in it. One of the saddest episodes connected with the Irish language movement was the attacks that drove Father O'Carroll from the Gaelic Union. But this is not a time to say more upon this painful subject.

And what are the future prospects of the Irish language? At present there is no prospect of the revival of the language as a spoken language: nor is there any prospect of its being made the medium of instruction in English—the selfishness, if not the treachery of the officials in the S.P.I.L. in 1878 dashed into fragments the last organization that had a chance of inducing the legislature to grant this boon to the poor children of the sea-board. That organization had sufficient momentum to obtain for Sir Patrick Keenan the necessary powers to put his plans into operation. But that chance being lost, it only remains for the lovers of the old tongue so far to encourage its cultivation as to fit Irish-speaking children—such of them as may hereafter become Irish scholars and philologists—to edit our MS. Materials: and this in all human probability will be done by some of the pupils now learning to read Irish in the national schools. Last year 400 children in these schools competed in Irish for the prizes offered by a member of the Gaelic Union, the Rev. Euseby D. Cleaver, the prizes in nearly all cases being awarded by the managers of the schools, chiefly priests.

While others, in their zeal for the Irish language, have been putting money in their own pockets, some members of the Gaelic Union have been constantly giving their labour or their money for the cultivation of the language. The pupils in the intermediate schools will never do a great deal for the language. Ninety per cent. of them will lose what they will have learned of it, as soon as their school-days are over, just as they lose their Greek, simply because they do not speak or understand the Irish any more than the Greek. Even in the intermediate establishments, where the teacher is capable and zealous, a few of the pupils will become Irish scholars; but where the teacher “does not care a d—n” for the Irish tongue, and knows a little of it, just as a parrot would, it goes without telling that the pupils will return to their homes with just as much Irish as to say *a' u-tuig-eann tú*.

It is well that the lovers of the old tongue should be fully convinced of the fact that there is an Irish school—if it can be so called—which almost entirely consists of those who do not speak the language, and whose attempts at writing it are a jargon; not Irish, nor any other dialect under heaven. Mr. Whitley Stokes speaks of the “jargon called modern Irish,” of which he does not know a word, and a knowledge of which would have saved him from blunders innumerable. Mr. J. J. MacSweeney whispers that “fishwomen” only speak Irish now. Messrs. R. J. O'Duffy and T. O'Neill Russell make our scholars say quite the contrary of what they had said. Mr. Russell does this as directly and with as little *hesitancy* as the writer of the fac-simile letter could do: while Mr. O'Duffy says what he would have people believe, in words that *suggest* his meaning, an untruthful one, but which, when examined closely, convey no meaning at all. The members of this school must destroy the Irish language, or be wiped out themselves. Hence they have no scruples as to the means they employ to gain their ends: and, looking upon the Gaelic Union as almost the only obstacle in their way, no effort is spared to destroy this organization. For instance, immediately before Father

Nolan and Mr. David Comyn took the fatal step of leaving the Society they had founded they had a disagreement with Mr. MacSweeney in respect of the election of the Council of the Society then taking place. As on all other occasions, Mr. MacSweeney carried his point, and the other party shortly after seceded. This was ten years ago. There was no Gaelic Union then, nor for years after. The Union was founded by Father Nolan and David Comyn, as the older Society had been; but when they had fairly begun to gain the public confidence and sympathy, Father Nolan was REMOVED; others say he was hunted. This was the most fatal blow given to the Irish language since the secession. Father Nolan and Mr. Comyn left the Gaelic Union. Those who remained were making a life-and-death struggle to keep the *Gaelic Journal* above water, when another blow was aimed at the Union. A gentleman was instructed to go to a certain quarter and to represent the election disagreement spoken of above as something superlatively bad *on the part of the Gaelic Union, i.e., of the Union* as then in existence. This representation was made to those with whom the Union would especially wish to stand well; it is only a couple of years since this representation was made, at which time there was not a single individual in the Union who knew that the election quarrel ever took place. In fact, the Irish Volunteers might with as much *truth* and justice be blamed with taking a part in this difference, whatever it was, as the Gaelic Union: and yet a gentleman, who could of his own knowledge know absolutely nothing of the case, was induced to make charges of the truth or falsehood of which he was as ignorant as the "Man in the Moon." What he stated, or was instructed to state, I do not of course know. But I know quite well that he was correct when he reported that he had put a "nail in the quick of the Gaelic Union:" and he exulted in this as a praiseworthy deed.

Such are the blows aimed at the Gaelic Union at short intervals since it was founded: and unfortunately there are strong parties backing those who are firing from behind the fence. There is no time to say

more for the present. Will not those who love the old tongue *with an unselfish love* give us their support and their sympathy? It is essentially necessary that the *Gaelic Journal* should live a few years more—surely those who would destroy the country's language for greed or vanity will not be allowed to have their way!

JOHN FLEMING.

in memoriam.

So luath 'fhan m'áirte—ní na h-imuighse,
 'Do 'bhuail an uair' 'o' áir n-áirí ionnuim
 Seafán;*

A éarúma tabairte 'nn ro, a laeete lán
 'De ghuomairteab 'f' feáru: ní iugne don
 m'oil 'fhan t-plúge,
 'A'f' éuill mar luath a fáoitear coróinn fíor-
 iuróe.

'Deaí-óirúighe a fáoíal—guóim leir
 "ceuo f'lan!"

'A'f' nuair a góir an báir bí ag áirneán,
 'S'íó éáinic rúo airí gan fíor marí gáuróe.

'Do éógaó uairn áir leomán—ní ag á m'aoiró-
 eam

Átámaoíó oir, a 'óe! leat-fa gae n-aon—
 áet bí éom cáirweamúil, cállmair, cneairta,
 eam,

Ní éóírair oiríann rínn a beir faoi leun:
 'Baó gaeal a éiróe; baó émeamúil, áir,
 a cáil,

In éirínn ní'l a fáimúil anoir le fágaíl.

III—

'Seáru—éaíarí 'o'n tpeaí 'Doimnác
 'oe'n áro-bent. Soirgeul an lae ann ro:
 "'San am ían" 7c.

(Another Sermon as spoken).

'Nuair a éáinic an t-am éum c'úce 'o bí
 ceapúighe 'o' áir Slánúigheóirí íorfa C'íorí é
 féin 'o' fóillrúgáó 'o' 'n fáoíal, éurí Sé

* The Rev. J. J. O'Carroll, S.J., who died at University College, Dublin, March 9th, 1889.

teacéadairie ionnhe agh cnuabhragairle do 'n b-pobul go iarb Sé i b-fozuy vóirb. Baó h-é Naomh Eóin bairte an ionnhe-teacéadairie reo. D'iméir Naomh Eóin ari an ad-bair pan, aghur éuaró ré coir Ab-lopnam, aghur bí ré agh teagairg na n-uaoimeas aghur dá m-bairteasó, aghur éuaró gairm amas guri b'é Cúioir é, nó duine de r na fáigib do éamie éair ari an raozal. Aét v' amháil ré cé 'i b'é fein, aghur níoir feun ré; dub-airie ré nári b'é Cúioir é, ná Elíar, ná fáig; naé iarb ann fein aét gúe agh glaoasó 'ran b-párad: "D'íúigiró rliúge an Tígearma." Táimic ré agh rógairie go iarb 'na mearg an té nári b'riu é fein íalaáa a b'póg do rgaorleasó. Comhairliúg re vóirb oirpaeáa na h-áitpúge do deunao éum go m-beoirí ullam teagairg íora a glaoasó le h-uimlúgeaét, aghur a comhionasó le out-iaét.

Leir an inntinn éurona a úr. rógairg-eann an Eaglaíur duinn-ne anuui rliúge an Tígearma a úrpuasó—ré rin, ári m-beaáa a puasgluasó, aghur rinm fein a éur i g-cóir mair go b-puil ári Slánuigéoirí i n-aice úinn.

D'íúigiró rliúge an Tígearma dá réiri rin a pobuil, mair acá Sé agh teacé éum comnuigéte n-búri mearg; tá Sé agh teacé éum búri g-cúir a réigéteasó, éum búri rlab-puróe a b'píreasó, éum compóir a éur oipiarb, éum ríab a glaoasó arteasó 'na feirpibí fein, éum cáirpíear a deunao líb, aghur éum rárób'píear ríoirpuróe a b'ponnasó oipiarb. D'íúigiró rliúge an Tígearma! réigéirgíó a éarain, aghur ná bíó corg ná coimearg ari bíe dá bacáo gan teacé agh ríoirpuasó a pobuil. Má tá enoic 'ran r-rliúge, veuntairi íao a éabairte anuair; má tá clapa innte, veuntairi íao a lionasó arteasó. Irliúgeairi gac apóán, aghur ápúuigéairi gac írleán; veuntairi ball bog de'n m-ball cuaró, aghur ball mín de'n m-ball gairb; aghur gac níó acá agh deunao aériam 'ran r-rliúge ríuabairi ar é. Anr na laetib ro acá rór gan caiteam ionn hoolais deunao

ríab fein a léirpuasó a oir. éum go b-pasáó an leant íora ann búri n-anam aic-éom-nuigéte oipéamíac, gíeupra. Má tá enoc-aín paeasó 'ran m-bealaé leagairi anuair go bun, aghur rígarpteairi éur teóiriamn íao; má tá ápúam de úpóégnioirpéab nó de úpóé—b'píaríab ann, veuntairi íao a ír-luasó; má tá clapa ríallúge ann, líontairi ruar le deag-oirpíeasó íao. Bíó paearta umlúgeaét aghur macántaét ann aic na taríre aghur na h-eug-cóira; mearpuríóasó ann aic an ériair óil, aghur deagfompla ann aic na ríamla. Subairliúg ríearta go uionghálta i rliúge aicéantaó Dé, aghur éur vóir búri lam a éur ari an g-ceuéta ná reuécáirgí ríar, ari eagla nári b-píu ríab reilb do fasáil i puaséte na b-platár. Má cuipéasó níó ari bíe v' ríacáir oipiarb rílleasó éur ari, ná cuipéasó vaoam eagla oipiarb, dá m-buró é an r-arób'píearíóir fein é; beró rérean ionnairb gan amíar le 'n a éacáirgí aghur le 'na éealgarib, aét glaoasó aghur ari amim Dé aghur míuipie aghur ní baosál vóir.

Léigimíó i b-pocal Dé go iarb paeair vóirb' anim Sampon—an paeair baó níó neair a bí 'ran vóimán—go iarb ré uair ápúgíte agh vóir agh ríoirpuasó a éeile, aghur ári a éaríoirí do guri éarao leir leomán 'ran r-rliúge. Bí ré meirpíeamíuil, neairpíamí, aghur níoir éur an beaáa ríacáan aon eagla ari. Gluair ré ari agharó, v'íarí ré ari Dé a éur ari a lear, aghur leir rin gáib ré ari an leomán aghur ríuac re ar a éeile é mair a deunao ré le mionán gabairi. Cáiré ré an conablaé ari éasó an bóéairi aghur v'iméirg ré ari a airpéair go h-úir-inntimneac. Tarí éur beagán lae-éanta bí ré agh gabáil éur an aic éasóna ari a éarao vó, aghur conhairie ré ríate beac aghur éurí-meala veunta aca i m-beul an leomán; éóg ré cuir vó aghur bíair, aghur bí an míl ari aileacé. Ir mair reo, i g-compíaró, a éárlaróear vóir v'píois a cuipéar i n-aghao a namíao go cuíóa; vó gíreair buao oipia le cungham aghur

gháira Dé, agus vo éógann oiria féin
uáim an tigeanna — blairio miltreac
olige éire Dé, agus caiteo a raogal i
rólar- agus i ríor-gháiríoeacáir. Aih an ad-
bair fan a éir. veunairí-rí aih éacé na
noislas, tiorio go cioróa i n-ágaró búi
naíao go léir—i n-ágaró an síabail, an
t-raogail, agus na colna; cuirigis búi
n-ghoic-éleacáiróe fé éoir, agus cois aih
búi g-claontair; léirigis búi g-cioróeacá
ioim an leant síra, agus tugairó cuiréao
úo teacé cum comnuighe lín; agus má
tá ríb ullam tiorcáir, agus tabairigis Sé
óib gac ruidailcear agus gac aoirnear,
agus bhionnairó Sé oirair an t-ríocéáin
atá geallta vo luic veig-méme.

PECULIAR LOCALISMS.

BY REV. D. B. MULCAHY, P.P., M.R.I.A.

Ginling.—See p. 107 in last No. of Journal. What are you ginling in the dark there? That is, what are you poking or seeking for in the dark?

Speel, speeling.—At p. 106 in last. O'Reilly gives *speel*-*speeling*, to climb, from Shaw's Dictionary.

Cruise.—One syllable; means cross, coarse, as he is a cruce person. It, however, means something more in the following:—"A dunghill cock crows *cruise* on his own middin;" that is, a cowardly cock crows loud on his own dunghill, because he knows help is near.

Middin.—Is the name for dung or manure. Middin-*stead* is the place where it is placed; that is, where the dung is usually made.

A dhilly dawny.—Is an unthriving person.

Dawnsy, dauncie.—This means poorly, feeble in health, unthriving. It is a dawnsy crop; that is, a poor crop. How is Maryanne? Only middling; indeed she is dauncie those three months. The cow is a dawnsy one.

Saunys, sauncie.—This has the very opposite meaning of dawnsy, and means prosperous, lucky; that is, a saunys cow, a saunys business, a saunys person.

Deval.—Accent on 2nd syll. This word means stop, rest. She never devals; that is, she never stops working. When one is talking too much, will you ever deval is said; that is, will you ever stop or rest.

*Dups or doup*s of candles. When the candle is burned down to an inch or thereabout, what is left is called a *dup* by some, by others a *doup* or *dope*. Have you ever a *wee doup* you'd give me?

Wee.—Little, small. Here you never hear the word little. A *wee* man, a *wee* cow, a *wee* thing. The fairies are always called "wee folks," and the tall foglows, or ladies' thimbles, *lur na m-ban ríge*, are called "the wee folks' thimbles." When a youth, I once tried to keep a bee in one of those red thimbles, but a sting in the finger soon made me relinquish my purpose.

Scravo.—Is here locally applied to springs which have a grassy or soddy covering, as *Skravmacechan*—M'Keighan's Well—in the Townland of Magheracaisdiol. It was,

a holy well and celebrated for cures. O'Reilly has *rsuóe*, a sod or turf. He has also *rsuáe*, foam, a turf, green sod, green sward. A Galway man says they call it a *scravo lugger* in his place, and wherever there was a shaky skin of grass. I found this term in O'Reilly, at the word *rsuáe-ghugair*, a quagmire.

Wallee.—It is a perfect wallee, or rather *wellee*, said of a place where you are walking on scraw or lea, but liable to sink through. It seems to be composed of well (pr. wall here) and lea, a *ban* or grass field.

Spelsh (spelt in Co. Down).—The name by which the splints are known which are used in binding a broken arm, leg, stem of pipe, &c. For mending a pipe-shank I have often seen a quill used. No doubt the above word is from *speit*s. O'Reilly gives *speat*s, a splinter.

Quaro.—Means a soft place in a turbary or moss, a sort of quagmire. It seems to be the root of quagmire. There is a word in O'Reilly very like it, but I am now unable to recall it.

Moss.—This is the term everywhere here for a turbary; that is, where turf or peat, or móin is cut. Where are they to-day? Cutting *peats* in the moss.

Peats.—This is the name for the sods of turf. He is gone to the moss for a cart of peats. Bring in a *whin* of peats.

Whin, also *when*.—Means a lot of anything, a number of, a handful of. There was a good *whin* of people there. A great whin. Go for a whin of potatoes. I wasn't very well this whin days. There are a good whin of scholars at school to-day.

Fog.—This means moss—*cúnnac*. This field is full of fog, and therefore bad, because there is too much moss growing in it. It is *foggy* land.

Treeping.—Don't be treeping it down my throat. Accusing a person of what they had no notion of saying or doing. She wanted to *treep* a lie on me.

To the Editor of the [Chicago] Citizen.

SIR—At a time when I was very slowly recovering from a severe and protracted attack of bronchitis, I received the *Citizen* of March 2, containing a letter or article by Mr. O'Neill Russell. A proposal in this article made me change my mind in respect of a resolution I had formed never to have anything to do with Mr. O. Russell—and had I been able to state my case at the time, I would have written instantly to second this proposal. The proposal was, that a number of scholars on your side of the Atlantic should form a commission to try the case O. Russell *versus* the *Gaelic Journal*. The issues that these scholars would have to try were rather serious; and you having put your press at the disposal of Mr. O. Russell, I hardly expected that you would admit into your pages a case stating the charges I was ready to prefer against him. But "a very honest and a very upright man" you have been lately pronounced by a person to whom you had been as much opposed as to me; and as such, you cannot refuse to allow a person reviled in your paper to show that he who reviled him has lost all claim to be accounted a truthful man. This repARATION, too, you owe to the language of your fathers, which you have, unconsciously, allowed him to seriously injure through your columns. You will allow me then to suggest that—

Pataic, Mr. D. Magner and Mr. P. J. Daly form the commission to try this cause. As Editor of the journal attacked by Mr. O. Russell, I beg to say to the gentlemen of the commission—My friends—in the *Citizen* [of Chicago] of the 2nd of March, speaking of an address de-

livered by himself to a New York audience, published under his own supervision in the *Irish American*, and reprinted in the *Gaelic Journal*, No. 31, Mr. Russell said: "I am much obliged to him (Ed. G. J.) for the errors he has pointed out; but am not sure that they can be fairly charged to me, for he copied my article most incorrectly. He has 'asus' for 'agus,' 'beagnath' for 'beagnach,' 'amrus' for 'amhrus,' etc." The etc. is an imaginary quantity; and the only misprints in the article as printed in the *Gaelic Journal* are putting a *t* for a *c* in "beagnach," and the omission of a dot over the *m* in *amhrus*—and these misprints did not add the weight of a feather to Mr. Russell's mistakes; these mistakes or solecisms are all his own; and well he knows that they are. In fact, the article was not copied at all; the *Irish American* in which it appeared was handed to the printer, who reproduced it in the *Gaelic Journal* with these two misprints:—"asus" for "agus" was in the *Irish American*. Shifting his own errors to other shoulders is an old trick with Mr. O. Russell. Mr. David Comyn, former Editor of the *Gaelic Journal*, wrote at page 292, No. 9, of the journal, "We have been very careful to print this and other recent letters of his *verbatim et literatim*, as they appear in Mr. Russell's MS. We are consequently surprised that he should still find fault with our action. When we, with his own permission, made certain changes in previous contributions, he objected; now when we refrain from doing anything of the kind, he is not pleased. We have carefully examined the manuscript of his letter (which he says we printed so incorrectly), and we find that every one of the errors he points out appears in his own handwriting except the omission, by oversight, of one letter in the word *dearnd*." Mr. Comyn omitted one letter, and he was charged with all Mr. Russell's "mistakes." I, or rather the printer, omitted a dot and substituted one letter for another, and Mr. Russell washes his hands out of all the errors in twenty excerpts taken out of his address. But, as in Mr. Comyn's case, it will not do. The *Gaelic Journal* is to hand. Mr. O. Russell's letter is to be had. They can be compared. Nor does Mr. Russell's washing of hands stop here. As is well known, I corrected some dozen errors for him in the *Gaelic Journal*, p. 141, No. 17; he said nothing at the time, and while I had his MS. in my hands; but after four years, in April, 1888, he writes to me in the *Irish American*: "Permit me to say that the Gaelic letter or article out of which you cull these supposititious errors of mine was *not* printed as I wrote it." As I said before, I never took more care with anything than with the printing of that article; and had there been any errors in it except Mr. O. Russell's he would have made some noise in the world. But while I held his MSS. he held his peace. With respect to the address in No. 31 of Journal. Let two of you, say Patraic and Mr. D. Magner, both of New York, or one of you and Captain Norris, compare the Journal with the *Irish American* and state the results. Will Mr. Russell send you the *Irish American* for the purpose of this comparison: we shall see.

You will take notice how brave a man grows by degrees. When Mr. Russell learned that Mr. Comyn had his MSS. he held his tongue. When I made the corrections, before the world, in his letter or article—not a word from him. But with full knowledge that his address can be compared with the reprint of it in the Journal, he runs the chance of escape, and says that this reprint has been "most incorrectly" copied. And how low vanity can draw down a full-grown man! A school-boy in his teens would feel himself humiliated if detected in blaming another for the fault himself had committed;

and here is a man of exalted stature trying to transfer his own "mistakes" to others—Poor humanity!

You already know that Mr. Russell, after the corrections made in this letter in 1883, betook himself to the study of the Bible for the four following years. Besides the Bible, he went through the "Lucerna Fidelium," Donlevy's Catechism, etc., etc., seeking for weapons with which to attack the *Gaelic Journal*. He discovered that the compound preposition *chum* is sometimes followed by a genitive case before a verb in the infinitive mood, and sometimes by an accusative. The former construction was that mostly followed by the older writers, as most euphonious; the latter by the moderns, as being that chiefly used and best understood by the people. This is the case especially with preachers and writers of works on spiritual instruction. Some sermons in Irish as now spoken were published in the Journal, and upon these and upon the editor of the Journal Mr. Russell poured out the vials of his wrath. He in an open letter to the editor told him that there was a rule of grammar which condemned this construction. That "no one but some one of little learning and great 'brass' [namely the preacher and the Editor of the *G. Journal*] dared to dispute" this rule. That "most writers on grammar have laid it down as a rule that *chum* governs the genitive, O'Donovan, Joyce and Windisch (and they are considered the best) certainly say so; they say nothing about exceptions to this rule, and it is to be presumed, because there are no exceptions."

Was not this brave? O'Donovan did make exception to this rule in his grammar, at p. 364 and at p. 385; and Mr. O. Russell knew this as well as you or I—he had, in fact, the grammar before his eyes while penning the above. Brave Mr. Russell! More brave still is the following, written in the *Irish American* in April, 1888:—

"You (Ed. G. J.) have not produced (in G. J., No. 28) a single instance of the use of the accusative after *chum*, but *one*." Now instead of one, I produced one sanctioned by Dr. O'Donovan and Dr. Stewart, another from Wm. Williams, a third from the grammar of the General Assembly in Ireland, a fourth from the translator of Trompa na bh-Flaitheas, and a fifth from the Cloyne Catechism, which I since withdrew as not sufficiently clear; not to mention the sermons. How Mr. Russell rolled all these into one, perhaps you could say. It is more than twelve months since Mr. Russell perpetrated this latter brave act, and no reader from Mr. Russell's letters could since learn that he had spoken aught but truth, or that any person ever wrote the accusative after *chum*, except the two and the obscure friar mentioned by Mr. Russell, or that these two would allow both constructions just as John O'Donovan would. And now, how stands the question with regard to *chum*? We cited six high authorities who had used it contrary to Mr. Russell's orders, and we have since made many additions to this list. These are: Patrick Den's translation of Think Well On't; Eugene O'Cavanagh's translation of same book; St. Patrick's Prayer Book; Father Conway's Short Catechism; Morty Kelleher's translation of Butler's Catechism; the bean chaointe in the County of Cork; Thomas Gleeson, a poet of Limerick or Clare; the "Lucerna Fidelium;" Dr. O'Reilly's Irish Catechism; Dr. Gallagher's Irish Sermons; a Sermon on the Passion, by Father Fitzgerald, of Ballygarry, County Tipperary, printed by Fowler in 1861. The following very interesting letter from a member of the Council of the Gaelic Union, Mr. P. O'Brien, gives three authorities more: the Book of Common Prayer, Father Furlong and another translator of Butler's Catechism, fourteen authori-

ties in addition to the former six—twenty in all. All these works were for the people, and understood by the people. Mr. O'Brien's letter proves—if proof were required—that the *people* would not understand Mr. Russell's formula. This is Mr. O'Brien's letter:—

"DEAR MR. FLEMING,—I followed with interest the discussion which you and Mr. O'N. Russell carried on with regard to the preposition *chum*, and its government of nouns in the genitive case, and I quite agree with the statement made by you in No. 28 of the *Gaelic Journal* that excellent authorities could be cited *pro* and *con* in both instances. But amongst the people who speak nothing but Irish in the south-west of Munster at the present time, the leaning is in favour of *not* having the noun governed by *chum* in the genitive case when followed by the infinitive mood. For instance, if you said, 'Taim ag dul air an aonach chum capuill do cheanach,' the person you were speaking to would be under the impression that you were going to the fair to buy *horses*, and not a *horse*. In support of this construction, too, I may quote the Irish version of Dr. Butler's Catechism. At the foot of page 21 it says—'Chum breitheamhnas do thabhairt' and the Rev. J. Furlong's Catholic Prayer-book, 'The Christian Companion' (printed in 1842), at nearly the top of page 140:—'Chum an Briathar Ioncolnighthe do ghabhail.' There is one writer whose competency as an authority will scarcely be questioned on the point at issue, *viz.*, the translator of the Irish version of the Book of Common Prayer. I have consulted three different editions of this book, printed respectively in 1712, 1856, and 1861, and in about twenty lines from the commencement of the article headed 'Matrimony' I find in each the following: 'Chum an fearso agus an bheans do cheangal.' It would be wearisome to dwell longer on this subject.

"Yours truly,

"PATRICK O'BRIEN.

"Dublin, May 10th, 1889."

It is now eighteen months since Mr. O. Russell addressed his open letter to the editor of the *Gaelic Journal*, and he has followed this letter up with a series of other letters, and with some from his followers, and in every one of these, statements have been made as unfounded as those we have pointed out, and not a statement of these has been withdrawn, though in nearly every instance their divergence from truth has been pointed out in the *Gaelic Journal*. It will be for you to say what motives impelled Mr. Russell to this singular course. Could disappointed vanity alone have urged him? Or were there any more *sterling* inducements. Mr. Russell left the original S.P.I. Language with Father Nolan and Mr. David Comyn. The open letter was a most opportune diversion in favour of the Society at a time when its secretary was announcing that "none but fishwomen now speak Irish." You, my friends, will have the courage of your convictions, and say to the people of the Lesser and Greater Ireland what motives urged on Mr. O'Neill Russell in his attack on the *Gaelic Journal*.

I am, my friends,

Yours sincerely,

JOHN FLEMING, E. G.J.

TADHG GAODHALACH—MR. RUSSELL'S REMARKS ON.

These remarks were printed in the last journal in the characters ordinarily used in printing Irish compositions; we now print them in Roman characters for newspapers

that have no other characters but these, and in order that by the use of Italics we may lay before our readers at a glance the solecisms and blunders of a man "who has for a wit, then for a poet passed; turned critic next, and proved a *blank* at last." We waste our space and time on a few such individuals at both sides of the Atlantic, not willingly, but grudgingly, and for the purpose of rousing our people, especially our Irish scholars, to a sense of shame, by laying before them the Vandalic jargon to which these would-be scholars would reduce one of the most noble languages ever spoken by human beings. Mr. O. Russell is ashamed of this address, *ni nach iongnadh*; and he would hint in an ambiguous way that it was printed incorrectly in the *Gaelic Journal*; but the Irish scholars—Patric, Mr. D. Magner, and Mr. P. J. Daly—will tell the world that the two misprints in the journal has had no more to do with these errors than have the lost books of the Bible. Mr. Russell confesses to three errors—no, "mistakes," in the address: two bad spellings, *dearmuid* and *deaur*, and one solecism, *naoi focail*, for *naoi bh-focail*. He attempts to defend five of the expressions impugned; to the other dozen or so, he gives the charity of silence—a very wise proceeding on his part.

My Friends,—Mr. Whitley Stokes has called the modern Irish a "jargon;" he does not understand it. He is one of the very best Celtic scholars alive; but I refer you to the *Gaelic Journal*, No. 27, and expect you to say that he is shown in the article, "Find and the Phantoms," in that issue of the journal, to have committed a series of puerile blunders, which a fair knowledge of the modern Irish would have saved him from. In the same article Professor Zimmer, the other Celtic scholar of highest repute, is shown to have fallen into similar errors, and from the same cause. In No. 22 of the Journal the celebrated scholar, Kuno Meyer, is proved to have misunderstood and mistranslated all the Irish idioms in the "Battle of Ventry Harbour." In the Journal, Nos. 23 and 31, the blunders in the works of the S. P. I. L. have been pointed out. You will tell the people of Europe and America that the criticisms of the Journal in all these articles are honest criticisms, and that they cannot be impugned. You will lay emphasis on the statement that—"without an early acquaintance with Irish, it is *next to impossible* to learn, in after life, to speak or write the language correctly." As "one modern instance more" of this you will point to the "mistakes" in these "Remarks" of Mr. Russell. If I have found fault with any correct expression or idiom in this or any other article of the journal, you will say so without any hesitation. The following is the address of Mr. Russell:—

"Is fad anois o labhairtheadh aon Ghaedhlig in san sgóil seo, agus 'si mo bharamhuil go n-deunann sibh *darmuid* moir nuair nach *labhairann* sibh i nios mionca. Ba chuir dhaoibh cuimhniúghadh gur *labhairtheadh* gach aon teanga sul do sgríobhadh i; agus muna g-cléachtann sibh labhairt na Gaedhlig, ní bheidh eolas cinnte agaibh *oiriú* go deo. Ta fhios agam go bh-fuil se *deaur* go leor do dhaoimibh oga agus *neamh-mhuinnte* inti i do labhairt go ceart, oir ta an teanga beagnach *mitte* go leir le cuid de na daoimibh sgríobhas i. Ní labhairt timchill na n-daoineadh sgríobhas inti anois, ach de *na daoimibh* do sgríobh inti fad o. Bhi an Saoi O'Brain o Phort-lairge shíos in mo sheomra scaethnutha o shoin, agus bhi sin ag labhairt timcheall fídhleachta *Thadhg* Ghaodhalagh Uí Shuilleabhain. Thug an Saoi O'Brain an meud sin molta air, go bh-fuaras leabhar fídhleachta an fhir sin, agus chaith me da oidhche dá leigheadh. Ta dochas agam nach m-beidh aon duine annso feargach liom 'nuair deirim nach rabhas *nios* mo grainighthe riamh 'na le leigheadh an leabhair

sin; agus 'sì mo bharamhuil gur fìor charaid don Ghaedhlighe, an te do cheannochadh gach aon mhac-samhail de, dob fheidir leis *cur a lamh air*, agus iad do chaitheamh san teine. Nìl aon *locht* agam leis na smuaintibh do chuir Tadhg Gaothlach na leabhar. Is smuaintibh breagha ASUS Crìosduidhe iad. Nì lochtuighim acht an chananhan in a g-cuirtheir iad. B'fheidir nach g-creidfidh sibh me nuair deirim gur *usa dam Leabhar Laghain na coda* Thaidhig Gaothhalgaigh; agus nìl aon AMRUS agam nach m-beidheadh se neamh-thuigsonach go leir do gach duine o iarthar no o thuaisceart na h-Eireann. Fiafruighim dibh cad maitheas an leabhair sin? Cad ian mbaithes focail agus modha labhartha d'fhoillsighadh nach d-tuigtheas aon fìor le daoinibh eigeann, agus nach bh-fuighear a n-aon fhoclòir na a n-aon ghraimear na Gaedhlighe? So line as an leabhar *d'a trachtain*:—"an meid sin do dallag, do caochag, do meallag." Nìl *acht naoi focail* 'san line so, agus ta ceathair aca micheart. So an modh ann air choir i do bheith, "an meid sin do dalladh, do caochadh, do mealladh." Ta an line so 'na *simpla* ceart de beagnach gach line san leabhar; agus gheabhathar na airimhidh sinn meud na linteadahtas san leabhar, agus iad do mheudughadh le ceathair, go m-beidh nì *fad o theas na bh-focal* ata ann, micheart.

Nì thig liom thuigsan cad e ata a g-ceannaibh de *chuid eigeann na n-daoineadh* o Chiuige Mumhan gur ail leo teanga Gaothlach nuadh do dheanamh. Do shaoilfinn go m-beidheadh teanga a *sinear* maith go leor doibh. Acht is eigeann dam a radh nach bh-fuil na h-uile dhaoine o Chiuige Mumhan cho amadanach timcheall a d-teangan a's do bhi Tadhg bocht Gaothlach, agus go n-dearna cuid aca nìos mo air son na Gaedhlighe 'n do nighneadh le daoineibh eile na h-Eireann."

Let us now examine those alleged errors that he has undertaken to stand by.

(a) In excerpt 2 the spellings "labhairadh" and labhairann are said in the journal to be faulty, and Mr. Russell replies: "When he [E.G.] says that 'labhairadh' and 'labhairann' should be 'labharadh' and 'labharann,' he shows himself to be no Irish grammarian at all. All regular verbs must, if written correctly, contain the root intact in all moods, tenses, and voices, except in future tense and conditional mood of the second conjugation. See O'Donovan's Grammar, page 210, or Joyce's Grammar, where he gives a paradigms (*sic*) of regular verbs." You will proclaim that this rule is an invention of Mr. Russell's, and that neither Dr. O'Donovan nor Dr. Joyce has ever penned any such rule, or anything like it, or anything from which it could be inferred. Nay, that Dr. Joyce has said the *very opposite* of this rule as clearly as Dr. O'Donovan contradicted the rule given as his by Mr. Russell in the open letter.

At p. 60, sect. 4, of Joyce's grammar, we find: "If the final consonant of the root be preceded by *i*, as part of a diphthong or triphthong, the final vowel is made broad in the infinitive—as *buail*, *buailadh*." Here "*buail*" is the root, and "*buailadh*" the infinitive mood, which does not contain the root intact. Again at p. 62, par. 7, Dr. Joyce writes: "In the other tenses of the indicative, verbs in *il*, *in*, *ir*, and *is*, are almost always syncopeated by the elision of the vowel or diphthong preceding the final root consonant." Now, *labhair* is the root of a regular verb, and *labhartha* is its present tense passive in which the root is not found intact, though this verb is in the Bible: "Is riosta labhartha," Dan. iv., 31. Scores, hundreds of such verbs, in all moods and tenses, could be found in the Bible, every one of them at variance with Mr. Russell—how he contrived not to see them it is hard to understand. A certain person, much given to quoting the Bible, it is said, was once confronted with a passage point blank con-

tradicting his position; what was he to do? He boldly asserted that the text was not in the Bible—so the spirit informed him. Whether the spirit moved Mr. Russell to ignore all these passages I cannot say; but the spirit, I hope, did not reprove him, though he wrote in his address *labhairam*, which does not contain the root intact. Mr. Russell is often wrong when he cites the Bible, but he is always wrong when he does not—because he then finds the Bible point blank against him; and when he refers to a grammar, he always invents a *fac-simile* rule, as in the instances mentioned above. Another thing to which I call your attention. In the excerpt 2, in the *Gaelic Journal* I wrote *labhradh* and *labhrann*, and these Mr. Russell copied "*labharadh*" and "*labharann*."

(b) Excerpt 11. "*Granuighthe* is quite right," said Mr. Russell, in the *Citizen*. He wrote this term correctly in the address: "*grainighthe*," but wrong, "*granuighthe*," in the *Citizen*, because he did not know how the two words differ in pronunciation; nor did he understand the meaning of the word as he used it in the address. "*Adeirim*" (said he) "nach rabhas nìos mo grainighthe ariamh," I say I was never more loathed (more detested) [than in reading the *Pious Miscellany*]. He meant to say, he was never more disgusted, but not knowing the signification of a passive verb, he said the other: "is leor o'n eolus e." And this is not reviling the memory of the author of the book that so disgusted him; and which book, "for the sake of the Irish language," he would fling into the fire—every copy of it extant.

(c) As to the spelling *Laghain* (of Leinster) Mr. Russell says: "*Lagin* is spelled rightly. See 100 places in the Book of Leinster: 'Is mor an techt do ringi ri Lagen,' Book of Leinster, page 294. In the address he spelled it wrong, 'Laghain,' and next in the *Citizen* he spelled it wrong, 'Lagin': perhaps two wrong and one antique [spelling] would make a right."

(d) "Treas na bh-focal is quite right (said Mr. Russell). Cuid is of course understood after *treas*, 'Leis an *treas* cuid,' Numb. 15-6. "Treas na bh-focal" is not Irish; nor is 'treas cuid na bh-focal.' Mr. Russell saw this, and the spirit moved him as usual to suppress the part of Numb. 15-6 that would show he was wrong. The whole passage is: 'leis an *treas* cuid do hin ola,' (hin, a measure), with the third part of a hin of oil. Cuid, the *whole*, governs the gen. as, mo chuid airgid, my money, (the whole of it): *cuid*, a *partitive*, takes *do*, or *de*, with a dative, as, mo chuid de'n airgid, my share of the money. Mr. Russell uses *cuid* twice more in the address, and even worse than here, but he does not try to defend it. These are, "a g-ceannaibh do-chuid eigeann na n-daoineadh," and "ina coda Thuidhig Gaothhalgaigh." Even in the word Gaothhalgaigh the initial *g* should be aspirated. There are at least thirty solecisms of one kind or other in this moiety of the address—or to speak more correctly, it is not Irish at all. *Fad o*, long ago, is used three times in the address. Do *sgriobh innte fad o* is correct: in the other two passages it is a solecism—they are in Italian. To annoy you with Mr. Russell's tissues of blunders would be an impertinence; but for the sake of our beloved language it is necessary for you to speak out, and to tell the world that persons like Mr. Russell, who have learned Irish late in life, can never read or write or understand it. This address is as good a case in point as can be given. It has all the marks of preparation. It was written out; got by rote; spoken to an audience; prepared for the press; corrected in proof. In a word it is as good as Mr. Russell could make it, and yet Mr. Russell could only attempt the defence of five out of the scores of errors in it: no wonder that he would disown it.

(1). The errors in the address are of two kinds: those

[illegible]

Uileamh, the Lord; imleir, pl. imleirí, a hand-maid.
Coimhe, the Lord.

iomcúibeach, propriety, iomcúibeachas, propriety: Propriety, the daughter of Fortune, is my name.

nais, inf. -fhas, to bind. bangs=bangas, a promise. coirfeacant, unavoidable. fhuocra=leac-ra, with you. cumad, manner: an an cumad ro, in this manner; on this condition (cc=5-c). A.=easón, viz., namely. fucam, everlasting; go fucam, for ever. coim-bháir = comháir, friendship; caoirfeadh, acquaintance; cleasair, a deceiver; tairgshuil, renowned; cleasraí, tricky.

Cuirim, a banquet. Seairb i n-Duine, bitter in the end. Cuirim is also a kind of ale or beer. Inir, distress, misery.

Cumailéar leir, meddles with him, touches him. Bhor-
uagad, inf. of bhoruag, to stir up; morghuir, gen. of morghuir, enmity: in Waterford the nom. is morghuir, gen. -ghuir.

t'fuaad=do fuaad, thy hatred. do véanais=véanais. cpaioibheacaleas, a spreading abroad. cuirseas, pl. of cuirseas, a parent. Cpaioibheacaleas, kindred branches, pedigree.

bhuagad, a farmer. fa=buo [who], was, were. eas-
coruail, unlike: an oiriois ri (ro), this wizard.

Eorpa, barley; coiceamhail, wealthy; cabactas, substantial; bo-éuad, of hundreds of kine.

Corg, stopping, allaying. Corg Seanaí, allaying hunger. banSean, or banghim, a cake. Lán-leacán, full-wide. tr-éiribheir, good-offering. Déir a b-Salac, alms-unknown. Scuirra fial; fcurra, I do not know; can anyone tell me?

Trom-corpac, very fruitful; corpac, pregnant; fairtime, a vision; do yunnead fairtime ói, she had a dream. go m-beairteas mac, that one will be born. m'rois, the worse. buo m'rois an pann éorpa, all the territory of Europe would be the worse of.

Sona airé rin, wherefore. tairga=curga=luat, sooner, coipe, a cauldron. meirceamhail (mair or meir, a dish). The word not in dict., and meirceamhail would be the correct form, dish-shaped; Laránta, flaming.

Coiripe, wicked; nár b-éadur tír ná talam áberé ann: better nár b-éiripe, that it would not be the better for any country or land—his being in it.

hopa, hops; ceann-baoi, of the silly-head; soit or soit=moé, early: this word would not now be used: luat, soon, would now be said. pe n-a oileamh, to nurse him. bhuic (in Munster, beirugad), to boil. ceampuir. The only word akin to this I know is térimbeirceas, death-going. ód o-ream-puir, seething them (?) neanta, stinging. (neanta =neantog, nettle). purgort, a purge. peub-faró, would be rent, a m-bhuagad agur a m-
bhuimh, their bellies and their large wombs. buu and buimh, belly and womb, the dative pl. of both is buimhail; but buimha, the accus. plur., is the proper word here. It is not likely that O Neacáin wrote these datives: some bad scribe, copying the piece, most probably corrupted the text. fmuo, gen. -oe, a word, a syllable: fmuo here must be a breath. aná, gen. anála and anáile, breath. cuighac, the straitness.

pumail, a rumbling. uóirair, I do not know, uirair is a disturbance, and uóirair, bile; cubair 7 cuir, foam and froth.

tre élarab-donna oairbe, through boards of brown oak: oairbe, I have not seen elsewhere. oairpe, oairpug and oápac are the genitives.

cup an uñail, to make known; uñail, heed, attention; léar, glimpse; leasgair, view; aiaric, sight.

geir, sorcery. uolpa, necromancy; níor eirpe, more powerful. Eirpe has no positive and is indeclinable. baint no imcead-oppa. Oppa does not appear to be appropriate here: baint leo, to meddle with them. imcead oppa makes no sense here. Le h-imcead oppa, to happen to them. Uo élaonta véonac ar a feacnas, thy inclination willing to shun them; fcaonad oá laíad uo élaonta, the least yielding on thy part. cleiré, dat. of cleiré=gliaó, a battle.

CÁIT Ó GARÁN A' BÍLE.

KATE OF GARNAVILLA.

[Garán or garraín is a grove or shrubbery, and bile a large tree; garán a' bile, the grove of the large tree, is situated two miles south of Cahir, in the County of Tipperary.]

It is with pleasure we present our readers with the charming little melody—"Kate of Garnavilla"—in Irish and in English, together with the music; the music and the English metrical version we owe to the kindness of a friend. These versions have the rare merit that it is hard to decide which is the original; at all events, the two versions must be the composition of one and the same author, "Pleasant Ned Lysaght," a native of the County of Clare, who died in Dublin about 1810, as the friend alluded to above states.

A few months since there was in the *Clonmel Chronicle* a notice of the Rev. William Archer Butler, Professor of Moral Philosophy, T.C.D., containing the following passage:—"William Archer Butler was born about 1814, at Annerville, not far from Clonmel. While he was still a very young child, his parents removed to Garnavilla, near Cahir, a lovely spot on the banks of the Suir, to which Ned Lysaght's song of "Lovely Kate of Garnavilla," has given more than local celebrity. "Lovely Kate" was probably Butler's aunt, and was certainly one of the belles of Tipperary. Just adjoining Garnavilla lay the demesne of the Butlers, Lords of Cahir, one of the most extensive and most picturesque parks in Ireland. . . . Through this park the Suir flows for two or three miles before reaching Garnavilla, winding its way lazily,

mostly through verdant glades, now and again under the shadow of overhanging groves. The hills and rising grounds are everywhere crowned with ancient timber, and almost at every side in the distance noble ranges of mountains meet the eye."

The homestead of Garnavilla is still occupied by Miss Helen C. Archer Butler, sister of the Rev. William A. Butler, and I believe the only surviving member of that popular family. Upon this branch of the Butlers the mantle of "Kate of Garnavilla" appears to have descended. "The late James A. Butler was long looked upon as the finest man in Tipperary, and the other members of the family were all remarkably handsome." The family name of "Lovely Kate" was Nagle, and her daughter is the wife of Captain W. Palliser, R.N., of Coole Abbey, Knocklofty, near Clonmel.

There is "one sad recollection" awakened by this melody: the thought that the writer of these two versions should not have left us something more in his native tongue. The writer of "Kate of Garnavilla" had certainly poetical powers of no ordinary kind; but like so many other Irishmen, he allowed them to lie fallow.

KATE OF GARNAVILLA.

By EDWARD LYSAGHT.

I.

Have you been at Garnavilla?

Have you seen at Garnavilla,
Beauty's train trip o'er the plain

With lovely Kate of Garnavilla?

Oh! she's pure as virgin snows,

Ere they light on woodland hill-O;

Sweet as dew-drop on wild rose

Is lovely Kate of Garnavilla.

Chorus—Have you been, &c.

II.

Philomel, I've listened oft

To thy sweet lay nigh weeping willow;

But oh! the strains more sweet, more soft,

That flows from Kate of Garnavilla.

Chorus.

III.

And as a noble ship I've seen
A-sailing o'er the swelling billow,
So I've marked the graceful mien
Of lovely Kate of Garnavilla.

Chorus.

IV.

If poet's prayers can banish cares,
No cares shall come to Garnavilla;
Joy's bright rays shall gild her days,
And dove-like peace perch on her pillow.
Charming maid of Garnavilla,
Lovely maid of Garnavilla;
Beauty, grace and virtue wait
On lovely Kate of Garnavilla.

CÁIT O GARNÁN-A' BILE.

A mair tú mair a nGarnán-a' bile,
Nó b-peacaró tú, a nGarnán-a' bile,
An t-ruairic-bean ós
Na g-cuaca n-óir,
'Sí Cáit mo ríor a nGarnán-a' bile
A mair tú mair a nGarnán-a' bile 7c.

1r gile í ná ealaó ari linn,
'Sná rneaceta ari bári na cmaoibe ciumne,
'Sir mílre a rós
'Ná ríwét ari ríor;
'Sí Cáit mo ríor a nGarnán-a' bile.
A mair tú mair a nGarnán-a' bile 7c.

1r binne a ceól ná lon 'íná rímol,
1r 'ná ríoloméol ari émaoib na ríule
Mair long faoi ríeól
Ari éomn gan éeól
'Seoó éigim mo ríor a nGarnán-a' bile.
'Sa mair tú mair a nGarnán-a' bile 7c.

Cúgat-ra a éríort ciumm mo ríuóe,
Má tá aon bhuí a nGarnán ó'n b-ríle,
Gan éam gan éíor,
Gan bhrón gan ríe,
So mair Cáit 'r a buíom a nGarnán-a' bile.
'Sa mair tú mair a nGarnán-a' bile 7c.

CÁIT O GARNÁIN A BILE

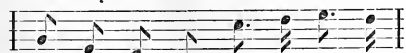
(KATE OF GARNAVILLA).



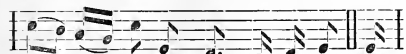
A raib tu riadh a n-Garnáin a bil-e? nó



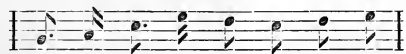
b-peac-aó tu a n-Garnáin a bil-e an



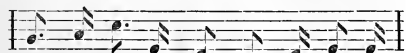
t-ruarb-bean óg na g-cuac - a n-óir? 'Sí



Cáit mo róp a n-Garnáin a bil-e ir



Síl - e í ná eal - aó 'n linn 'Sná

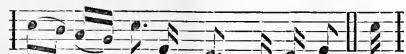


r-neac - a 'n bárr na cnaoi - be cnam-ne; 'Sí

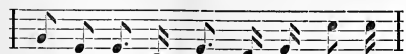


míl' a póg 'ná r-neac a n-óir; 'Sí

Chorus.



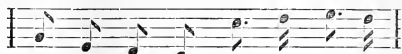
Cáit mo róp a n-Garnáin a bil-e. a



raib tú riadh a n-Garnáin a bil-e? nó



b-peac-a tú a n-Garnáin a bil-e an



t-ruarb-bean óg na g-cuac - a n-óir 'Sí



Cáit mo róp a n-Garnáin a bil-e.

LITERAL TRANSLATION.
KATE OF GARNAVILLA.

I.

Were you ever in Garnavilla;
Or have you seen in Garnavilla
The pleasant young woman
Of the locks of gold?
It is Kate, my darling, in Garnavilla.
Chorus—Were you ever in Gar-
navilla, &c.

II.

More fair is she than a swan on a lake,
And than snow on the top of the round
bush;
And sweeter is her kiss
Than the dew on a rose,
It is Kate, my darling, in Garnavilla.
Were you ever in Garnavilla, &c.

III.

Sweeter is her voice than the blackbird or
the thrush,
And than the nightingale on the branch of
the willow;
Like a ship under sail,
On a sea without fog,
It is thus I see my darling in Garnavilla.
And were you ever in Garnavilla, &c.

IV.

To Thee, O Christ, I send my prayer,
If there be any efficacy in a prayer from
the poet;
Without tribute, without rent,
Without affliction, without want,
May Kate and her companions be in
Garnavilla.
And were you ever in Garnavilla, &c.

ÁRA NA NAOM.

II.

Do léiri an Ollamh Pectne, i' é Dún-donġura ruiġeall i' móiríá o'á b-fuil 'ran áirio riar ve'n Eorpar ó amriri na b-Pag-ánac. Tá pé ruióte in áit móiríá, go h-áiríġte, in ionas fíoríorleamínac vo tón áirioiġ lé'i mian muii asur tíri áiric tim-éioll á éurí faoi rmaét á'í fíoríneairc. Áirí b'heátnuġao áirí na ballaóabí ro, eiriollann áirí ġ-cumíne riarí go h-amriri na muintie mío-aómbairíġe úo, na fíri bolġ, á éiġ an tón móirí ro. Mí rmaét asur fíoríneairc á éairtíġ uáta, áic f'acá asur fíoríneairc áic f'acá. Ba díol truaríġe iao go veairíġeá. Éáinic ríao go h-Éirínn (cia 'i b'ar, níl fíor áis aoinneac), báineaoarí i' ó'n ġ-cine á ruaríaoarí pómpa innte. Do léiri uaine, éáinic tonn eile ve óaoinib asur báineao ríaoéar Éiríann díob áirí. Éirio ríao go feairíamail, ġiríob; áic b'iríao acá tarí éirí acá oirra, asur íġiríoríuo acá tríaoí go léiri muna m-beiríao go b-ruaríaoarí cuanta asur oileín Éonnaét, marí áic-éomíuríob, ó Oiríoll asur ó Ílíríob—an beiríob úo áirí á léiríom i' o-Éáin bó Éuailġne. Éáinic tríurí veairíbáirí o'á ġ-curo ceanní-riarí go h-Áiríann, asur éiġeaoarí na caéiríacá! móirí á éiríom an lá anóiu. Áiríta rínn, o'feuo ríao vubírlán á éabairí faoi n-a náimíob, asur níor éiríġe 'ná ríiríobacá díob, éiríġríorí iao féin asur á n-anacria inr an b-fairíġe á bí áis iuc fíor ríúta.

Áis ro marí amáiríann Dún-donġura. 1 ġ-ciríob an tóna tá balla fáamail, go tríoiġ áirí áiríoe asur veic ġ-cinn áirí leiríeo. Ír amíla acá an balla ro asur véanao éiríóa caparíll áirí, asur beul an éiríóa áirí faobairí na h-aílle míléríġe á vubairíe mé. Balla móirí eile 'na éiríó timéioll áirí an ġ-ceuroéann, ceann eile éairí áirí rínn áirí. Ásur níor leorí leo an meuo rínn féin, ġan ríeríóe fáoa cloó á éurí 'na ríaríao áirí an taobí amúġ ve'n tríear balla, i' noáil leirí an ngeata.

O'n m-ball beas farġamail i' ġ-ceairírláirí

¹Ír caéiríacá iao ó éairíe, asur ní tóna. feuc o'comparíob, *Nosa agus Beusa*, leabair III.

na m-ballaó ní feicféa donġuro áic an ríerí asur na tonnca. áic tá ééimeanna nó ríaríġe áis vub ríarí go capán áirí an ġ-ceuro-balla; asur áirí rínn éiríob tá áirí ríorí asur ó éear, tóna na b-fearí bolġ, teampull asur mairíeacá na Sean-Naom, asur báirte beaga an lae anóiu.

Áirí feao na ġ-ceuroá bliaóan bí an t-ann móiríóac "Áirí na Naom" áirí na h-oileánab loma ro. Ba h-í Éiríe ríorí na h-Éiríra áirí éiríleacá asur ríoláim óiaó; ba h-í áirí ríorí na h-Éiríann féin. Ásur i' láirí, ríamíro cumíne ceuro-naom áirí o-tíre úí, maríannac in Áiríann. Mí h-ionġnac rínn, óirí nuairí á b'heátnuġeair an t-Áiríannac 'na timéioll, éiríann ríe inr ġac uile éairíoa níóte á éuríear i' meabairí oó an tríac á ríab á oileán vut-éurí áis veairíao le naomíac.

Náic éiríona vo éoġao na Sean-naom áiríe le n-a ġ-curo áirí a éurí áirí bun! Sin teampull éenín, an áirí i' ríoláiríe asur, 'ran an ceuroa, i' uairíġe o'á b'iríġeá in Áiríann. Mí feuríá cumínnuġao áirí áirí vo b' fíeríirí le uiríuġe ásur mactíao á véanao i' b'rao ó buairíeo an t-ríaoġarí. Mí éuríleao níor mó ná cúiríeairí nó ríeríearí 'ran teampull beas féin. Cíll-Énoa, ríeríirínn, áis bun an énoic éeuroa, marí áirí éomíurí, fáo ó, Énoa asur Colum-Cille. Veiríeairí go ríab óá éeampull veus in áice Cille-Énoa, áic éurí lán an ama go tríom oirra, éomí maríe asur áirí an ġ-cloríġ-éac á bí ann, tá go bliaóan o'íom. Níor ríia ó éuairí, ġeobairí tá Mairíeríí Éiríann 'na lúre go cláiríarí coirí na tríáġa b'íe—áirí á éuríeo á ġ-cumíne vutí ríola ríleao éirínn á íġríob go h-áiríann i' m-beuríla:—

Ír fíorí vaim linn

Máirí á m-b'iríeann toinn

Go ruarí 'r go ríán áirí an nġaineamí bán,

Á'í ní éiríeann coirí,

Á'í níl ġlórí o'á élorí,

Inr an uairíeairí úo, go o-éiríom-ríe ann.

Mí ġan aóbarí vo ġráóuġ na ríann-naomí Áirí uairíeacá, ruaríaoarí innte an ruarí-neairí á éairíuġ leo. Nuairí cuiríeo o'íra-éaríab áirí Colum-Cille Áirí o'fáġbáil asur vub leirí go h-áiríann, nóte ríe á éuríá i' n-ván. Áis ro óá ríann arí,—

Oè! ir cian, ón ir cian
 Rom cuirtead ó Árainn íarai,
 Go nua rlog Monaid amad
 Aih ioncúib na n-Albannaic.
 Ára shuan, ón Ára shuan,
 Mo éean lungear innti íarai;
 Ionann beir pó shé a clois
 'Do neac, a'f beir i bpoctúis (1).

Farewell to Arran Isle, farewell!

I steer for Hy; my heart is sore:—

The breakers burst, the billows swell

'Twixt Arran Isle and Alba's shore.

O Arran, Sun of all the west!

My heart in thee its grave has found.

He walks in regions of the blest,

The man that hears thy church-bell sound.

Má téirdeann tú ag comhrád leir na sean-
 daoimib, cluniprò tú rgeulta do dóitint
 fóp aih Columcille aih a mhóirbuitib agur
 a fáirdeasóirneac. Leat-bealac fuar aih
 an g-cnoc a beirtear faragad do Cill-Erva
 cairbeánann ríao tamnac úi mai a m-
 bréad aingeal (má'f fíorí do'n rgeul) ag
 rparíseoirneac le Colum, agur tugtar
 Carán an Ainigil aih an m-ball fóp.

Síor faoi na Seacé o-Teampullaib, do
 éruinnígead naoim agur ban-naoim Árainn
 le céile timcioll n. Bneacán (a o'fág a
 ainm aih Áro-bneacán ainmí o g-contae na
 Míre) le oroeas o'fágail uarí in ealaóain
 na naoim. Rígne an c-ollaní Pecque oac-
 óealb mhóir aih an rcoil úo n-Bneacan,
 acé n'f ríor agam féin cá b-fuil rí le
 feicrint anoir. Tagann luét cuairte go
 h-ionuual le bneacnuagad aih Mairiurí
 Ciapáin. Ní féiríor a ríad cia aca, íp rí, nó
 Teampull Caomhín in Inní-ríaríarí, an
 fíorígnat ir veire.

San 8ad aoir, éacé Coimac Naomha
 MacCurlionnán, Earbog, Rí agur fíle,
 real gádhí in Árainn; agur aih n-iméacé
 do, n'ghe re aihíur aih Columcille, óhínoct
 ré a daitneul i bhrídeacé. Éirí le a noeirí
 ré

Árheamí gaimh agur shán,
 Árheamí na reultan nac ruail,
 Árí an ceatrámaoí re tairí
 Áruim naoim in Árainn fuarí.

Crierdeann muintirí Árainn go oaingean,
 oionghálda, go bfuil ríao féin agur a
 b-fuil aca faoi comhrice áhíge na n-ain-

geal, agur na naoim a b-fuil a g-cuirí ag
 coolaó na mearí.

Sul a rígaríarí leir an t-jean-aimríarí ba
 éóirí oam a ríad go ruib Ára 'na h-áit-
 cairíre mhóirí ag luét oíolta ríosa, ríóil,
 biotáilte, 7c. faoi éil, gan aon t-ríarí nó
 cáin a oíol oirí. Níó eile, bréad cogad
 buan aih bun ríorí Muintirí Flaitéaríarí
 agur Síol m-Bneain faoi feilb na n-oileán.
 Ir íomra acé fuilteac a bhuarí le linn
 na m-bliadán úo, agur b'árbéil an oíog-
 alarí o'impead na náimíre aih a éile gac
 uile uairí a o'fágad ríao caoi. Faoi veire,
 glaoó oiréam aca aih na Sagaríaríarí ag
 íaríaríarí cabríac, agur fuarí ríao a ruib ríao
 ag íaríaríarí, agur tuille, óirí ní oéáma na
 congantóiríre nuada ríao go ruib na
 h-cleán 'na g-cumarí féin. In aimríarí
 Cíomull cóirgead an cairleán a feicítearí
 ag Cill-Erva.

Do cuirtead veirí, tá bliadán nó do
 íoin, aih íoinnirí o na oíntaib agur team-
 pullaib a bí ag uil i léis; muna m-
 beríreac an t-erídeanán a bí oá g-congáil
 le céile, do tuitreac curo aca i b-ríao
 íoinne rín, acé anoir o b'áirí an learíge
 fuaríaríarí, mairíre go ceann ríaríarí eile.

Ir íomra áit a b-fuil cealla agur team-
 pullí o'e'n t-ráimíarí rí mai an ríóil aih
 buacarí na coimle, ag curí i g-céill oíinn
 go ruib crieríreamí agur crieríreac aih láríao
 uairí, acé go b-fuilití anoir aih ríubal. Ní
 mai rín o'Árainn. I leaba an mhíre áit
 naomha a bí innte 'an t-jeanaimríarí, ní
 feicítearí anoir acé ríí ríépíil bóca, ceann
 aca m' gac oileán; acé éirítearí go b-fuil
 crieríreamí agur crieríreac coim beo, bhríóghíarí,
 agur o' féuo ríao a beirí maí.

Aih an b-ríaríre i m-beul an t-ríépíil,
 agur aih na rígonnáríarí má g-cuairí crierí-
 reamí muintirí na n-oileán i g-ceann a
 céile gac uile Domnac agur lá ríaríre,
 íoinn an áiríuonn agur 'na díarí. Go ríí-
 inneac, ir áit, aoiríinn a beirí ag áiríarí
 oiríarí 'na lúre aih an b-feurí nó 'na ríaríarí
 'na b-ráimíarí, ag ríaríarí agur ag tabaríre
 na nuaríreacá. Caríteann ríao uile an
 t-euroac ceurína, nac mhóir; ir beag an t-ríum
 a éuríreann ríao m' na n-óiríarí nuada. 'Se
 níó ir áiríaríre faoi n-a g-cúro euiríarí, na
 pampútaríre nó bhríga a éaríteann ríao,

¹ Rígne Aubrey de Vere an oáin rí o'áiríreagad mairí
 leannarí.

asur a théanann ríao féin ar éiriceann bó, caorac, capall, aral nó gabair.

Inn an t-éirpeul féin, in imíteact an áiríunn, bídeann iomáir na n-aoineasó riada riabóroas; asur paol am an Coir-íeasá, bhuiréann a n-uiríuigé amas mar éiríonán íríol. Tar éir an áiríunn, éiríó cá iomáir na n-aoineasó as tabairt tuirir inn an t-éirpeul asur aís na ríeantampullas asur coiríeasóir beannuigé; cur eile óbó as camt air gac uile nío paol lúro na gíeime, as malairt ígél air ígél eile, asur aís páiréasóiríeasó go gíunn air an am le ceasó. An t-aoir ós íreirín, bíro leo féin, aís masó, aís ígél asur aís imiríeasó mar ír gíadac óbó.

Inn na tír h-oileánas bí 2,000 uime air íao. Óe bunasó Connamaria a b-íur-íóir, nío a éiríuigéair leir na íomáir ír íuríuigé, O'Flaitebeasóir, O'Fáiríeasó, O'Conzála, MacConnasó 7c. Aoime íaoa lúríamaria íao, gan bíar óe leiríe nío ípa-óantacó ionnta. Óeáimail, ílactíamaria íao mar an g-éurona, acó ó éalpa go b-íur íuan na gíaríe asur na gíeime oíria go leirí, tá íruasó oíria nío uiríe ná ír gíadac in éiríunn; ó'feiríeasó aoime ann ómí óub, baileac, le muntí na h-éasóirí. Óeiríeasó go b-íur bíraon ó' íur na Spáinne inn na aoineasó paol íarllín, asur ír íuríuigéair ína a éiríeasó.

Cia bí éiríeasó beasó íreiríe le Stócer, íeobasó ré tuairíuigé air áiríunn asur a muntí mar bídeasóir an éur uair éirí íreiríe aísne oíria; asur má' íreiríe óíunn gac uile nío a léiríro annínn a éiríeasó, ba páiríeasó air calam ára an tíad óo. Ní óeáiríeasó íao gac a n-óubairt an t-ollam óíria as molasó veiríeasó muntíe áiríunn, acó íeiríeasó a íad le íríuime íóir, gíur aoime ílan-íaozálaas, neam-íuríeasóas, íada, ílactíamaria íao. Síao ír bíóiríe í mearí na m-óer, acó air a íon ínn (nó óa bíuig ínn, bííeiríe), ní' áon veiríeasóas ionnta. Ní' mearínn go b-íuríro ómí ímíplíe anoir asur bí íao le linn íreiríe, acó ní' íao an-éiríeasó air éiríeasó an t-íaozáir. Ó náóirí, ír aoime macánta, cuinn, ceanníra, íao; acó ní h-iongántac an nío é, asur íur íeiríe na n-íeasóas aís íreiríe n-a g-éiríeasóas, go n-éiríeasóas áiríunn asur íeiríuigéair beasó

air uairínn íoirí ómáiríannas, mar íeall air bíraózáir bó asur aral, bhuiréasó ballaó, nó óíogháir íuríuigé eile. Tá áon íur eile a íreiríeasóir go uilíe ó' áiríe íao, íe ínn, an t-íuríuigéasó cáiríeasó a théanac áca. Óa bíamí ínn, mar an g-éurona, ní éiríeasó an t-áiríunnas acó air bíe air íur na n-oileán ná g-éiríeasó leiríe a éiríe col-éiríeasó, colíreiríeasó, asur cáiríeasó gíaríe nío íuríe amas.

(le beiríe air íeasóimínn).

EOGAN O'GRADINA.

NOTES.

Íreiríeasó = íreiríeasó, fitting; also íreiríeasó. From íreiríe = íreiríe, íreiríe, I suit, fit.

Óíol íreiríeasó, an object of pity. Óíol = equivalent, hence, (a) proper proportion, share; (b) proper treatment; (c) need, object of.

Óubíllán, also íllán = defiance.

Í náóiríe le = íreiríeasó, í, n-íreiríeasó, íe, near. The phrase most often heard in West Connaught.

Táimíeasó, a patch of rich pasture, a thing very rarely found in Arann.

Connzáir, keeping. In the spoken language, this verb is used as if it were connígnim, infn. connéaríe. In places the imperative used is connínn.

Í leasó = instead of. Cp. English "in the room of."

Íuríuigé, easy. Usual form of íuríuigé; in Munster íuríuigé. Táiríeasó, show. Usually pronounced írám in Arann; írám is sometimes heard in Munster.

Óul íeiríe = óul íeiríe, going to ruin.

Íreiríeasó, also = íreiríe. In Munster this second meaning is not attached to the word, so that bí'íreiríe íom = ba bí'íreiríe íom in Connaught, would mean in Munster, "I thought it strange."

In ímíteact, also í g-éiríeasó, í íreiríe, air íeasó = during.

ERRATA.

Page 101, col. 2.—ar bealac for ar bealac.

" 104, col. 1.—bíeasó for bíeasó.

" 101, col. 2.—Chonnac for connáiríe. I never heard this latter form anywhere, although it is that used, almost exclusively, in books and MSS.

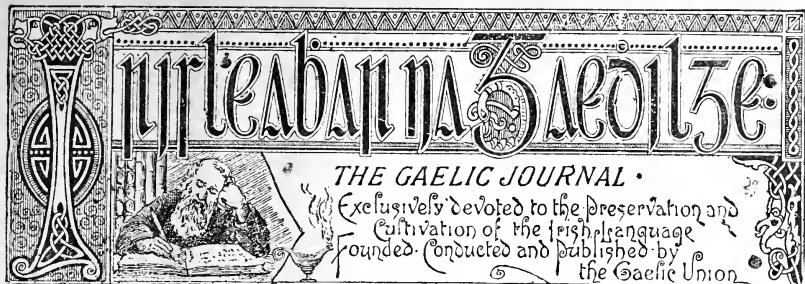
e. o'g.

NOTICE.

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END OF THIRD VOLUME.

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[PRICE SEVENPENCE.

TO THE NATIONAL TEACHERS OF IRELAND.

Brother-Teachers,—There is before me a letter, dated Killarney, 12th February, 1872, which says:—"When I look at the date of your note I feel I have trespassed too much on your patience, by delaying my reply so long. . . . With regard to the resolution to which you refer, I see the difficulty of the matter, and I seconded the resolution, not because I had any expectation that the Board of Education would encourage the teaching of the old tongue, but to show my sympathy with the cause, and to induce those teachers who have a knowledge of the language, to promote the study of it, not for pay, but for the love they should bear to the dear old land, its faith, language, etc." The letter is signed "Peter Fleming," and I hope the National Teachers need not be told who he was, and what a part he took in the promotion of their own interests. The resolution referred to was proposed at the Teachers' Congress a few weeks previously by a Mr. O'Connor, and seconded by Mr. Fleming, and passed unanimously. By it the National Teachers pledged themselves to promote the study of their native tongue by every means in their power. On reading the proceedings in Congress, I at once wrote to Mr. Fleming, and, I believe, asked him what *practical* steps could *we* take to give effect to the Teachers' resolution; and the extracts given above are taken from his reply. At that time the language was apparently dead; and the only mention made of it

was in what might be called the *elegies* of orators here and there through the country. These orators, like a bean-éamhte over the remains of some one just departed, spoke in a "heroic rage" of the oppression and tyranny of the foreigner, who had ruined the "tongue of the Saints and the Sages," and soforth; but they would not learn this tongue themselves, nor give any practical assistance to keep it alive. At any rate the correspondence with Mr. Fleming was not only continued, but we took counsel with others of our fellow-teachers, and two years later, in the Congress of 1874, things were so improved that a memorial read at the Congress was unanimously adopted by the delegates. This memorial prayed the Commissioners of National Education to encourage the cultivation of the language of the country, and soforth. It was I wrote the memorial, and arranged with the late Mayor of Kilkenny and Mr. Fleming to propose and second the resolution adopting it. Will any teacher who has kept the *Teachers' Journals* of the date, copy the memorial for us to insert in the *Gaelic Journal*?

Our next business was to get the memorial signed by managers of National schools and other influential persons, and in a short time five of the bishops of Munster and about eighty or ninety managers had signed it. All this was done by National Teachers, and besides those already named, Mr. Lynch of Cahir and Mr. Payne of Bandon gave the greatest assistance. Arrangements were in progress to have the memorial signed throughout the other provinces, when

it was thought prudent to put it in abeyance for a time. Sir Michael Hicks-Beach, then Irish Secretary, in a speech at Belfast, said that the Irish people would be very happy if they could get cheap whiskey and the Irish language taught in National schools. This showed that a memorial praying for this teaching would not be attended to at the time; it was therefore laid aside for a fitting opportunity. Meantime the Society for the Preservation of the Irish Language was founded, to whom the memorial and signatures were handed over. These formed the nucleus of the memorial presented in June, 1878, to the commissioners, and in response to which the Irish language was placed on their programme as a subject for which results' fees would be paid.

In all probability, were it not for the movement at the Teachers' Congress in 1871-2, nothing would have been since done for the preservation of the Irish language. In the following years the teachers were the only parties that did anything for the language. At each successive Congress, the delegates renewed their promise to work for the old tongue. They insisted that Mr. Chamney should give a portion of the *Teachers' Journal* for lessons in Irish, and for nearly four years I wrote a lesson once a fortnight for the Journal. Of course, I was not paid for them. Even the paper and postage were at my own expense, in order not to give the owner of the Journal any cause of complaint. To you, my brother-teachers, is due the credit of beginning the movement for the preservation of your native tongue in '71-2; and you, single-handed, or very nearly so, carried on the movement for the six years following.

At the beginning of 1877 the Society for the Preservation of the Irish Language was founded by *Father Nolan* and *Mr. D. Comyn*; and in two years after the secession took place. While this Society remained intact, the First, Second, and Third Irish Books were published, and so were the proofs of the Pursuit of Diarmuid and Gráinne, Part I. The Society for the Preservation of the Irish Language, as at present constituted, call these their books, with just as much right as a pirate disguised in his victim's

raiment might call it his own clothes. Not a single line of these books was compiled by any person remaining in the Society at the secession except by me—I did not secede until '85. With just as good reason, too, the obtaining of results' fees for the teaching of Irish is claimed by the Society. The monster memorial of which results' fees for teaching Irish were the fruit, was literally the work of Father Nolan and David Comyn. I explained in the Journal the cause that led immediately to the secession. It was a fatal mistake on the part of the secessionists; but it must be confessed that they received great provocation. They built up the Society—called upon the people in person for subscriptions, etc. This was Father Nolan's *forte*. He got a secretary appointed at 15s. a week, to do the business of the Society in order to be at liberty to go around among the people; and this secretary refused to write the letters—the very business he was appointed for. It is asked over and over how was it that the secretary could stand to doing this? Well, he was enabled from the beginning to get his friends upon the council. He had, and has, opportunities of making friends that no other man in Dublin has. For one gentleman he can get the motto of his family; for another his "arms." He will make an extract or a rubbing for a third, etc.; and the parties so obliged, if persons of influence, will have these things "without a shilling;" and how could parties so obliged refuse to oblige the courteous secretary in turn? A person so obliged came to the last meeting, or nearly the last before the secession, to "sit on the clerical bully," as he called Father Nolan. Another gentleman turned his back on Father Nolan, when replying to him during a debate. All this should have been borne, but it was not. Justice requires that it should be mentioned here that Father Nolan would have remained in the Society, but that he was prevailed on to leave by Mr. Comyn.

The parties seceded. After a time the Gaelic Union was established. The founders, as in the older Society, began to give premiums to National Teachers who would teach Irish, and to the best pupils at the In-

intermediate Examinations. Depending on the public, they had run considerably in debt in order to give these premiums, when the next blow, a deadly one, was inflicted upon them—Father Nolan was removed from Dublin. How, it is asked, could this blow be such a heavy one? David Comyn was an extraordinary man. Without speaking Irish, and without assistance, he acquired a great knowledge of the language. No house in Dublin has a history with which he was not acquainted. With the history and geography of India, and China, and Rome, and Greece, he was equally conversant. In a word, he had as good a claim to be accounted a living encyclopedia as almost any person I have known. He had an enthusiasm for the old tongue, and an amount of exertion that very few have. But he had not the strength of character required for a crisis. He had incurred debt, as I mentioned above. Now he felt himself loaded with this, and the load literally crushed him: it took all energy and manliness out of him. Father Nolan, after a time, returned to Dublin, and found affairs as I have described; and he felt crushed, too. It was Mr. Comyn that got up the *Gaelic Journal*, I verily believe, to pay off his debts. I opposed the starting of the Journal, knowing that I could not get much assistance to carry it on, but I was overruled. After some time Mr. Comyn began to neglect the Journal.

How I have contrived to live under the load of trouble and annoyance during these past years, heaven only knows. And now, brother-teachers, let me say a word to you—to such of you especially as have certificates for teaching Irish. You all speak the language; speak it always as much as you can. Write down every idiom or strange word, or line of poetry, you hear. You have been presented by the Royal Irish Academy with the Todd Lectures as far as published. Study them well; *i.e.*, become acquainted with the old forms and meanings of the words in the first instance; after a time you will see the grammatical constructions of them and their connexion with the modern language. To become a good Irish scholar a person must know the modern as well as

the older Irish. Irish is becoming a valuable study. Yesterday I had a long talk with Dr. Kuno Mayer of University College, Liverpool; he is going to the West of Ireland during his holidays, to learn to speak as much Irish as he can during the few weeks at his disposal. He is a very ripe scholar with the whole field of literature to choose from, and he is devoting his time to our neglected tongue.

Work hard. The new Irish scholars—I mean those who do not speak Irish, and who are not scholars—are trying with might and main to make a new Irish tongue. Brush them out of your way. I must, in the course of nature, hand you over the *Gaelic Journal* in a few years, but I will give it to you with an honest, truthful record. Not a word of untruth has ever knowingly been inserted in its columns; no man in it has been ever struck below the belt. Not a bitter word has been said in it of any man, who had not deserved it by directly or indirectly trying to injure the national language, either for greed or vanity. I believe I must make one exception. Sir Patrick Keenan did not receive in it the consideration that justice would have awarded him. When an ambitious and rising young man he recommended that the children of the sea-board should be taught through the medium of the Irish language, and he repeated this recommendation more than once, *though snubbed* by those who had the power of blighting his career. He afterwards, before the Royal Commission, repeated, and with emphasis, what he had said ten years before in his reports. Nothing on earth but a sense of duty could induce him to take this course, for it was manifestly against his interest. Had his recommendations been attended to, there would have been hundreds of thousands of intellects as bright as any on God's earth aiding the cause of religion and enlightenment, who have been left as hewers of wood and drawers of water. But I fail to discover the name of a single patriot who had raised a voice to second his recommendations. It will certainly be asked why I had spoken of him with bitterness in replying to the memorial of the Commissioners in the *Gaelic*

Journal? Because I felt bitterly. Because I thought he could do a great deal more for the Irish language. But I have since learned that he could not, a fact of which he was well aware then, but I was not.

One other affair I am sorry for—giving so much time and of the space of the *Journal* to Mr. Thomas O'Neill Russell. But I was angry with him, too. He was a member of the Council of the Gaelic Union. He has been abusing all the Irish scholars in the world, notably the writers on the *Gaelic Journal*; but not a syllable has he ever yet uttered finding fault with those repertoires of blunders, the publications of the Society for the Preservation of the Irish Language. And the "Open Letter" was manifestly written to prevent the *Gaelic Journal* from pointing out these blunders, and also for the purpose of driving the Irish sermons out of the *Journal*—a similar attempt some years before having been successful.

Believing, with a firm conviction, that the present movement for the cultivation and preservation of our native tongue did spring from the action of the National Teachers, this fourth volume of the *Gaelic Journal* is dedicated to them by their brother-teacher,

JOHN FLEMING, Ed. *G.J.*

AN IRISH SERMON.

Spoken about 80 years since by Father John Meany, P.P. of Kilrossanty, in the County of Waterford, and transcribed for the *Gaelic Journal* by Mr. Carmody, of Comeragh Mills, from a MS. in the possession of Father Michael Casey, P.P., successor to Father Meany, in the parish and in the residence, *Tigh na Sasaigh*.

AR ÉARĈANAĈO, NÓ ĜRÁO ÁR Ĝ-COMHARSAN.

Innirúeann ári Slanúĝteoiri in poirĝéul an lae an-tu an dualĝar ir tpeirĝe a tá agann le comhlíonáó, an uairi a veiri ĝurí ab'é ĝráó Dé an aineir ir aoirpe, aĝur ĝráó ári ĝ-comarĝan an aineir ir ĝioirĝia ói. Ir ari an dá aineir peo a tá an olíĝe aĝur na páĝe 'na peapam. Ir iao aie-ĝearĝi na n-aie-antaó uile iao. Má abiaíĝeann aon vume, a veiri naoim Eoin (carb. 4, pánn 20), ĝo n-ĝráóúĝeann pé Dáa, aĝur 'pan am

céaona fuat aige dá óearĝbráĝairi, ir breu-
ĝaó é : óri an té ná ĝráóúĝeann a óear-
bráĝairi cionnar ir féoiri leir ĝráó Dé vo
beir ann? Ir fíoiri, dá péiri ĝin, ná fuil
eirveam ná rubailce mari a b-fuil earbaó
ĝráó aĝur muntearĝoir; aĝur ir ría 'na
ĝin iao ó an té a tá ari laaró le moirĝair,
impear, no voĝaltur. Vo bi ó'riacáib ari
luó eirveim an t-pean-ĝeacáa a ĝ-comarĝi-
ra aĝur a n-vaome muntearĝia vo ĝrá-
óúĝaó; aĝur, mari ir iomláme eirveam
ĝiuóir, teirveann pé níoir ría, aĝur cean-
ĝlann pé oirĝian maré a óeanaó a n-aĝaró
an uile, aĝur páirĝe vo ioirnn le n-ári
namáirib. Ir euiráó é peo, acé ní'le aon
maré aĝ arónear ari aon iuro a veirveann
Dáa, aĝur dá péiri ĝin ní fuilári vuit buaró
a bpeir, ari v' fíoirĝ aĝur ĝan aon oiró-
inninn, póir acé veirĝ-méoin, a beir aĝar
vo'n té óearĝá leat féim ná taie-neóacá
no ná tuillfeacá uair é; ní mari ĝeall ari
ĝin ĝo h-iomlán, acé mari ĝeall ari an té
a éiréarĝ turĝa aĝur é ĝin, aĝur a v'fás
cló a óiaóacáa mari á éirle oirĝiar a iaoon.
Ní h-áil le Dáa ĝo v-tábairĝá fuat ná
taieairne v'á obairi. Ór a éionn ĝin vo
éirĝ Dáa taieirbeanaó earĝanaóacá v'á íamail
peo uaró, an uairi vo ĝlac pé éum íreóána
clann áóaim ĝo léiri aĝur iao 'na namáir
aige leir a'b-peacáó. Aĝur vairi n-voirĝ, an
níó vo iunné eirvearĝteoiri nemé aĝur tal-
íman, níoir éairĝe v'á éiréairĝi eiri fuar ve.
Ní b-fuil aon earĝeáirvear ná íojmaró, a veiri
naoim aĝuirĝin, ioiri baill an éuirĝ vaonva,
acé póir ir é ir beaĝ le ceann feabair an
éinn eile. Ir mari peo vo'n t-ríul ní
móirĝeann íí neairĝ na n-ĝeas, ná luar
na ĝ-cor. Aĝur iao po ariir, ir é ir laĝ leó
íaróairĝ na ríul. Ir é an írĝeul ceáóna é i
v-taóib na m-bail eile; íeiróir ríao ĝan
feairĝ ĝan impear éoiróce. Sin é ĝo v'íreacá,
a veiri naoim aĝuirĝin, an éuma, an éeangal,
aĝur an muntearĝoir, buó éairĝe vo beir
ioiri na eiríoirtaíĝib, mari nac b-fuil ionnta,
vo péiri an íeiuorĝeírĝia, acé baill v'aon éoirĝ
íuínvóiamíac éiríoirĝe. Ceanglann an aineir

nao cloò ná crann é, agus má b'iaiteann tu t'innntinn do comhairliúghao agus do' éor' á tá tu raon ó' pacaò. A o-taob' earbaò beannaòsa ná labairtá ní beiréas o'f'iaicib' oir é véanaò an uairi buò doig' leat sup ma'la a gheòbá a n-áit. An té a' b'fuit an cionnta ó' éuir i'p' oo i'p' eirte tor-nu'ghao agus umilúghao á' véanaò. Tuigeann r'ib' anoir cao a' éalluigeann g'ráò á'p' g-comhairian; sup ab' í a'itne i'p' giorra oo g'ráò Oé í; agus a'p' an aòbair' fan sup ab' é g'ráò na g-comhairian an comhair' i'p' beairtá a' beir' in r'eilb' g'ráò Oé. Ní fua'ir-muinn-teair'á' a' g'luair'eanann ó' éairibe' raog'alta, aét' ear' g'ráò oiaòs o'p' ceann' o'onaòsa, oo g'luair'eanann r'inn' éum' g'ad' don' uinne' o'áomhail' na comhair'a; véanaò' oo ma'p' buò ma'it' linn' a' véanaò' uúinn; ceairt, agus páirt, agus t'ruaig'hiéil' a' ioinn' leir' a' o-taob' á' éosa, á' élu, agus m-a' maòsanup. Agus é' r'inn' oo véanaò' le g'ráò' oo Oia, á' g'eallann' a' éir'óairie i' n-áit' éir'óairie.

(Le beir' a'p' leana'mhain.)

VOCABULARY.

acá agann [the obligation] we have=acá o'p'ann, that we owe: aoi'poe=a'p'oe.

ná fuit=nac' b'fuit, ma'p' b'fuit, where.

Oeig'-neom=oeig'-nhein; the eoi in neom is pronounced nearly as nu in cunn. Ní caiteoéas [leat]=nac' o-t. ná t'uil'p'as uat' é (nac' o-t.), who would not deserve it (the good wish) from you.

... beairt' leat féin, you would say to yourself. Ma'p' g'eall' a'p' on his account. O'f'as. c. a. o. o'p'airb' a'p'as, left the *impression* of his divinity on you both.

O'f'as p'e, a'p'isoo, o'p', beannaét, a'p'airb.

O'f'as p'e pian, cloò, mall'acé o'p'airb' (also mall' a'p'airb.)

áil, pleasure. m' h-áil le Oia, liom-p'a, le Tomár an puo r'inn: do not wish that.

p'acé, t'ap'uirne, g'ráò, oo éabairt.

O'p' a' éiom r'inn, moreover. O'á' f'ashail' p'eo, of this kind, such as this.

O'ap' n-doi'g', by my certainty. Cu'p' r'uar' oe, to put up of it; to refuse to accept it. O'ail=bail'airb.

Moi'p'ig', in dict's., to extol, to exalt, etc.; to grudge is the meaning here. Ní o'á' moi'p'ug'ao a'p' Oia é, it is not grudging it to God, a mother says, whose child has died.

1'p' é i'p' beag le ceann' p'asup' an éinn' eile: it is [a fact that] the excellence of the other is thought too little by the one of them; i.e., one wishes the other to be more excellent.

1'p' é an r'geul' ceana é, it is the same case. R'eoró' r'ias [le ééile], they agree. Fan aon o. oo ó. an-á' g-e; i.e., to do any injury against our neighbour. Oo'n' com'p'ann, to the neighbour is the more common idiom.

La'g'ac'ap', a failing; also a weakness, a fainting.

A' p'or'neamh, to bear with. This verb is not in dict's. p'or'ro, patience, is in Munster, p'or'one, and the root of the verb akin to this term, p'or'ing or p'or'ing-ro. P'or'ing-ro me, a' éeig'-leim' M'háire do cuan. T'as. G'ad'alaé. Subailceap'=rubailce, joy, gladness. p. oo éup' a'p', to put gladness on him; to make him glad, or joyful [in his sorrow]; cun'gan' leir', to help [with] him. A' véanaò' uúit' . . . leat, to do for you . . . to you. buò ma'it' leat, that would be good with you; that you would wish. T'air'p'acé, proud, glad. Uúine t'air'p'acé, a proud, or rather a vain person. M'ir'geil', a calumnious story. U'han-éas m. oo, used to happen to him. The meaning of m'ir'geul' above is O'Reilly's; but I am not quite sure it was what the preacher meant. 1'p' móp' an r'geul' é; ní móp' an r'geal' é, it is a great pity; it is not a pity=(it is a good deed). I suspect the preacher meant a *mishap*. Fan i' éup' a' leat-taob', and not to put it to *one side*, i.e., out of the way. An uair' a' b'p. l. é, when you could do it. P'ig'néas=p'asán, or p'asánuir, a witness. T'abair' p'ae n-oeap'a (p'a o'ap'a), take notice. Ní p'ol'air' uúit, you must; it is a necessity; it is not an option with you.

1'p' i' buò ceap' oo, it is what would be right for him;—what he ought. cion' a'p', love for. páim' oo, reached to him; happened to him. G'ab. éairup', passed him by. M'oi'p' g'eill' an p. oo o'p'as, this sight did not affect them. G'eill'm, with a'p', signifies to affect injuriously, as food, &c. M'oi'p' b'p'asao sup' g'eill' a'p' éiomn' r'inn' m'hao'gnup' an páig'e uúinn. G'eill'a an amapám. Buò é' r'inn. I think the é is superfluous; buò r'inn' uúine, that was a man. Oo é'p'ean' p'é le n-a' leig'ear, he bore the expense of getting him cured. é'p'ean in dict's. is to buy, to purchase: in Waterford, it is always applied as in the Sermon, and in all books, so far as I can recollect.

G'ac' t'ruaig'hiéil' oo . . . t'ruaig' óo, he took (felt) compassion for him, pity for him. O'áim'beon'ahuil', as if in spite of one's self. It is very likely Father Meany said uúim'neahuil', reluctant (uúinne, reluctance): these two latter words are quite common in Waterford, though not in any dictionary. O'áon' éuall'ac' . . . éinn', of the same party with us: o'áon' é'p'eroth' éinn', etc., of the same religion as we; pian a' o'p'be; pian, in Waterford, is the mark, the track, etc.; the rut of wheel, pian p'ont'lean; the track of the foot, pian coir'e; ní bu'ac'ap' a'p', he deserves no thanks; ní leac'-b. a'p', he scarcely deserves thanks.

1'p' aoi'poe=1'p' á'p'oe, the highest, the greatest. Cu'p'inn i' g-eap, let me suppose. O'á' e'ag'mup' r'inn, other-wise, beanna'ug'ao' oo, to salute him.

O'áon'ac', human nature. éinn, recte innte. á'p'acé-uúin, feeling; in the West, á'p'acé-uúil. Co'p'uir'g'e, emotion. á' n-áit, recte in áit, in return for it.

Only one-half of the Sermon is given in this impression. It was intended to give the whole, with a scanty glossary, but Professor Kuno Meyer, calling to the meeting of the Gaelic Union, reminded us that we had promised to pay special attention to the prepositional pronouns; in compliance with his wish, we have abridged the text in order to find room for the idiomatic meanings of these pronouns.

"Iy maic an comhairle i," ar an Sgológ, "d'a b-peutparann a prieri do deunam." Buo' d'uinne maciarae, r'gheamhuil an Sjuagac, bi eolgae ari clearaib agur r'gheibib r'iaoi- dea'oa ari a iarb an Sgológ i n-ainbriop. Nioi r'eaon r'e iuanm gan an tubairte rin do euri i ngnioim an uairi do gheobad r'e faill ari, aet ni feaorai an Sgológ é beir cal- doirae. Tós an Sjuagac r'ighe ar a phóca, agur do éiomarai ari imiit. Dob' iao na coimhille bi eacopria, an Sjuagac Ruad do euri ceuo punt i n-a'gar coipóme na Sgolóige aet buo' g'eáiri do lean leó guir bua'ois an Sgológ, agur fuairi r'e gan moill an méio do g'eallais' dó. T'ruall an Sgológ o'a' eis, go meao'iaic, meanmnae, lán de b'riú. Ar rin amaé bi r'e ag fa'ail céille, agur ag comhionad gae mariga' o'a' iughe r'e

Pá éeanm árieanm feacóimuin cia buail- fead i o-trieo na Scolóige an oaria h-uairi aet an Sjuagac Ruad. Tar eir comhair doimill doib' eis an Sjuagac cuirae' dó cum cluice o' imiit. "Cieao eileo'ad tu," ar an Sgológ, "ma cuirteari an cluice oiamra, óiri i' coiri go o-tuigimiri bun agur fát ári ngnó ari o-tuig." "Ni ariai- gho imiieo'eamuro aonir," ar an Sjuagac, "aet cuirpimí ari cáirte na cómiceangail go b-peicrimíto cia 'ca agann an feari i' r'eáiri." "Tá go maic," ar an Sgológ. Iy ariae' o' imiit gae d'uinne oio'ad a beair, go rian, r'ie'ioillac, guir éainne leir an Sgológ buad o'fa'ail fá' o'ieie. "Buo' h-olc an máirpe rin agamra," ar an Sjuagac, "agur i' o'ois liom go n-deáimair feall oim, aet bréao' agac; veimhigim vuit go g-cúiteo- éaró mé an cumaime fóp' leat. Imiit oam cieao' iao na g'eapra i' toil leat do euri oim." "Ceangalam oir mari éiom-ualaé," ar an Sgológ, "an bean i' b'ieag'ea anir an ooihan do beir agac fám' coiri ag mo eis péim caoirioir o' 'h l'a máriae go b-póp'ad mé i." "Iy c'uaró an b'ieit i" ar an Sjuagac, "agur o'a' éiuim rin éain i g-cuim'gae anmóiri. Aet tá muimigim láioiri agam go b-peutparó me éu f'ápa'ad."

Buo' éeapac bi an Sgológ, agur euri r'e an airmiri de go r'ulc'mari go nuige maroin an lae éinnite. Arieuige na g'riéme éainne a r'eirib'ieac cum doirui a r'eomria, agur tub- ariit go iarb beanuapal buo' deapriamé le ingean iug i n-o'eilb agur i g-cuic ag r'eit- eam leir anir an h-alla, agur náe b- peacaró r'i a macriamuil iuanm i m-b'ieao'ad. Buo' éaparo bi an Sgológ in a r'o'airi. Bi eagla ari o-túir ag an mnaoiuapal ioinne, aet labairi r'e leiti go ceannra, cneap'oa, agur do b'feair áluim cumapac é péim. O' imiit r'i dó mari cuirae' o'riac'ais uirrie, o'a' h-amóeom, a h-a'airi agur a ma'airi o'fág'baril agur teac' a r'ruall ari rin. Pópa' iao agur éairteaoari a r'ao'gal go r'eunmairi gan buaróirte ná maris ari r'eao' bliáona. Timéoll an ama rin g'lae an Sgológ r'uil iapriac'o eile buaint ar an nSjuagac Ruad. "Iy r'i mo bapriamuil-r'e," ar a bean, "go b-fuil fuaoari an donuir r'it má bréam aon éomluaoari agac go b'iaé arii leir an nSjuagac Ruad." Aet ni iarb ma'ear o' beir ag a comairliug'ad ari a leair.

Do g'luair r'e ari r'iaéonóna aoi'binn go iáinne r'e an áit anir an ngleann mari buo' g'naeac leir an nSjuagac r'uiige, ag r'uil le é r'eicrim. Nioi meallad é in a d'oe'ar, mari buo' tapad do éonmairie r'e an Sjuagac agur é ag deunam r'ig'ia' d'ó péim. O' h a'ie'ne bi aca ari a éúle r'eimrie buo' éia- r'oac, muimteap'oa, euri an Sjuagac fáilte ioinn an Sgolóige, agur o'f'ia'f'iuig' cionnur éáirle d'ó o' 'h uairi r'eig'ionae éapad ari é. O'airiur an Sgológ do, focal ari focal, do r'ieiri mari do bi. Ag r'iaé'c doib' ari g'luai- r'eac' an o-ia'ogail, o' áomun'g an Sju- gac naé iarb aon r'eig'ear aige ari a élaon- tarib péim; "agur," ar r'e, "éain r'onnmairi le cluice imiit ari na r'eapriaróib' éa'ona bi eaoirainn pá' o'ieig'ionais, má' áil leat." Nioi éap'oiris mórián éac'ant o' h Sgológ agur éop'uirgeaoari ari imiit an r'iear uairi, ari r'on go m-beiréao' ceao ag gae n-aon oio'ad g'io b'é b'ieit buo' máir leir do euri mari bual-

gusair a chomlaic. Deir an sean-focal, "Ní
i g-comhnuise b'brean Dóinnal b'urc d'a
pórsa," agus d'éaspar an cleap céanna
do naob, i g-comhlaic, o-caob na Sgo-
lóg agus a éaspar an leir an n-ghuagad
Ruad. Dá gheiríurige faoi an Sgológ é
féin do beir 'n-a ríste, b'urc clirce go mói
an ghuaagad. Tar éir a b-fao d'aimirir do
éaspar an ghuaagad a n-gharó a céile, fuair an
ghuaagad Ruad an lámhaic. Le cuit-
easla agus buairéad cuité do gheir an
Sgológ a b'fao agus do éir fé i b-fannair.

[Le beir air leannam.]

párouis ó briain.

VOCABULARY.

beap, s. m., an action, a deed, a trick, also a load in
the shape of a bundle. b'urc h-olc an beap do
rúgne ré ort, it was a bad act (or turn) he did
towards you. bhí beap lúsa d'age air a dhúim,
he had a bundle of litter on his back.

tiomhantac, -taige, adj., industrious, ingenious,
diligent.

muirgín, s. f., a burden, a charge, a family. In some
parts of the country this word is pronounced
muirgeal, and in other places muirgeap.

Coirle, -ce, s. f., sparing, saving; Coirleac, adj.
Raímur, s. m., abundance; though this word is in com-
mon use amongst the people I cannot find it in any
dictionary.

uairéad, -rúge, adj., proud, haughty, vainglorious.

imhe, s. f., an estate or patrimony, also land.

tuimán, am, s. m., noise, sound, rushing sound.

Caipar, s. f., displeased, b'urc mo éiríse uile i n-eaparo
liom, all my friends will be displeased with me.

meáon, s. m., middle or centre, also means;
meáon laoi, mid-day, meáon oíche, mid-night;
leir an meáon po do rúgne é, by this means I
did it; éap meáon, to excess.

uiple, gen. id. pl., -uige, s. f., a die, dice.

Calap, s. f., tricks or deceit in playing games; ir
calapac an uime é, he is an unjust person.

Tré, s. m., way, place or direction. Cía buairéad i
o-tré, who should happen to come in the way.

maire, s. f., grace, adorning elegance, beauty, comeliness;
b'urc h-olc an maire rin agamp, it was a bad effort
on my part; b'urc maire an maire rin uirre, it was a
good effort or attempt on your part; b'urc máir an
maire ó an oiréad rin oiréad do éunam, it was a
great exertion on her part to perform so much work.
This idiomatic phrase is very much used throughout
Munster and Connaught as well.

taéant, pl., taéanta, taéantaige, s. m., inducing,
pressing. Níor éasparúg mórán taéant ó'n
Sgológ, the Sgológ did not require much pressing (a
very peculiar idiom). The word taéant is very
much used through West Cork and Kerry.

Seap, s. m., conditions which the person on whom they
were enjoined was bound inevitably to fulfil; a nice
kind of Druidish sorcery explained at large by
Keating.

d'á dhúim rin, on that account; mac do fuair b'urc
de dhúim a cuité, a pig that died in consequence
of an operation.

Do éaspar é, that took part, favoured or leant towards
him.

Carapam, s. m., dealings, companionship, acquaintance,
fellowship.

cleap, s. m., turn, trick, exploit. Dób'é an cleap
céanna agamne é, it was the very same fact or
circumstance with us; do éir an cleap céanna
amác eapamne, the same thing happened amongst
us. Raol, the term used for sixpence in Munster.

fuasap, s. m., haste, motion, intention. There is a
local proverb in West Cork which says—"Tá dhó-
fuasap fúir mar bí fá éasparlín dhóinnatú," you
are intent on going the wrong way, like Daniel's
horse.

Deapam, adj., similar; b'urc deapam Le céile iao,
they bore a resemblance. It also means handsome,
comely—ir fear deapam é, he is a handsome
man. Deapam, appearance, similarity, probability;
tá deapam air mar rgeul, it is a probable story.

Rábac, adj., manly, generous; uime rábac, a manly
generous person.

púim, much. This word is known to nearly every Irish
speaker in the southern half of Ireland, but is not
given in any dictionary, though it is to be found in
manuscripts, ní paib púim airgo aige, he had not
much money.

ÉAMONN AN CHUIC.

Of Edmond of the Hill, or of the lady to whom he
addressed the poem, we can only say that he was an out-
law, a native of Tipperary or the adjoining Limerick,
flying from the vengeance of the law to some other
province of Ireland. While thus a fugitive, he gave his
affections to some lady; but having no home to offer her
but the woods of his native province, which would also
supply them with the only food they could reckon upon
for certain, the lady very prudently declined the in-
vitation to become the wife of a rapparee. This version,
with literal translation, is from Baron's "Harp of Erin,"
and differs in only a few words from Miss Brook's version.
We insert it in the journal for the sake of our young
students, the published versions being very scarce, and
especially for the sake of the music, which has been given
by the friend who had supplied that for "Kate of
Garnavilla."

I.

A cúil áluinn deap
na b-fáinnige g-cap
Ir b'eaig iao rin glap do fúile;
'S go b-fuill mo éiríse-ir d'a f'laio,
Mar a f'irígeiré gao,
Le b'haóam mór fára a'róin leat.
Dá b-fuiginn-ir ó éap,
A beir finte leat,
Ir éasparúg 'r ir deap do fuibáilam.
'S go méiginn gao r'gair,
Ag éalóu lem' fear,
Faoi cúlúir a' r'gairéad an uiréca.

II.

'Sgo deimhin féin a bean,
Cé mói é do mhear,
Ih náir liom tú 'dom' óiúlaó;
'r gup fág tú mé,
San f'láinte agam,
'r san páe ná cori air mo f'ribaléarib.
'Ní d'ána mo láim,
'S ih' nio fáiteac mo g'ráó,
A g'ráó g'il má bídeann tu a f'ribal leam,
Sé éamonn an énuic
A'ac agac ann,
'S ih' doari anoir ann a óútaró.

III.

'Sa g'ráó 'ra éumainn,
'S a g'ráó g'ac n-uinne,
A o-tnaallpá feal von m'úimam liom
Maí a b-faigmadóir go deimhin,
Céol agur imir,
Ih uairle na b-feair a f'úg'raó'
Caora cuilinn,
Samad agur biolar,
Blac agur blar na n-uall;
Plannna óe'n builleabair,
Fúinn agur éopainn,
Agur fárac go mullaó glúine.

IV.

'Sa báb éneap'ra éaoim,
Do páiric leam ná f'gaol,
'S go f'naimf'punn an taóiré do óéig-ir;
'S go m-b'feair f'ileam do g'eán,
A'g'ráó g'il na b-feair,
'Ná éim' na naoim 'núair éagf'punn!
Oé! ih' clac lag do bim,
'S mo f'láinte dá f'irdeam
Le g'ráó ceairc óe'n m'naoi do éirig mé;
'S cao b' áil liom o'a m'aoirdeam,
A'ac f'lán leat a naoim,
O o'f'ag'baí mé air ué na céille.

V.

'S do béap'punn an leabair,
San b'ieig uun le fonn,
Go n-óéap'punn tú óg'ao tap éáo bean,
'S go f'ac'punn leat anonn,
Tap f'péan-muir na o-tonn,
'S go o-éirigf'punn an doimhan go léir oir.

Maí a n-óéap'paró tú a n-am,
Go n-ealócaró tú liom.
Ih' éiré m'ie f'ann san éiréac,
Maí aéir-g'eit a ngleann,
San éim' san m'ebair,
Faoi g'ag'air na g-epann am' uonar.

VI

'S ih' m'ir atá lag,
'S am' époré tá an éneao,
'S ih' deimhin nac gair oam f'ap'pion,
Le h-omap'caró f'apic,
Do pláir na m-ban,
'S a p'ioib maí eala air don-loic;
A olaoiré oairé,
Cioiré cap'ao,
Slíomac f'nap'ra ep'aoab,
'S maí a b-fuig'ro me ó ceairc
A beir f'inte leat,
Ih' deimhin gup gair an t-éug dom.

VII.

Nac agam-fa tá an f'géal
Ih' meap'ra f'aoi an n'p'ém,
Air m'aoim 'r me a o-túir m'óige;
O 'r gup f'ap'ib g'ac éan
A labhair leir féin,
Air éup'pac nó air éab' móna.
Do punneao mé éneao,
'S do páirig'ao mo neao,
Agur o' f'ag'baó mé san don neao,
'S má tá im a teac,
An f'uaet a n-oiaig an teair,
A f'úim-f'apic mo beannac' féin leat!

EDMUND OF THE HILL.

I.

O beautiful pretty head,
Of the curling ringlets,
Fine and blue are thine eyes;
And that my heart is wasting,
As a gad would be spun,
For a great long year expecting thee.
If I could get with propriety,
To be lying with thee,
Light and nice would I walk;
And that I would clear away every
thicket,
Stealing off with my love,
Under woods—scattering the dew.

II.

And indeed, O woman,
 Though great the estimation of thee,
 It is a shame that thou shouldst forsake
 me;
 And that thou hast left me,
 Without health with me,
 And without any cause or rest in my
 walkings.
 Not bold is my hand,
 Too timid is my love,
 My bright love if thou comest walking
 with me;
 It is Edmund of the Hill,
 That thou hast here,
 And proscribed is he now in his country.

III.

And O love, and O darling,
 And thou love of everybody,
 If thou wouldst travel a while to Munster
 with me;
 Where we would get, indeed,
 Music and play,
 And the noble of men in amusement;
 Berries of holly,
 Sorrel and cresses,
 Blossom and taste of the apples;
 A plant of the foliage,
 Under and over us,
 And herbage to the top of the knees.

IV.

And O babe, quiet, mild,
 Thy attachment with me do not break,
 And that I would swim the tide after thee,
 And that I would rather have thy love,
 O you bright love of men,
 Than the abode of the blessed when I
 would die.
 Alas! feeble and weak do I be,
 And my health spinning away,
 Through real love for the woman who
 forsook me;
 But wherefore do I recite it;
 Oh! farewell to thee, my darling,
 Since thou hast left me bereft of my senses.

V.

And I would give the book [*i.e.* swear]
 Without lie, to thee, with earnestness,
 That I would select thee out of a hundred
 women;

And that I would go with thee over,
 Past the strong sea of waves,
 And that I would forsake the whole world
 for thee.

If thou dost not say in time,
 That thou wilt steal away with me,
 Weak and feeble am I without power,
 Like a maniac in a glen,
 Without mind, without memory,
 Under the branches of the trees alone.

VI.

And 'tis I that am weak,
 'Tis in my heart there is the sob,
 And it is certain that not near to me is relief;
 With excess of love,
 For the flower of women,
 And her neck like a swan on a single lake,
 Her locks beautiful,
 Combed, ringletted,
 Glossy, polished, bushy.
 And if I will not get of right
 To be lying with thee,
 It is certain that near me is death.

VII.

And is it not I that have the story,
 Which is the worst under the sun,
 In the morning, and in the beginning of my
 youth?
 O bitter is each bird,
 That speaks by itself,
 On a moor, or on the side of a bog.
 I have been ruined!
 My nest has been plundered!
 And I have been left without anyone!
 And if that is coming,
 The cold after the heat,
 My dear love! my own blessing with thee.

NOTE.—*famíge* in the second line is gen. plur., which is very often like the nom. plur.; and I suspect the poet said *na n-úlla*, in the third stanza, as he said *glúine* instead of *glúin*. *Fápać*, herbage, as in this third stanza, is applied in Munster to pasture reserved until the cows have calved.

P.S.—*‘tí náip líom*, stanza II. = I am ashamed; literally it is a shame with me.

‘tí o-ḡuallrā, stanza III. = *an o-ḡ.* = wouldst thou travel? wouldst thou come? Not if thou wouldst travel. *mo fíánte v’a fíníocáin* (better *fíníoh*), stanza IV., my health spinning away. In Munster, *arā ré v’a fíníoh amac*, is said of a person in consumption, or pining away. The verb is not in dict., but *fíníoh*, heaviness, sorrow, is in O'Reilly.

Ṣap, out of, stanza V., beyond. *Ṣo n-ealóca*, id. recte, *Ṣo n-eal-ócaró* future tense, that thou wilt steal (elope). Stanza VII., "In the morning and I in the beginning," etc.

eamon a' énuic.

Moderate time; with feeling.

óiré éloinne tuireann.

THE FATE OF THE CHILDREN OF
TUIREANN.EDITED FOR THE SOCIETY FOR THE
PRESERVATION OF THE IRISH LANGUAGE.

BY RICHARD J. O'DUFFY, HON. SEC.

Of this work Mr. O'Duffy tells us that "the Irish text was once printed some years ago in the *Atlantis*, vol. iv. This text, with a translation, was edited by Eugene O'Curry, M.R.I.A., from a MS. in his possession. . . . I have edited this text principally from a MS. written in a neat and legible hand by one William Casey of Tralee. . . . I collated it carefully with two very good copies of the story in the library of the Royal Irish Academy."

Professor O'Curry says, in his brief introduction to this

tale in the *Atlantis*, that his version was "the best now procurable." He did not make a critical or school-text edition of the story; he made no corrections for which he had not authorities in the two other fragments of the story which he mentions. He makes no allusion whatsoever to the two copies in the Royal Irish Academy, which Mr. O'Duffy calls "very good" ones, but which Professor O'Curry knew to be quite worthless. The truth is, two worse Irish MSS. there are not extant, and that is saying as much as can be said as to their character. Casey's MS. I have not seen, nor have I heard it described from other quarters; but I have heard, from a trustworthy source, that the writer (W. Casey) was a really bad scribe, whose spelling was nearly phonetic, and his MS. full of contractions. That Casey's MS. was very bad, Mr. O'Duffy's version proves beyond controversy.

The story must have been written originally in language a good deal older than that in use now and for a long time. It has been very much modernized, but many of the older forms have been retained by the modern scribes; and of these antiquated forms the present editor has given no explanation: of this we shall give an instance immediately. Had Professor O'Curry edited the story as a class-book for schools, he could very easily have made a correct text; but to do this Mr. O'Duffy was incapable, and in nearly every instance in which his version differs from O'Curry's, the change is for the worse. One peculiarity of the older version is the almost universal absence of elisions; this defect the present editor has repaired, and it is very nearly the sum total of his improvements.

"I have drawn fully and freely upon O'Curry's translation," says Mr. O'Duffy. In plain English, he took the dictionary in his hand and changed O'Curry's words for some synonymous ones, and very seldom for the better.

The most faulty part of Mr. O'Duffy's method of editing is the hinting of faults in O'Donovan and O'Curry's works, and occasionally misrepresenting them to make these hints apply: of this also we shall give an instance or two shortly. A gentleman of ability, as well as of honesty and patriotism, a member of the Council of the Society for the Preservation of the Irish Language, believes that the errors in the Society's publications are a real good, inasmuch as they have brought out the corrections of them in the *Gaelic Journal*. Be this as it may, it is to be hoped that the corrections will do good, and so we proceed with them. The numbering of the paragraphs, the text, translation, etc., are from Mr. O'Duffy's edition, unless otherwise specified.

Par. 2. "Cunpúró fúil," "ye will put an eye." No: cunpúró is 3rd pers. sing. fut.; cunpúró, is 2. plur. ye will put. Súil is also wrong; it is gen. plur.: fúile, or fúla, the gen. sing. is required here. The same error is in Vocabulary.

Par. 4. "Do fíor mhaic a fad . . . do lánh eile do éabairt éuge; agus do fíor mhaic a fad do éabairt éuge." "Miach sought another arm of equal length to give him, and all the Tuatha De Danaan were sought. (1.) fíor and fíoradh should be fíor and fíoradh. This verb has the two meanings, to ask for, and to seek. (2) Miach, the physician, asked for the hand, but did not go seek for it. (3) "Do fíoradh," "were sought," is past passive and should not be aspirated. (4) "Do éabairt éuge," could not by any twisting be made to signify "to give him;" this would be "do éabairt éuge." "Do éabairt éuge" is "to bring to him;" but here it has a passive signification, "to be brought to him." (Joyce's Gr., p. 112, rule 12.)

Par. 4. "Dul o'gharró loppa;" "to go in search of herbs." This is a mistranslation of the original, which is itself wrong. loppa is an antiquated form of lúpa or

lorá, gen. sing. of *lur* or *lor*, an herb; if the sing. *lorá*, was intended here, this should be explained for learners, and it should be translated *an herb*. If herbs were meant, the gen. plur., which is the same as the nom. sing., *lur* or *lor*, should be employed, as it is by O'Curry. This edition of the tract was four years in preparation, and there should not have been a single error in it.

Par. 4. "Ír féarú an laimh do fúthúgáó;" "I prefer to set the arm." Not at all: "It is better to set the arm" is the translation. *Íad* *liom* been put after *féarú*, all would be right.

Par. 5. "Earrató," "of spring," should be *earrató*. "On éamh," "from his head." This should be *ó n-a éamh*.

Par. 5. *Íor nóctáó a n-ionáó eáda na cóiríac an cloróeáin rin, iona m-beir neapir mná feolta a n aon óa b-panceadó, na m-biaó na ógáó.*

(1) *na* should be *ná*, or; (2) *m-beir* should be *m-biaó*; (3) *feolta* should be *feolta*; (4) *óa* should be *ó'a*, of those who; (5) *óa* should be *ó'a*, if; (6) *na* should be *'a*, or *in a*, in his.

Mr. O'Duffy's translation of the passage is: "That sword was never unsheathed in the place of battle or combat, in which there would be (but) the strength of a woman (left) in the person who saw it, or was opposed to it."

When Thomas Moore saw the voluminous Irish MSS. with Professor O'Curry, he exclaimed, "I had no right to undertake the writing of an Irish history." Looking at the passage above, and at his rendering of it, Mr. O'Duffy ought to say to himself: "Nature never intended me as an instructor of youth in Irish, nor as an editor of Irish books of any kind."

First of all, *feol* is a bed, and *luíge feolta* or *luíge feoil*, child-birth, literally, lying abed: *éa ri 'na luíge feolta* is the Connaght expression, I believe, for she is on her accouchement; and in Waterford they say, *éa ri 'na luíge feoil* (pronounced *luíge, chool*). In St. Patrick's Prayer-Book, p. 147, we find: "An t-am so éáimic am luíge feoil," when the time of delivery had come. "But Mr. O'Duffy could not be expected to be acquainted with these things," some one may say. Certainly not. But had he a right to undertake the editing of the book, or the misleading of our young students? But he is more inexcusable still. In the *Atlantis*, which Mr. O'Duffy had before his eyes, Professor O'Curry translated the passage thus: "That sword was never bared on the scene of a battle or combat in which so much strength as that of a woman in child-birth would remain to any person who saw the sword who was opposed to it." Professor O'Curry is almost literally correct; why did not Mr. O'Duffy copy him literally? The phrase: "or who was opposed to it," is equally wrong in O'Duffy's translation. Two classes were rendered helpless by the enchanted sword, according to this translation: "those who saw it" (whether opposed to it or not), and those who were "opposed to it." What the text says is: "any one who saw it, if it were against him."

In this section 5, too, *íoróá* should be *íúge*; and *laá* should be *laag*, or *liog*, or *léag*, or *leug*: *laá* is not a stone. *Caíneamha* is not the gen. of *caíneamh*, splendour, but *caíneamh* or *caíneime*.

Par. 6. "Óreamh íoróáta írígrámaó," "a grim, ill-looking band." *Óreamh* is a mas. noun; the adjectives, therefore, should not be aspirated. O'Curry has the article *an* before *óreamh*, and the omission of it by O'Duffy would tell an Irish scholar that the editor did not know Irish. The Irish idiom requires the article *an*, in various positions where the indefinite article would be used in English: *oo cóncaóy an laóé*, an bean, a long, where the English speaker would say, they saw a warrior, a lady, a ship.

Par. 7. "Óó ghabamáorone an mapbáó," "we would receive our death." No; the verb is future, "we shall receive;" the cond., *oo ghabamáorone*, should be used here.

Par. 7. "na mo éasáatáó féin [oo túl];" "rather than my own ambassadors."

In this little passage we find three mistakes: (1) *teáct*, as a noun, signifies coming, arrival; it never signifies messenger, and it has no plural. (2) *teácta*, gen. and plur. *il*, signifies messenger, ambassador, and its dat. plur. is *teáctáib*, the word in the text: and (3) this word should be the accus. plur. *teácta*, being the object before the inf., *oo túl*. But the errors and misrepresentations do not stop here. Illiterate scribes use the dat. plur. for the nom. and accusative plur. as in the instance above, just as an illiterate English speaker would say, "*we writes*," and so on. The professors of the New-Irish, at both sides of the Atlantic, finding they cannot master the grammars of O'Donovan or Joyce, misrepresent them, and then find fault with what they have misrepresented. Such is the case here. At p. 163, Mr. O'Duffy says: "The text affords numerous instances of the use of the dat. plur. for the nom. plur.; and even in the spoken Irish of the present day its use is by no means confined, as O'Donovan considered it was, to the county of Kerry. A correspondent (Mr. Thomas Devine, of Youghal) informs me that in the counties of Waterford and Cork, speakers, instead of saying, 'ca na rin ampo,' prefer 'ca na fearaib' (pronounced farr-iv) 'ampo.' Again, 'éamig na fearaib aréacá cúgam; níl na fearaib le túl am; ca b-pul na fearaib?' are instances of its daily occurrence in the spoken language." This, certainly, is worth studying. Now, what O'Donovan said (Ir. Gr., p. 83) was: "The termination *ib* of the dative plural, is seldom used in the spoken Irish of the present day, except in the county of Kerry, where, however, it is as often made the termination of the nom. plural. . . Mr. Patrick Lynch, who had a native knowledge of the modern Irish, states, in his Introduction to the Irish Language, that 'a man would be laughed at in the country were he to say, *tabair péir oo na caplaib*, or *oo na capalluib*, give hay to the horses, instead of *tabair péir oo na capuill*.' However, *feap*, a man, and a few other monosyllabic words are an exception to the above, as we say, *na fearaib*, or *na fearaib*, *oo na fearaib*, &c., &c." O'Donovan said what was and is perfectly true, that the termination *ib* of the dat. plur. is seldom used in the spoken Irish, except in Kerry." And he quoted Patrick Lynch correctly, who intimated that *feap* is used in the nom. and accus. plural.

Reader, Mr. O'Duffy's words here, and in other places, are worth your attentive study. But, first of all, ask yourself what do you understand them to imply. First, that the dative plural for the nom. plural is used in the spoken language outside Kerry. Next, that O'Donovan said it was not. And then, that Mr. Devine contradicts O'Donovan; and from these premises you are expected to infer that the dat. plur. for the nom. plur. is not at all bad. This is a tissue of misstatements. *Feap*, in the spoken language, is used throughout Munster for the nom. plur. *pú*, just as methinks and other such expressions are used in English. This is the *only* dat. plur. so used outside Kerry. This O'Donovan said, and it is the literal truth. As to Mr. Devine, he speaks for himself in a letter to the writer. "Mr. O'Duffy does not state that I said that the use of the dat. plur. for nom. plur. 'was by no means confined to Kerry,' but he states it himself. *Feap* is the only dat. plur. for nom. plur., that I know of in the spoken language in which *ib* is fully pronounced." When the dat. plur. in bad MSS. is written for nom. plur., "I did not say that the *ib* was pronounced," adds Mr. Devine.

O'ṛ a g-cionnro comhnuigheac :
 Aṛá cáirveamhuil gaolmaṛ, ghrámaṛhuil
 Saor-ḡlan, ráir-éum, rocoirge
 Aṛá pí ghréarac, rghémeamhuil, rghiamac,
 beárlamhuil, beupac, beól-éirte ;
 Curo ve éiréirib na mná rémie,
 A ghráó o'féile a'ṛ o'eolaáirb,
 'Snaé reáirí oirgáin ná i 'ṛa h-óig-mná
 i g-cáil comhráó airí ceolmaireac.

Aṛá 'ṛan m-bainnóḡain rémí-ḡil reáḡóá,
 Maoróá, mall-éaom móir-éuirgí,
 Mórí-polt, muirioirac, ualac, oirumneac,
 Cuacac, cuirpionac, comólaac ;
 Suan-porg rorlbiṛ, o'ṛ ghráó veairg-ḡil,
 Maṛ ghráó g-cuiréirac g-cró-luimneac
 A'ṛ beál le labairtairí ionao teangá,
 Do ḡuró veag-foclairg, ḡlórí-milir

Uá véao ḡeala air ḡné cailce,
 Caoṛa, ceapra, comhráighe ;
 Zeuga ḡaróá a'ṛ meuirá paóá,
 Sémie, reáóá rompluróeac.
 Uá éic éoiria, air éli a h-uéca,
 Maṛ lí rḡóá rḡóó-úie.
 Seang-óorṛ rémí-ḡeal, maṛmaṛ-ḡlan, piéó-
 véar,

Náirí meall céile comhcairhuil.
 O o'eug Caerairí rluagac, réiréac,
 beóóac, beupac, beó-neairtímaṛ,
 No cing Airtímaṛ, ionganac, áiró-éiróac,
 Cumupac, cáirveamhuil, comhcuirgíreac,
 Nil 'na beaṛáiró a'ṛ ní veaṛáiró,
 Tairí eir hectorí oig, éleairgí,
 Ríḡ maṛí éirí ghráómaṛ, ḡeil-éigíó,
 bláímaṛ, beirg-éinn, beol-ṛaoréamhuil.
 Do piéirí meairóá a b-fuil le ḡairge,
 Ir curo o'á crioṛac, ir le rlonoruir,
 An tír no ḡlan nor-éiróac.
 Cíor na rruance, ionmair Alban,
 Na mur vealbac, no-buirte.
 Cíor na cuinne rā veir éirce,
 Nil air rilleac reoirlinge ;

Aṛé uairte ir éirce vo nóir tuinne,
 Ua ḡac rine a b-foirgíṛ.
 Ionóá air a longairb comla cogaró,
 Uairí éoirí torac voéuróir ;
 A'ṛ muiríe maímaṛ, foiróineac, riorac ;
 Ar reairí tréan, riorac, ḡlac-réim, ḡonac,
 Ceapir-piéro, cogac, comhráiceac.

Uó ó'n m-bainnóḡain caṛa, campuóe,
 Láim me rābuirgíṛ éoiruir ;
 Uíó a baíuín mṛ a' nḡaréuín
 Aḡ cuirí aṛéuma air óroraírb ;
 Curo o'á h-áimáil mṛa n-álmáin
 Aḡ cuirí báé air móir-bairtírb ;
 Ir airgíó uirle air éaṛairí na cuinne
 An ḡairia ḡurmaṛ, ḡleo-éparó.
 Do nío a bannuighe mṛ a' bṛairáir,
 ḡan mó rāitíor reol-cumaró,
 Le na coblac, cíorímaṛ, cabairéac,
 ríóímaṛ, rōḡlac, onoruirgíreac.
 Reairí na rairge ḡan mó maíre
 Angleo cairbíte, cóirgíre.

Táiró a luéṛ ḡharó tairí Muirí o-Torruan
 A'ṛ vo'n Ionua óir-éolacíḡ.
 ḡnát a rpiém-rim mṛ i n-éirgíre,
 Rā leóirí éirce air óig-reairírb.
 Tá Uia a cingnaim le rpiac lonoum
 Na n-iac b-ronnmaṛ b-róo-ḡairac ;
 Aṛáiró na ḡaoríre, aṛáiró na rpiéiré,
 Aṛá ḡac raeltan mó-foluir.
 Maṛí táiró Spáimíḡ ma lic-láirí
 An ḡac rpiagí ḡo ton-buirte,
 Uá ééao áiréirac ḡan mó-ḡaba,
 Air n-a m-báṛáó a móir-linnírb ;
 O'ráḡ a ḡáiróá rā éár Spáimíḡ,
 Sá mná éiráirte comh-cuiréirac.
 Uḡaróair ḡoríac ḡeuir uáṛa oon Porcuḡeíl,
 Le rluagí boirb-laoé beo-éiróiréac (beó-
 éiróiréac).

Aṛáiró maṛí buiróeac oí Uia 'ḡur oaoine,
 An rpiac rioruirírac, voéuróirac,
 rruonmaṛ náiréac, rairírb, rāitíreiré
 Caomeac, éiríreac, cuir-breacac.
 Air a bionnraírb, air a tabairéairb
 Air a cabairí o'á comairrāirírb.
 Ir moirí an éairíre méao a maíre ;
 Ir airí ir meairra a móir-áim.

The last line but one in MS. is, *ir map éadear méao a mairir*. This I have changed as above. Unless I mistake, in Waterford *éadair* meant a thing to be proud of. *ni'lon éadair* (or *éadair*) *ap toman ogha*, they are only middling. May I request any reader who knows the word and its application to let me know. I read the last couplet thus: "The amount of her bounty is a thing to be proud of; it is from it her great name is to be estimated."

VOCABULARY TO "PRAISE OF QUEEN ELIZABETH."

Do déan = *deánas*, I will make, *airte*, a poem, *cúpla*, a couple: I do not understand this meaning, nor whether *cnearas*, kind, and *comigíte*, delicate, refer to the monarch or the poem. The poem is what *biar* (*berdear*) will be *ó d' h-éadair* repeated, *as luét airir*, by people of pleasantry; *feomglaine* (*feom* = *feup*, gen. of *feup*, grass). *le gleup*, with instruments, *coihlann*, *ceoléunice*, of harp-melody in competition (?)

slósz = *flaasz*, hosts; *fearmac*, firm, durable; *coihap-ranact*, neighbourhood; *catác*, warlike; *campun-deac*, living in camps; *póy-glana*, of noble races; *feimigeac* = *feimeac*, gentleness. *neiltigac* = *neultac*, starry. *Cpoac*, formidable; *ri d'apliompa an c. p.*, I believe she is the fifth monarch; *comunigead*, abiding, permanent; *cánpceamh*, friendly, *gaolmap*, friendly; *paop-glán*, purely noble; *páp-cium*, very gentle; *poceuge*, easily restrained. *Spéarac*, accomplished, skilled in embroidery; *beaplanmh*, skilled in languages; *epéete*, accomplishments. *Carl*, quality. *ap ceolmheac*, in tunelessness. *Sgémceamh* and *fguimac*, beautiful, are synonymous; the former not in dict., but it is in spoken language; *eolac*, learned; here it is a noun, plur., learned persons.

Seagó, majestic, courteous; *muineapac* (*muineap*, a burden), heavy; *uataac* and *coiholatac* are = from *uata* and *uatac*, or *uatac*, a lock of hair; *cuaac*, curled; and *cuimhneac* is the same, I think; *quimneac*, is thick, I believe. *Cupéac*, like red hot sparks; *cpó*, blood; *luimeac*, red, blushing; *véao*, set of teeth, a jaw; *gne*, appearance; *ceapir*, fair; *ymoigce*, carved; *gaipac*, clever; *peao*, strong; *feim*, smooth; *pomplumdeac*, fit to be models (?)

Cioac, gen. *cíe*, dat. *cíe*, a breast. *Óa*, two, takes the noun in dat. sing., but the adj. is plur. *óa cíe éopra*, two round breasts. *ap éli a h-ueta* = *ap élap a h-ueta*, on her chest. *map li fgoeá fgoe-úipe*; *li*, colour. *Sgoeá* (better, *fgoeá*), gen. of *fgoe*, a flower; *fgoe*, choice, the best of anything. *úip*, gen. *úipe*, land, soil; *fgoe-úipe*, of choice land. *Óe'n thup fgoe na feorte*, *óe'n típ fgoe na m-bláé*, first flower of the earth and first gem of the sea. I would here request our musicians to say would this line sing as well if written, *óe'n thup fgoe na feoró a'f óe'n típ fgoe na m-bláé*? *coih-cóimh*, like.

Sépeac, pleasant, cheerful; *flaaszac*, of the armies; *cng*, a king; *ápo-éluoac*, of high renown; *com-éupceac*, prudent, judicious. *Deacáro*, did go; past tense, negative of *cérim*, I go. In Waterford it is pronounced *de-aw* (very close); *ir é an t-am é mapá* (*muna*) *n-deacáro* (*n-dee-aw*) *pé* *éadair*. *ni deacáro*, did not die, *i.e.*, there never lived; *éilip*, Elizabeth; *éilip*, in Waterford, is Alice, *Seil-éigró*, of the white breasts; *beol-t-paorteamh*, of the learned mouth.

a b-puil le gaigce, all who follow the profession of arms; *le* is often set before nouns of trades, professions. O'Don. Gr., p. 312. *Do élaun le fgoil* *uamair agur lavne*; *mápe ní Donogáin*. *ni'la acé meagá*; *meagá*, in old writings, for *meige*, inebriety; *capra*, very probably for *catá*, gen. of *cat*, a battle; *cup cum catá*, to go fight with; *flósz-éilce* (*éuillece*), of the augmented armies. *Coihla*, guards; *cléit*, dat. of *clat*, a battle. *flaacz*, plentiful.

ni'la ap flleazó peoplunge, there is not the giving back of a farthing [as a tribute to any other power]; *rimé* = *cime*, tribe, people; *poimicm* = *poimigim*, relief. *Doéipraíl* (*oo*, not, *toipal*, envy), without envy (?) *éuice* = *éuice*. *Abéit* [*as ceacé arteaé*] *éuice*, its coming as tribute to her. *Coihla*, guards; *pmpe*, a knight; *poimoneac*, serious; *catác*, of battles; *glac-feim*, of smooth or gentle hands; *gonac*, wounding.

fabpa, fringe, border; *acéuma*, transformation. *as cup acéuma ap ópóatóib*, reforming the hotel tariffs. (?) *Almáin*, Austrian Empire, *bát*, destruction; *ir angro uile ap éadair na cuimne*, *i.e.* *ap uile éadair na cuimne*, on all the cities of the universe; *gaipac*, mercenaries; *gaipac*, powerful; *gleó-éapac*, active in battle.

bannaróe, plur. of *bann*, a band of men; *peolcéumao*—this word has the appearance of butchery, but I cannot find it elsewhere: *oo nro a b. m' a' b. gaup po f.* *peolcéumao*, her hands in Brazil commit butchery without much apprehension; *coihla*, a fleet; *cpóimap* tribute collecting; *fiócháp*, wrathful; *fozlaé*, plundering; *cnuapáigeac*, collecting. *mapce* = *mapis*, pity; *canbée* from *caip*, a ship; *cap mup* *o-t*, over the Tyrrhene sea.

na-n-tac, of the lands; *ponnmáp*, delightful; *b-poogap-tac*, renowned (?). *Spéipe* = *pu* or *pu*, pl. of *ppéip*, the sky; in Munster, pl. *ppéipac*; *laparo na ppéipac* *taoz* *z*.

lie-lacap; *lie* dat. of *leac*, a flag-stone, and *lécap*, a place, like a place full of rocks. *gan po-gaba*, without any great danger to the English.

Sopao, a heating, a whipping.

Doipapac, irascible; *paoliró*, generous; *paé-bpéit* (*paé*, knowledge; *bpeit*, a judgment), *cóip-bpéitac*, of just judgments; *bpmuac*, pl. -*muca*, a gift; *tabairt* pl. -*airta*, a present.

NOTICE.

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ar b'aitinn doib an faclad, Cuimh Seairb
 a n-Deirnead. Iy eol ceana, ar don ve'n
 comhairinnuigad: ceana i vo mian leir?
 Aca ar e-pean, pat mo cuimh vo'n tiri-ro
 a comhann leir: oir vo eualad me teir
 mór ar mero a neir, agus a óraoideadta
 agus ar a mianuinead. So denim, ar an
 caipinigeoir, ní gnáde leir an uime rin é
 réim vo céile: agus mo comhairle uir gan
 buain uime: oir iy rior anam vo rgarar
 uime ar bi leir gan cur o'a comhairleib.
 Agus má tá súil agat-ra rparim no
 comhar vo deanao leir, pacar mipe go
 toirtonad o'a gairim eugac. Ná téro, ar
 an cinnal vo bi na aice an tan rin, .i. an
 lomcunbead, Ingean Forcum, agus má
 bameann ve'n uir ro buairrigeair
 é; agus fahie rin, rgarar mipe leir.
 Ar Fioncum, ar an rgaridead, o'a m-bia
 a neir mar neir Heirleir vo éoigeo
 na rleibte; agus a gair, mar gliocar
 Congcunann, o'feadann-ri mo neir leir,
 gan clár gan time, agus goirtear ar. Vo
 goirteo ar a imrde an faclad; agus com
 toic agus vo éamngán toicim agus ra'n
 tuaragbáil rin, o'fene go elao maili-
 read ar an mairle óig vo bi a b-foair an
 émar, agus a dubair go m-bia oige
 réim no go o-tuic[r]eao leir. An rpiad
 comhairle an rgaridead méao a foteal, a
 dubair ve bparleirib ára, rocloira, na
 buo leir i gan comhann ceann, timnear-
 na, ear a ceann. Feudam an b-fuill rin
 ve meirnead agao, ar an t-adad. Adá, ar
 éadomonn. Iy ann rin vo ionnruigeoir
 an oir rin a céile, mar o'a leonnan bige,
 lionta, láncaima; nó mar o'a macthamm
 miltcead, mór-uabárad; nó mar o'a
 ear puad-tuile ag tuim a g-cionn a céile
 in don aill; nó mar o'a ghuighe meara
 moirgionna. Treimpe raao ag rparim,
 agus ag rpreilinn ag gabail ve bairib,
 agus ve uómarib i n-agairib agus i ngnu-
 rib a céile; real eile, ag gabail ve
 rgeana geura, glara, i n-méimib agus a
 n-arnaad a céile, agus ve rreabail oana

veirnead i n-ioctar bionn agus boig a
 céile, gan rior ag anaircais, eis oib iy
 mó ar amib coramlaet buao ar peao
 read n-uairle ve lo.

VOCABULARY.

anfocpaed, uneasiness; ná bioo rin, let not that be, 'na
 a. oir, an uneasiness to thee (*in its uneasiness*).
 Oir b, mé com vlear uir, I will be as faithful to
 thee; biao for bair, or beró, fut. tense. Agus as,
 vo'n=vo an, to the anam, soul or life, eliab,
 breast.

Teall, a short space; o'a n-amir of their time, go
 r. r. g. pe céile, peaceful, quiet, loving, *together* or
 to each other; tracht air, talk of, vo=elaoidead,
 the unconquerableness; éao agus tuicé, jealousy
 and envy. Eao in Munster is pronounced iao, but
 not like iao, them; let those who do not speak
 Irish get a native to pronounce these words for them.
 adal, great. Pón=ra an, on account of the
 angeal, great reputation, ear, renown, neam-
 cumrige, unbounded, very great, adag=faeas
 of the giant. [mil-buairpaed, with honied words.
 Vo fparar(farad) a hna, into the presence of his wife.
 O'air ceao uirpe, he asked leave of her (after verbs
 of asking, etc., ar is translated by of). Pular vo
 (a pular vo, or é pular vo), to suffer to him.
 leir vo, ceaoig vo, let him, allow him, etc.
 A cumr o'feneair leir an b-paead, to try his strength
 with the giant. Feud lom é, leir é, try me, him,
 with it (at it). O'Don. Gr., top of p. 313.

[Soemais, abstemious; O'R. This is not exactly the
 meaning here, sedate, ptema, temperate; an i rin
 vo geallam uair-ra, is this what thou didst pro-
 mise to me?

bacul, a crozier; ar=(oar, by) an m-bacul, by Patrick's
 crozier; geallam=geallam; ní fuileona me,
 I will not suffer, rleir, ostentation; we have seen
 this word meaning a fight heretofore. So ror-
 pume an bpaed, to the time of the judgment.

bunac, dwelling; rpaed, a stroller, but I do not
 recollect the word; rilead, straying, rboroad,
 drunken; rliomao, a great number, rionaoib, of
 places; rig-eaglae, regal residence.

[Cup rá veapa, to induce; ní é vo éapogearleao, ra
 veapa uair ra, your preaching will not induce me.
 See Joyce's Gr., p. 118, idiom 6. Cionnrao, a
 project, vo cup i n-veapao, to put in abeyance
 (into forgetfulness). Agus ní mó, nor; literally,
 'and not more'; adpoeir me m'itrim, will I alter
 my resolution, go compae oam, until I fight.
 Joyce's Gr., p. 118, idiom 4, for oam, leir an apiaet
 rin, with that spectre.

[bpuirdeao, excitement; vo ban bpuirdeao meannann
 ann, vo ban=vo buail, took; excitement of
 mind took [possession of] him. The author of
 donad beapna na gaoite, says of a runaway horse
 vo buail paog [páig] i ar taom, a frenzy and a fit
 took her. By the way, O'R. writes paog for páig.
 iadán, white-land, leagad, steep, bantae bia-
 tad; bantae *very* leagad=iae-ban, and biacae,
 hospitable. Opoma gen. of opom, or opum, a
 ridge. Coll-cuille, of the hazel wood, viz.,
 Dublin. A little lower he says, adao an Opoma,
 the Field of the Ridge is now Thomas-street. Iy
 ionda air, it is many a place, ar an m-bealac,
 on the road, ar faoil an faclad, the giant thought,

g-cian a máraí. Iy marí rin dúinne agus
 do gac nó 'ran t-raoíal ro. Aét ní marí
 rin do 'Dia : a tá ré a g-comhúroé do-
 aéaríuigíte, ari aon mteacó amán, gan
 túir, óige, gan fáir gan fáé, gan toíac ná
 veiríe ; agus ná píerí rin ní mealltarí aon
 uairíao ro a gáíróuigéann é. A veirí naoí.
 Agusírtín go b-fuil cioróe an uime aníocairí,
 go g-comhúigéann ré a n-Dia marí naé b-
 fuil páraíh iomlán in feilb aon iuro i
 n-eagmair Dé. Bíreacó a n-iaíurí, agus a
 n-oiroóá agat, agus 'na noiaí gí rin beró do
 búil an iuro éirín eile ; níó a éaríbeannan
 go b-fuil feilb éirín ann a éugann páraíh
 fóiríoníta iomlán, agus ír é rin feilb Dé,
 marí ír é feilb ír aoiríe é. 'Ombuanar
 agus mío-míaire aon níó eile a g-comhúir
 le 'Dia.

A tá máó ró óeimíneac agann ó na béul
 féin, é gíróúgacó ; agus ír fupar aítne,
 marí a veirí olláíh naoítea áiríge (aon ve
 na h-aíreacáirí naoítea) gupí loíteacó go
 oamgean oaoacó an uime le peacó
 an t-rinníurí, le gupí gáíacó a éurí ve
 búalíur oíamann anníacó ári g-cioróe
 a éabairíe do'n te túilleann éomí móirí
 ran é—úgíarí an uile máiteara agus
 tobarí an uile gíró. Iy beag ve búalí an
 uime ír píaríóin a ó'páíal éum é óeacó
 ceanaimíil ari a gáoltearí ari a éáiríóirí
 agus ari a éúngantóirí ; agus oarí n-óirí
 ní'í aon uime aca ran a g-comhúirí do
 'Dia. Súil a cumhíní do rinníurí ari do
 leiríeo a beirí ari tí a beirí beó, do bí do
 bíreí a meabairí do 'Dia, agus 'na oiaí gí ran
 ó éomírearí an íolur ír é a tá ac aóabí-
 eacó agus ac' óíon ; agus ac' éongbáil.
 In ipso sumus et movemur. Níorí leóirí leirí
 an éomíon rin do éurí oirí a o-taob do
 éolna, aét an uairí do bí t-anam veiríe, oarí
 uarí do éíoníurí gan ré an meóían búo
 éireacóamíla éum tu a éabairíe ari n-ai-
 ioncolnugacó ári o-Tígearína le n-ai éean-
 nui gí réin na páire raíuríe an éine-
 oaoíoa ó mállaéa a n-oamanta : agus 'na
 oiaí gí rin, bíonnn oíamann éireacó na páire,

le bírí na raíamante a cuireacó ari bun
 ari ári n-agaró ran eaglaí : oirí gíeíomí
 tíoval ari an ngíoríe le baíre, cumarí ari
 eiríge, an uairí a éiríe amíaoí, le aíeíge ; agus
 cuníganí agus cabairí éum fupíeacó buan in
 reiríbí an Tígearína ari íaro na ngíarí,
 gac n-aon an a ríge féin, le taéiríe na
 raíamanteiríe uile. A b-íocairí na o-
 tabairíurí ro, ír ó 'Dia do tíoóluiríe raóí-
 alta ; marí an g-eéaoína do éuro, do élí,
 do neairí, do írúbal agus do máímurí raóí-
 alta. Círeacó tá agat, a veirí naoíh Pól, ná
 fuaíurí ? agus áirí ír anuarí a étarí na
 íoliríe do éurílingíeann gac tíoólacacó
 iomlán : agus má 'reacó eacó é an éallí do
 ím-míearí agus do óeapíao ? O ! ír éumí
 an gíaríán a éeanann an Tígearína ari an
 té ná cumhínígeann ari ; ari an té a luiríearí
 agus o'eirígearí agus éaríearí a píe gan
 ímaíeomí ari go mímí. "Níorí cumhínígea-
 oarí," a veirí an t-raíil, "aíurí 'Dia do éomí-
 naí gí íao". Agus áirí "do óeapíaoí a
 n-Dia do éug beoóacó oírb." "Do íuneaoí
 mo óaoíe," a veirí 'Dia le beál an fáirí,
 "óa tíoígíalí, do éirígeaoí míre, tobarí an
 uiríge íoíuríe, agus do éógaoí oírb
 féin íoígíe ná comíeapíacó bíraon". Fapí-
 ari ír baóíglac gupí ab í an ííunne í a
 o-taob go leóirí.

[Óa éíreacó é an raóíal, ír oéme na
 ran íaríeacó na n-oaqíeacó ír gíoríia do.
 An té a m-beirí eairíeanní agus páíalí aige—
 ír í rin máíalí an ígíoríeíurí—ní h-áil
 leirí gan búil níorí ía, agus le beapíuríeacó
 éirín amííglíe no amurí eugíeíacó, gíacó Dé a
 oíbiríe uacó, agus a oíol go veirí marí gíeall
 ari búil a m-bíerí : no muna m-beirí rin
 ari a éumíarí, aét e íríol agus a o-teanníe
 aig an raóíal, marí ír gíeacó reiríbíreacó Dé
 a beirí go mímí, ír baóíglac a n-áit compóíe
 o'páíalí a n-oóéurí agus a ngíacó Dé gupí
 míoíaríamí agus íomíeíurí a páiríurí.]

No marí ari oíbirí páirííurí na beoíaoíeacó
 gíacó Dé uarí feirí ari do éleacóarí eile, ari
 lúarí no bíeíagacó do éeangían ; ari do oíeacó
 amíurí ; ari do mío-míó ; ari t'feirí ; ari

[illegible]

VOCABULARY.

CEIRT DO ÉIRIORM, OPT, to ask me, thee, a question :
 literally to put a question on me, etc. FEACHAMT,
 Munster form of FEUCHAM. O'ORPEANN, does suit ?
 NI TÉRÓEANN RÉ AMUZAÓ, he does not stray. OUL
 AMUZAÓ, straying, being lost.

tiannuāg, this is not a common word. Rian, a track, a mark; pinnuāg, marking out. So pánac, seldom; so neam-finneamhail, carelessly. The *ná* before the verbs here = *nac*; and the verbs, in the other provinces would be eclipsed. Chuge, at all: éuge ná ap son cop, at all, at all. Uep of his. doime = *soin* neac, any one. Éaoi n-a bun, beneath him.

ní luaithe agat iad ná uait, thou no sooner last them
than they are gone; literally, not sooner are they
with thee than from thee. *Arís don imteaco ariam,*
always the same; in the one pace.

Ἰάβω and **πράνιν** in this place signify want, or need.
Συρ Ἰάβω ἂ ἐὺρ τε οὐαλ^ς συρ οππαίνι, that it is
a necessity (is necessary) to lay it as an obligation upon
us. **ἢ βεας τε οὐαδ** αν ουννε ἢ ππάρίν υ' ε' α' α' ι,
it is little labour (trouble) that is a need (that is
necessary) to be taken with a person [to make him

love his relations]. *Duab*, labour, toil. *1r beag an duab ruair ré leir*, it is little trouble (labour) he had with it; *1r beag o'a (oe a) duab ruair me*, it is little trouble I had with it (or) I took with him), literally it is little of its (or his) labour I got. *1r beag oe duab an uime 1r pharom o'págal*, lit. it is little of the labour of (with) a person it is a necessity to get. Observe too, *o'págal* (*oo págal*) is a verb in the inf. mood. Speakers, and writers occasionally, make *o'págal* one simple word, which they aspirate as they would any verb in the inf. mood, and they put *a* before it, instead of *oo*, the sign of the inf. mood; *a o'págal*.

1r leir leir, he did not think this enough; lit. this was not enough with him. *a o-eanna*, in difficulty. *mar=muna: cu amuab*, wasting. *1r seall le*, it is like. *a beoead a'rubal le uime*, that one would have; literally, that would be walking along with a person. *Tuige*, sooner.

THE NATIONAL TEACHERS' MEMORIAL.

[About five weeks ago, No. 34 of the *Gaelic Journal* was ready to forward to the subscribers, but the Rev. M. H. Close, M.A., suggested alterations with regard to three of the articles, and as it is that gentleman who has been the means of keeping the Journal alive, I of course complied at once with his wishes.—Ed. G.J.]

The readers will recollect that in the Journal, No. 33, I asked for the memorial adopted by the National Teachers, in their Congress of 1874, for presentation to the Commissioners of National Education on the teaching of the Irish Language in National Schools. Mr. P. M. Egan, for the two last years Mayor of Kilkenny, with his wonted kindness, cut out for me from his bound volume of *Teachers' Journal*, the proceedings at the Teachers' Congress of 1874, and these proceedings, so far as they refer to the Irish language, I am proud to transfer to this issue of the *Gaelic Journal* instead of the portions excised. The National Teachers of this present generation will thus see what kind of men were their predecessors of fifteen years ago. I particularly invite the readers of the Journal to compare the Teachers' Memorial with the memorial of the *old* Society for the Preservation of the Irish Language. I mentioned, more than once, that on the founding of the Society in Dublin, I forwarded to them the Teachers' Memorial, with the signatures of five Southern Bishops, and those of 80 or 90 managers of National Schools, and that these formed the nucleus of the Monster Memorial presented to the Commissioners of National Education.

The adopting of this memorial by the Congress of 1874 was certainly the foundation upon which the movement for the Preservation of the Irish Language has been built. And it is to the National Schools its further progress will be due. I again beseech my fellow-teachers to study the language in season and out of season. In a very few years they can address the Congress in Irish. We now proceed to give (1) the Address of the President in 1874; (2) the Address of the Proposer of the Resolution for the adoption of the Memorial; (3) the Address of the Second; and (4) the Memorial itself.

The President said—Gentlemen—I find a resolution on the Irish language which interests me so much that I may be allowed, even at this late hour, to say a few words—I shall be very brief, because it is in the care of a gentleman whose name is a sufficient guarantee that it will receive that justice to which it is so eminently entitled, I allude to Mr. P. M. Egan. We are all Irishmen, and

however we may differ in religious belief, we can unanimously join in the glorious sentiment, "We love the land that bore us." Yes, my brethren, this noble sentiment, coeval with the history of man, subscribed to by the Ashantee—"for the savage loves his native shore"—has always found in the Irish heart a response as vivid as the verdure of the historic hill of Tara, where once stood the palaces of Cormac and Con. Is it any wonder that the National Teachers of Ireland, while they teach in their schools, as extra subjects, Latin, Greek, and French, would not fail to ask to have the language of their forefathers placed on the same footing. The only objection I have ever heard against the resuscitation of the Irish language is that, compared with the English, a knowledge of it is of little importance. I certainly say that the Irish should not be taught at the sacrifice or displacement of the English; on the other hand I maintain it would be a great evil and injustice to allow the English language entirely to supersede and displace the Irish, and for the following reasons:—1st. The sentimental grievance of seeing the language of our forefathers die amongst us. 2ndly. In losing the Irish language we lose the key to the literature of a country so famed in days of yore for learning, civilization, and sanctity. In early Christian times, the most renowned colleges in Europe were found in Ireland, to which the youth of France, England, and Germany repaired for education. Even pagan Ireland bore a proud comparison with other pagan countries. Ollam Fodhla, we read, gave laws to Ireland, 700 years before Solon legislated for Greece. This monarch's tomb has been lately discovered on the hill of Loughcrew, in the County Meath, by, you will be glad to hear, one of our Inspectors, Eugene A. Conwell, Esq., M.R.I.A., a gentleman who has earned for himself a high name as an antiquarian. 3rdly. It would be an injustice to the people of Irish-speaking districts, and to those teachers who, to their honour be it told, are capable of instructing in Irish, to refuse payment as an extra subject. I shall leave my friend, Mr. Egan, to describe to you the beauty of the language, and its importance as an instrument of mental culture and antiquarian research.

Mr. P. M. Egan moved the following resolution on the Irish language:—"That Congress respectfully requests the Commissioners to place the Irish language on the Result programme, to be paid for as an extra subject similar to Latin, and that a memorial to the Commissioners be signed by the President and Secretary, with that object." He said—The business of Congress should be regarded as having reference in the main to these circumstances which improve the teachers' position in some material manner. But to confine our attention to the mere furtherance of our own interests, no matter how the interest of the country is consequent of them, would be unworthy of educationists who regard the pursuance of still higher motives to be one of the first objects of their mission. It is in this latter class of duties, which raises us for the time above the consideration of mere professional interests, that we should place the subject of the introduction of the Irish language into our schools; concerning which I have been requested by some of the leading teachers in the south of Ireland to address you. Our objects in treating of this question should be:—1st. To prevent one of the most ancient languages from being for ever lost. 2nd. To raise up scholars in the Irish tongue who would be able to translate the priceless manuscript treasures of Ireland. 3rd. To throw additional light on the history of England, Ireland, and Scotland. 4th. To give invaluable aid to philology. 5th. To popularize in a still greater degree National Education in Ireland. With regard to the purity of these motives, you will, I expect, receive my assurance that I believe the gentleman who first started this project

were actuated with no other, and that I in support of them feel cognizant of being true to similar principles. Some might imagine that we were going in for making the Irish language the spoken tongue of Ireland, but let no one entertain the idea that we are deluded by such a foolish, imprudent, and impossible project. It may be, too, that some would fear that any sectarian or political motive might have originated this resolution; but to reason so would be to assume that we understand nothing of the fact that some of the greatest men, belonging to all creeds and of all shades of politics, advocated a similar object; and that we were renegades to the cause which some of the greatest scholars who ever adorned England and Ireland upheld. To enter on a description of the beauties of the Irish language, its force and expressiveness in delineating the passions; with what nice variety it portrays the loves, the joys, sorrows, and hatred of mankind, would be too lengthy for this purpose. One of the ablest writers on Irish has said: Reckon how many names there are in Irish for a hill, how many words to denote generosity or penury, bravery or cowardice, beauty or ugliness; then try to match each of these with a word in some modern language, and the superiority of the Irish must be at once evident. But by considering its importance to philology as being related to the other Celtic dialects, our arguments will be more strengthened. The celebrated scholar Zeuss has proved that when Caesar landed in Britain, the difference between Irish and Welsh was so small, that an old Hibernian might be understood there, and also that the Irish and Welsh were identical with the Celtic of the Continent. How he solved this famous problem is most interesting. The Irish missionaries who founded Churches in St. Gaul, Milan, and Carlsruhe, while reading the Scriptures and the classics in these places, interlined the books by literal translations in the oldest Irish. These, Zeuss discovered, and from them he was able to trace the relations between Irish and the other Celtic dialects. There is yet a still broader basis upon which we might consider Irish, viz., as an Indo-European tongue, tracing its affinity to the Latin and Greek, and to the modern languages of Europe. Indeed some Irish scholars maintain that in many instances where there appears to be a close relationship between Latin and Greek, it is because of their derivation from the old Celtic. Now, when we remember the close affinity it has to the languages of the ancient Celtic nations, and that the names of the physical features of these countries belong to the Celtic tongue, the importance of such a fact to the antiquarian becomes quite evident. Even the antiquities of England cannot be properly or fully written without some knowledge of the Irish, since the early inhabitants were Celts, and named their cities, rivers, &c., from this language. For instance, the words Albion, London, Isis, Thames, and numerous others, may be all traced to Celtic origin. Nor till our ancient Irish manuscripts be all gathered and translated, can the history of Ireland be fully written. We all remember the story about Moore and the Irish MS. He was after publishing three volumes of his history of Ireland, when one day he took a walk to the Royal Irish Academy. He found Professor O'Curry, a gentleman who is lamented in every learned institution in the world, and who won such imperishable honours for Ireland; he found him with a number of the old books before him; upon which he questioned him as to their contents. After receiving some information he said, turning to Dr. Petrie, who was present: "Petrie, these huge tomes could not have been written by fools, or for any foolish purpose; I never knew anything about them before, and I had no right to have undertaken the History of Ireland." I will now, with pleasure, give you the dying words of a great

Kilkenny man, on the Irish MS. :—"This is the last will and testament of me, Henry Flood, of Farnely, in the county of Kilkenny. I give and bequeath all my lands, houses, &c., to the University of Ireland, commonly called Trinity College, Dublin; to hold in fee for ever. I will and direct, that on their coming into possession of this my bequest, on the death of my said wife, they institute and maintain as a perpetual establishment, a professorship of and for the native Irish or Eise language." And the will further directs that annual and liberal premiums be given for the two best compositions in Irish, upon some point of Irish History, &c.; and that all printed books and MSS. in the Irish language be purchased. In fact, in the language of Sir Laurence Parsons, Flood consecrated with his last breath these memorable records, and in doing so he was actuated by his favourite motto, *that nothing stimulates to great deeds more strongly than great examples*. Were we to take a lesson from Scotland in these matters, it might be the means of stimulating our energies and piquing us on the higher antiquity and the just superiority of Ireland. Scotland, on the representation of MacPherson, thought she had alighted upon a treasure in the poems of Ossian, and accordingly trumpeted her fame upon her new, though strangely-acquired glory. But Ireland need not resort to such measures; she can give the original side by side with the translations, and hand down her name in the world's history to be one of the oldest nations on the earth; and to possess, at a time when other nations were in darkness, a civilization which was then notably in advance of other European countries. Yet, all our resolutions on the subject would be of little avail, if we had not teachers capable of teaching Irish. As a proof that we have some eminently qualified to do so, the beautiful lessons in Irish are written by a teacher, Mr. Fleming, whose fame as an Irish scholar is well known, and who lately obtained a respectable prize from the Royal Irish Academy, for the best essay on various subjects which required a deep knowledge of the language.

Mr. Fleming said—Mr. Chairman and fellow-teachers, in seconding the resolution just proposed, having for its object the revival and cultivation of the ancient language of Ireland, I do not intend to trespass much on your time at this late hour of the evening. Addressing an audience of educated Irishmen, nay, the educators of those who will become the future men and women of Ireland, I am sure it is unnecessary to make use of any arguments to induce them to adopt this resolution. The language of the ancient saints, sages, kings, and heroes of their country; that language used by the Irish Herodotus in his great historical work; the language in which the celebrated Four Masters wrote their world-famed annals, extending over a space exceeding four thousand years; that language which, in our own day, has engaged the laborious exertions of Petrie, O'Donovan, O'Curry, of the great Archbishop of the West, &c., &c., needs not my feeble advocacy. Some say that Irish is a dead language. I deny it. I say, it still lives in song and story; in several parts of the country it is heard from the pulpit; at fairs and markets. We learn from the reports of the Census Commissioners that there are few counties in which it is not spoken by thousands of the inhabitants. Who can read Dr. Joyce's excellent book without being both delighted and instructed? and how much must the pleasure have been enhanced by possessing a knowledge of the language? How did Dr. Petrie and O'Curry obtain a collection of Irish songs and Irish airs? They travelled through the country once as far as the Isles of Arran, which is graphically described by the biographer of Petrie :—"A young man, or old woman, seated on a low stool in the chimney corner, singing an Irish song, O'Curry and Petrie on chairs, and

the rest of the audience standing. O'Curry first took down the words of the song. Petrie next wrote down the notes, corrected them, and lastly played the air on his violin, as he alone could play it." There are several in the ranks of the National Teachers able and willing to give instruction in the dear old tongue, to whom it would be a delightful task to come to the rescue, and I have very sanguine hope that the Board of Education will encourage them, by placing the Irish language on the programme as an extra subject. Mr. Fleming having been called upon to give them a specimen of the ancient language, recited a stanza from one of the Munster Bards in praise of the "Green Old Isle," at a period "when it was treason to love her, and death to defend," and concluded amidst great applause. The resolution was then put and passed unanimously.

TO THE RIGHT HONOURABLE AND HONOURABLE THE COMMISSIONERS OF NATIONAL EDUCATION.

The Memorial of

HUMBLI SIÉWETH—That the system of National Education in a country to be complete, must encourage and foster the cultivation of the language and literature of the country; that in the opinion of memorialists the language and ancient literature of Ireland are worth cultivating, and that all the native orators of Ireland, as well as many others—some of them scholars of European reputation—concur in this opinion.

Archbishop Ussher pronounced the Irish to be "a language both copious and elegant." The Rev. William Shaw, in his Gaelic Dictionary, called the Irish language "the greatest monument of antiquity perhaps in the world." And in our day, Zeuss, and many other eminent foreigners, have thought the Irish worth learning, even as a dead language. Dr. Johnson says, "I have long wished that the Irish literature were cultivated." Liebnitz expressed a similar wish. Edmund Burke was anxious to have the vast manuscript treasures of Ireland published with translations exact and literal. Such a work, he said, would do honour to the nation. That, though a great deal has been done for Irish literature since the days of Burke, these manuscript treasures are still a "sealed book." That the Irish scholars now in the country cannot do more than edit the texts of a few of them, and that when these scholars have been taken from amongst us, there will be no others to carry on their work. Nor can any number of professorships in colleges and universities supply their want, unless the pupils in the primary schools in Irish-speaking districts are encouraged to learn Irish. To learn it as a dead language is very difficult, and though some men of great mental powers have overcome this difficulty, still, it is true, that nearly all the Irish works published were edited by persons who had learned Irish in boyhood, and whose circumstances would not permit them to become Irish scholars, had they been brought up in exclusively English-speaking localities, and it is by persons of this class that our literature must hereafter be cultivated, if cultivated at all. That learning the Irish language would in Irish-speaking districts be a great help to learn English. The pupils who speak Irish well, are, as a rule, quick and intelligent; and, on the other hand, the most stupid children are to be found in localities where the Irish is dying out. The parents in these localities have not English enough to convey their ideas, except such as relate to the mechanical business of their occupations—hence they are not able in any degree to cultivate the mind of their children. On this point Professor Connellan writes: "The more Irish is studied by the peasantry of Ireland (it being their vernacular tongue), the better are their minds prepared and their tastes formed to learn and

understand the English: this assertion I myself can vouch for with positive certainty. And the Rev. Mr. Bryce, one of Her Majesty's Inspectors of Schools in Wales, says—"Practically I do not find the Welsh language is any real difficulty in the working of a school. It is a fact, that *ceteris paribus*, the percentages of passes in Welsh schools are very little, if any, below those in the English-speaking districts. When it is considered that very many of these children have been in school only a short time, that they knew no English when they entered, and that after school hours Welsh alone is spoken, I often wondered at the proficiency with which some of those poor Welsh children read English books."

That memorialists hope your Honourable Board will encourage the study of the country's language, by paying for the teaching of it in Irish-speaking districts, as an extra subject, the same as *French*, Latin, and Greek, and by publishing an easy lesson book in Irish, with a few instructions for learners. *The pupils who desire to study the language will then have facilities for doing so*, and some of them will hereafter be prepared to take the place of our present race of scholars in editing the manuscript materials of Ireland.

PECULIAR LOCALISMS.

BY REV. D. B. MULCAHY, P.P., M.R.I.A.

Tout.—A fit of sickness, a turn of illness. She had a tout; she is a touty lass, that is, subject to fits of sickness. Denis McAuley being asked by his master what kept him so late from his work one morning, replied that Maryanne had a tout last night. In this case, however, it turned out that it was a youngster his wife, Maryanne, had.

Sunk.—A little bed on the floor; a shake down to lie on near the fire for an invalid. I am lying on this sunk; I have got a balsam (load) of cold.

Goping.—*δ* is long. The sore is gope-ing, that is *bedding*, the matter is running out of it. A goping also means the full of the palms when fingers meet, as in lifting potatoes or meal.

Furn.—The term for the downy or little hairy things that grow on ordure, filth, &c. Also the scruff (scroof) on a milk vessel, urinary utensil, and so on.

Beet.—A bundle or sheaf of lint, that is, of flax.

Boon.—A number of people, as a boon of lint (flax) pullers. This is evidently the Irish *buídeán*, a troop, company, crowd, multitude.—O'R.'s dict.

Boyarks.—The name of the ties or straps put on trousers just below the knee, like a garter. Used in Co. Down.

Slípe.—A sort of slide for drawing out turf from a peat moss, or for drawing lumps of stones out of a field. It is shaped like the capital letter A, with its legs at base joined, or like an isosceles triangle, having a line across middle parallel to base.

Clash.—A tale-bearer. He is a great clash. I'm no clash. I don't be clashing. It has the same root as *clasp*, *clasp*, hearing.—O'R.'s dict.

Saish.—a long. Said of a stout, nice, tidy woman. She is saish and clean. Stately in house.

Gleyky, gleyked.—Inattentive, slack, negligent, not minding work or business. You are gleyked in the hearing. Said when you don't pick up what is said to you.

Fanins.—The white flannel jackets worn by the Killeel and Mourne men, Co. Down. In Co. Waterford they are called vest lán.

Pinnad, pínade.—When load bread is broken and boiling water is poured on it, and covered for a while, it is called pinnad, and given to babies or others.

Posset.—It is made of two milks—sweet and buttermilk. The sweet when boiled is poured on a little (bládaic) buttermilk. Another way is mix half-and-half of the two milks and boil them.

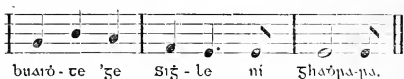
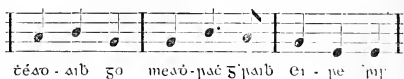
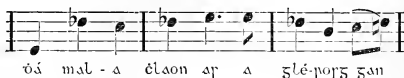
Cottered.—You are a (all) cottered, done up, wearied. This is in use in Counties Down and Antrim.

Yucky.—Itchy. He is a (all) yucky. Used in the two counties.

Stelk.—A necessary fittage. You are idle for stelk now. You can't fetch water, as you have no fitting vessel. You have no spade to dig, hence you are idle for stelk.

Baac.—The stick that crosses between the two sides of a couple in the roof of a house to keep them firm. It is evidently the Irish báic, a stay.

Hurt'l'd.—Hampered in a small place, closely packed in. My bed was hurt'l'd up in the corner of the cabin.



I.

Aréiri ar mo leabairn 'rme a maétnaib trém' neultairb

Ar an níg-bean oob' doirinne éúilíng ó ébá;

Bí a cuaca léi rgaolteao go triopallac, péarilac,

'Sa cnip mar na lile a o'fáran gáic réile bí a ghuaróe mar na caoir 'ra ghné mar an póir;

A óa mala élaon' a' a glé-poirs gan éeo; 'Sí as reim a béar-ra ar éáo-aib go meáo-paé

Go raib eíne 'nir buaróte aige síg le ní gharópa.

II.

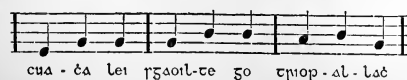
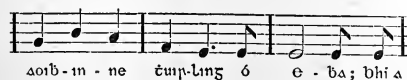
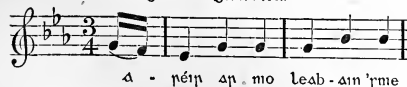
Oo éúnear 'na conne 'roo beannuigear go réim v, mo hata oem' baéar a' o'úilíngear go péar v;

síg le ní gharópa.

The following, composed between 50 and 60 years ago, is the latest song to this air I have seen. It is supposed to have been the composition of Father James Veale at that time, the good and patriotic P.P. of Kill and Newtown, in the County of Waterford. The title campaign was then raging, and there was a general election. The P.P. of Dungarvan, Dr. Foran, took part with the nephew of the Duke of Devonshire, the Honourable George Lamb, I believe, and Dr. Flannery, the P.P. of Clonmel, with Mr. Bagwell. Having lately repeated the ditty for the Rev. D. B. Mulcahy, he said it would be a pity to have it lost, and therefore, to preserve it, I insert it in this issue of the *Gaelic Journal*. I give the Munster expressions in every instance—these being used by Father Veale.

In most of the songs, both Irish and English, written to this air, the second part of the verse was longer by one line than the verses of our present song, corresponding with four bars of the music; and the air was lengthened accordingly. With this exception, the setting given here is that sung in Munster; and it will be observed that it differs considerably from Moore's setting for his song, "Oh, had we some bright little isle of our own."

síg le ní gharópa.



‘O’fiorruigear fìor a h-annm’ nò cá f’lone
n-ari vòb í :

An í Venus bann-bé í vo òiear-ḡairi na
mìlte.

An tú ‘O’fòd, no túno, no Pallas bean ḡioròe
No Helen ó’n nḡrìeḡ vo eḡs léir-ḡior
na ṽraoi,

‘Nò an f’inne-bean beupac f’ḡaoṽan ḡac
maḡḡie,

n-ari b’annm vò òie no Sḡle ní ḡaṽra.

III.

‘Sé òie f’or m’annm, ‘y’ aomuiḡim vo Sḡle,
Cé eḡi f’iṽleac na m’iṽleac, Rìḡ Saḡron ó
ṽiear me.

‘Ár v-ceam-poill ḡur leaḡaṽari f’ár f’ḡairic
ḡur oíbir

‘S ári n-áir-ḡunn oá léiḡeacó ùinn coir
f’ḡairic ḡur oḡe :

‘O’f’oir-ḡiear ḡo c’iòṽa ḡo v-cáimḡ an t-am,
ḡur neair-ṽiḡ mo ḡaolṽa f’ḡur v’oair-ḡ mo
éann,

ḡo v-cáimḡ ari f’aoir-ḡeari mo f’éim-ḡeari maḡ
oḡie,

Sé ‘O’óinnall ó Connall, mac Sḡle ní
ḡaṽra.

IV.

‘Sa Sḡle na ḡile, na f’inne, f’na f’éile,
Aomuiḡim tú eoiròe ḡur tuḡaim vunt
ḡéilleacó,

Acṽ f’iér-ḡ an eḡer f’o, f’na bí-ḡe liom
b’ieḡacó,

An b-faḡaró ‘O’óinnall f’a éunḡanta an
cúir-a vo f’iéracó ?

‘O’ beir-ḡ mo b’iaṽari maḡ v’emim ari ḡac
f’ḡeul

ḡo f’ḡiob-faró tar c’iúé eḡgann anall an
repale

ḡo m-beiró an éaom-c’iunt v’á ḡleup f’í aḡ
f’emim ḡo meac’iac

Aḡur Parliament ḡlaoróte aḡe Sḡle ní
ḡaṽra.

V.

‘Moi b’ionḡnacó liom f’ém mo f’ém-ḡeari
meari ḡioròe

‘O’ v-c’ieir-ḡeacó an cúir-a a’ v’á f’ieub-faró a
eḡioròe

ṽrìe ḡac ḡalaḡie m’iṽlìḡ vo eḡrìeḡ é ari v’iòl,
‘O’ b’óṽail le meac’-ḡuic a’ c’ur v’eaṽiṽaó ari
ḡac f’iòl.

‘Bí an f’ḡairic f’uairṽán ann o ‘O’unn-na-mbairic
f’iari

f’lannub’ria éluain-meala aḡur tuilleacó
v’e’n éliari

‘Nári náir-ḡeacó an ḡnó v’óib a ḡ-cúl éaḡairic
v’o’n oḡḡie,

Tá a com’eaṽ ḡéir-leannim veto ó Sḡle
ní ḡaṽra.

In the stanzas I., IV., remm is pronounced as if written remmunt. In the vocabulary under the sermon on charity, there are some remarks on the particle vo when placed before a verb beginning with a vowel or with f. The o of vo is omitted, and the v with an apostrophe joined to the vowel or f—*this* letter being aspirated. Speakers and some writers, as was said, take the v’ with the word after it as one simple word, and aspirate it after a letter that would aspirate the simple word. In the III. stanza in ḡur v’oair-ḡ, the v is aspirated after ḡur, whereas in v’f’oir-ḡiear the v is not aspirated, no aspirating letter preceding it. f’oir-ḡ, be patient, is, I believe, pec. iar to Munster.

eaṽṽra ari an ḡolòḡ aḡus ari
an nḡruaḡacó ruacó.

(Ari leannim.)

‘O’fan an ḡolòḡ ann’ ari an moṽe f’in í
nḡari v’uairi an éluḡ, acṽ ari m’iṽḡlacó v’o,
éamie f’e eḡḡe f’ém ari’ ó’n ḡ-c’ioṽnuḡacó
uaṽb’f’acó bí ‘n-a eḡioròe le f’eanḡiṽaó f’iòim
an m-b’ieir éaḡal v’f’oḡari an ḡruaḡacó
Ruacó vo c’ur maḡ leaṽṽiom ari. “Ní
v’éan-faró-fa aon v’oṽari vunt,” ari an
ḡruaḡacó Ruacó, ari a maḡ f’euṽéam ḡruama.
“f’ieab aṽ f’iuròe ḡo ‘neor-faró vunt na
ḡeara eḡuir-ṽo me oir. ‘O’ei-ḡ an ḡolòḡ
‘n a f’earaḡ, aḡur v’uairic, “m’á’ áil
leaṽ é, imir v’am c’ieao iṽo f’ém ó naṽ
b-fuil vult uaṽa aḡam.” “f’i f’iòir,” ari an
ḡruaḡacó, “ḡo ḡ-c’ieir-ṽo tu f’riòeacó
v’am f’eaṽo-fa ari’ ; aḡur ná br’eaṽ aon
m’eaḡuḡacó ná m’eaḡac’imie oir ḡur b’iaṽ
f’o m’ o’pou-ḡie—f’ior v’f’ac’ail v’am cia
ḡoro an long óir, cia m’air an t-éaṽ
‘O’v’ua, aḡur an clor’eam f’oluir tá aḡ
en nḡair-ḡr’eaṽ éḡ ann’ an v’oim an t-ṽoir
vo beir aḡat f’iòim ari an láṽair-ḡeacó f’o lá
aḡur b’iaṽam ó n-vui. Slán leat. f’i
iomṽa b’óṽari cam aḡur v’iṽeacó f’iòimac.”

1r le cioròe uairc éuarò an Sgològ a baile. 'D'arèa a bean, gan moill, go maib bhròn éigin ag goilleamh ari, agus bí aithne láróir aici gur b'é gan gairdeacht an Sphuagais Ruarò do éus pá n-uairc do gan beir níor meirneamla. 'Do cheirtis í é ari an moò 'narí éarí ré a aithne ó 'o' fás ré an teac, no chead o' éiríis do go maib ré éom meata rin. Buo fíoraí do a bean beir ceann-maibíacá go leóir, agus náe m-beiréad don maitear do an pínne feunao uilhu. 'Do luaró ré ói chead do éuit amac roirí é féin agus an Sphuagais Ruarò. "1r é ro," arí ré, "fác do éaríóteacá." "Dá nglacpá no comáile-re," arí í, "ní beiréad a leitéro rin ve rgeul le mairin agat, óirí ír maí do bí fíoraí agam gur beag an págaltar do gheabpá ari an nSphuagais Ruarò, agus náe maib ve gno ari ríubal aige ó éorac go veirne acé ag curi a líontán ari innil fáo' éomáir. 1r eólaí cam-pa ríge ari a b-peorapó tu teacé raorí ó n-a ghearab, acé ír maibíacá uir beir mairín-neac arat féin agus do uiréioill do éu-nam go bhríóghaí." Annapan do mairín í do na cúirpáige tíe n-a g-cairéad ré gabáil, agus 'n-a úiaí rin curi í 'n a éorlaó é le ceól ríge.

An lá ari na máirac, le forgarit an lae, bí bean na Sgolóige go uiréiacacé ag fagaril lón ullam o'á fearí fá éomáir an bocharí. Éuaró í amac ari an b-paréce, éóg ríac fára ar a póca, do leig leir an ngeaóit é, agus gílaóuís go h-áirí uairí no óó. Buo gheáir go v-táiric éuire eac caol toinn ari a maib ríuan agus oiallaí. 'O' fan an Sgolóig ari íocíacé go ríge-roacé ag ríul le n-a h-míteacé. "1r míro uir beir ari ríubal," arí a bean, "mo beannacé leat; go n-éiríis o'airtearí leat; agus go v-cirí ari ari rílán." 'Do léim an Sgolóig ari mairin an éapúill, éus póg o'á mairí; le n-a linn rin éuit ríar veóirí ó n-a ríulib, agus rígaril ré éum an bocharí. 'Do moé an t-eac éom luac leir an ngeaóit, agus ní feararí an Sgolóig an

roirí feararíarí do bí ré ag uil go v-táiricé go bpuac na fairpáige; acé níor curi rin don éorí leir, mairí v'eiríll an capall éarí éonntaib na mairí éom luacáirí ír do rgeiréad ríolarí ari éaríb éuire, agus buó gheáir go maib an Sgolóig a b-pao ó maibíac éum agus éaríb éalaró. Lean ré v'e'n éoiréacé rin go mairí an t-éaríona v'eiré-anac ari, agus an gheáir ag uil fá. Uir an am rin éonntaib an Sgolóig talam agus éuaró ré a v-cirí, acé ari a íon rin níor rígarí an t-eac ó'n veiréarí bí aige o'á éu-nam no go máiric ré macáirí fairpáige ag bun cairléim mairí, leacáir, úr-aolta, agus éom ré ari ríeríis. Buo gheall le có-máiré é ro do mairíní an éaríléim, óirí foríglao na v'eiríre agus éáiric fá n-a ééim buiréan ríeríreacé do éreoríis é go h-alla na éuiríce. 'Do b'e ríis na tíre bí 'n a cómairíre anarí an tíis mairí, agus curi ré féin agus an bair-míogan ééom míle ríáiré mairí an Sgolóig. 'O' mairéarí do gur bíao féin éaríarí agus máirí a ééiré. Tugao bíao agus veoc oiréamíacé éuríge, agus v'eirí agus v'ól ré a v'eirí. Curírearí tuaríis 1 v-taob a n-míne, agus cionntarí buó mairí leiré mairéacóam m éirínn. "1r gheall leir an b-píac uir a gheáiríacé, agus ír ionmairíom mgean-pa a máirí," arí an bair-míogan ari ríerínn ríanne óirí do leirí an Sgolóig tuirínn aríeacé 1 n-glóime arí a maib ré ag ól. "Tá fíoraí agam náe v-taibíreacé ír an tairíge ro éuit muna m-beiréad go b-píul cion mairí aici oirí." Níorí éeril an Sgolóig don éuro o'á éeagínní oirí, agus v'eiríónníis le maí, "1r ari buirí ríu-míac-pa amáirí tá mo beata no mo b'arí 'n-a feararí."

Éuaró ré a éorlaó, óirí bí tuiríre ari 1 n-viaí a éaríoril fára, agus do éoríll ré go ríocarí, ríam, go mairí ríolarí gheall an lae ari. 'Do noé an ríis v'e'n Sgolóig ari mairínn táirí ríunneac na g-ceiríoníonna bí ag teapóil uad le mairéacé éum an Sphuagais do ríarí. "Ní ríuláirí vaim mairínn uirí," arí an ríis, "gurí veairíreacéacá rin-ne

o-*cuir*—an *Sruagac Ruad*, an *Saighdeac* *Og*, agus me féin; agus *gró* b'é an *Sruagac Ruad* an té b'óige óinn, bí ré *suim*ai, *glic*. *Santaig* ré le h-*aimir* *faoa* an *cloróeam* *poluir* tá *as* an *n-Saighdeac* *Og*, aét vo bí *rior* aige naé *férofeac* ré é *faigil* *gan* mo *éongnam*-*ra*. *I*r beas an *fonn* bí *oim*-*ra* aon *eugóir* vo *deunam* *air* mo *dear*-*briatair*, *óir* níoi *iuéne* an *feai* *grádmair* *viógbáil* *air* bíé *iuam* *nam*-*ra*, agus *i*r *iomó*a *céim* *suair*-*beartaic* *éuir* ré *óe* *air* *feac* a *faogail*. *Teasmaig* an *Sruagac Ruad* *oic*-*ra*, *óim*irí *ré* *oir*lúge *leat*, le *muim*gín *tié* *n*-*a* *élaon* *éoirib* *go* *m*-*b'féoir*ir *leir* a *óúil* *ó'asair* *air* an *n-Saighdeac* *Og*, agus *éum* na *ciéce* *céatona* *ó'fuaouig* ré *áir* *n*-*máean* *uam*-*ne*. Tá an *Saighdeac* *Og* 'n-*a* *éomuróe* i *n*-*Óúin* *láir*irí *óá* *míle* *ar* *ro*, *as* a *b*-*fuil* *ballaróe* *no* *múiréa* *áir*oa *óá* *éiméioluagá*, agus *leat* *ar*tié *vióib* *bróeann* *opagúin* *fiacal* *faoa* *as* *faire*, agus *i*r *uaéáir*ac an *mó* *feairis* vo *éuir* *oir*ia. *Má* *beir*vo *riao* *oic* *ioir*paró *riao* *ao'* *beaéuig* *éu*, aét *má'* *féoir*ir *leat* *teaét* *raoir* *air* *ééao* *lá* agus an *oaria* *lá*, *ní*l *baogal* *oic* *ar* *rin* *amaé*. *I*r *ionao* *teaimann* é *ro* tá *as* an *Saighdeac* *Og*, agus *ní* *laiaó* aon *uime* *uul* *anaice* an *tié* *náb*b-*fuil* *laiteannuim* vo *naopagúin*ib. *Eirig* *air* *óruim* an *éapull* *iuabair* *tair*-*bean*air *uuit*, agus *beair*acó *ré* *éair* an *ngeata* *éu*. *Má* *bróeac* aon *teannta* *oic* i *o*-*taob* a *b*-*feicir*ó *tu*, aét *abair* i *ngué* *áir*o *go* *o*-*teair*uigeann an *cloróeam* *poluir* *uait*, agus *rior* *ó'faigil* *cia* *goir* an *long* *óir*, agus *cia* *maib* an *o*-*deac* *O'Dubha*. An *móil* *i*r *lúga* *náé* *uém* 'n-*a* *óair*g *rin*, aét *iompoir*g *air* vo *éúil*, agus *bpoir*uig *leir* an *inéro* *veit*ir *ó'feaoir*ó *tu* *éair* *n*-*air*.

Fá *éann* *beagáin* *laéteac* *eile*, *air* *éaéct* *vo'n* an *ceair*uigé, *vo* *gluair* an *Sgológ*, *go* *meir*neamhul *suir* *éáimic* *ré* *go* *h*-*imiol* na *b*-*palaróe* vo *bí* *éiméall* an *Óúin*; *époct* an *éapull* a *éann*, agus *éug* *go* *fonnmair* *tuir*-*lóg* *éair*ta *ar*teac. *Óubair* an *Sgológ* *go* *boir*b *teann* an *cloróeam* *poluir* *vo* *éabair*te

éuir *amaé*, agus *imrin* *vo* *cia* *goir* an *long* *óir* agus *cia* *maib* an *o*-*deac* *O'Dubha*. *Éuir* na *opagúin* *i*gheao *fiócmair* *ar*ta, agus *gró* *suir* *éugaoir* *iaiaic*ó *buileamul* *air* é *ilugac*, *éar* *ré* *éair* *n*-*air*, *vo* *gróir*air *a* *éapull* *óá* *iuib*, agus *éuar*ó *ó'aon* *léim* *amán* *óir* *éionn* an *balla* *air* an *taoir*b *eile*, aét *bhuir*acó *óá* *éoir* *veir*ó an *éapull*. *Óim*tié an *Sgológ* *ioime*, agus *bí* *ré* *as* *cair*leán *éair* a *ééile* le *tuitim* na *h*-*oróce*, *gan* *leónac* *ná* *goir*tuagá, *lár* *ó'áir*. *Buó* *luat*éáiréac *bróeaoir* *go* *léir* *pá* *tráéamlaé* na *ilúge* 'n-*air* *iuéne* *ré* a *gnó*. *Éuall* *ré* *air* *Óúin* an *Saighdeac* *Og* an *oaria* *lá*, agus *ní* *luat*é *bí* *ré* *air* *taoir* *ar*tié *vo'n* *páil* *ná* *leir* na *opagúin* *béir*óe *gráineamla* *buó* *mear*a *go* *móir* *ná* aon *mó* *vo* *éualar*ó *ré* *iuam* *ioime* *rin*, aét *éáimic* *leir*, *air* *griem* an *anma*, *teit*éacó *go* *éuir*te *muim*tié a *ééile*. "Beiró na *opagúin* *uile* 'n a *g*-*coolaó* i *n*-*oiu*," *air* an *Rúg* *leir* an *Sgológ* *air* *marom* an *tiéar* *laé*, "óirí *táir* *riao* *tnáit*éce *ó* *beir* *as* *faire* *ve* *ló* agus *ó'oróce* an *óá* *lá* *éuar*ó *éair*te, agus *ní* *moir*éóáiró *riao* *éu* *as* *uul* *ar*teac. *Óéan* *éann* *air* *ó'asair*ó *air* an *n*-*Óúin*, agus *g*éabair *gac* *níó* *tá* *ó'as*-*buir*ó *oic*. *Leán* *ré* *comair*ile *éair* a *ééile*, agus *níoi* *cuir*éacó aon *toi*meairg *air*. *Bí* *iuan* *tiom* *air* na *n*-*opagúin*ib, agus *gró* *suir* *faair*il *ré* *air* *éoir* *cín* *vióib*, *tié* *tiomóir*g, *níoi* *cuir* an *o*-*aimir*óe *coir* *ve*

(Le *beir* *air* *leannuim*.)

páoiruig *ó* *bríaim*.

VOCABULARY.

Éann-*paóir*éac, adj., far-seeing, exact, particular. This word is not given in any dictionary, but is used amongst the people in West Munster.

Éáimic *ve* *éuir* *péin*. An idiomatic expression signifying that he recovered his (lost) strength or energy.

Seannac, *paró*, and *paréce*, pl. id., s.m. surprise, a fright, confusion (pronounced *seannac* in Munster).

Asair, inf., *aspar* and *asair*, v.a., revenge, reprove, plead, challenge, beseech, claim. *Náir* *aspar* *óia* *opt* é, that God may not revenge it on you; a *óúil* *ó'asair*, to revenge his mind.

Griem an *anma*, on the pinch of death.

*Énáit*é, adj., fatigued, worried (not found in dictionaries, but spoken in West Munster.)

Go *n*-*éirig* *ó'air*tear *leat*, may you succeed in your journey.

Creo do tús fá n-oeapa dúit e rin do óeanam? Why did you do that? The word fá n-oeapa is used in this sense in some parts of Munster at the present time.

Teannta, ind. p.p., joined, closely pressed or tightened together; neac a v-teannta, one in a straight, or in jeopardy.

Teasmur, s.m., an accident, a chance, a venture, a meeting, a contingency.

lonao teapmann, a place of safety; teapmann, a shelter, a protection, a sanctuary.

Ἐπιόρ, -ράο, v.a., encourage, provoke, rake up a fire.

ἤσπερ βεῖτα, -αιγε, adj., perilous, enterprising.

ΣΑΤΑΙ, v.a., to tread or stand upon; το πατασαι αυτην α
 χοην, you trod or stood on his foot.

λάταιρεσθαι. This word has different meanings: *τί πέ
λάταιρεσθαι*, he was present; it is also used in this sense,
τίς ἀπὸν ἐλάταιρεσθαι ποῦ τοῦ πάσης ἐ, it is in this
place I left it.

tionóir̃s, gen. -se, pl. -s̃iò, s.m., an accident; *ʔ móp tionóir̃s o' m̃ĩt̃s aip*, it was a great accident that befel him. This word is not given in any dictionary, but is in common use in West Cork.

máire ní tónogáin.

Our readers will remember that in No. 31, there was given an elegy on her brother by M. M. Othonogian. The copy from which our transcript was made was very imperfect, but we had no better. I now find among my papers another copy that I took down at an early period of my life, from the dictation of an old woman. It would furnish some various readings; we pass over these for the present, but we give a couple of additional stanzas. In fact it would appear that the *caenote* was made up of two: one composed at Dunganvan, where the brother was waked, and the other on a visit to his grave, very probably on the patron-day of Enocbuirwe. I again appeal to all patriots who can help us in any way. Future generations of Celts will be thankful for every scrap we can preserve for them. We can talk more than the Welsh and the Gaels of Scotland. But when it comes to work — “that’s quite another thing.” It would appear that there was quite a crowd around the grave when the keener arrived, very probably expecting her to say something.

Դր սէտ Խոր Շիօրտ Դ'ի Մարի,
 Ծանար ընկէ ծամ ըսմ Լաւջ Դի մ'սկսնն,
 Մարի Դի Լիօմ թեմ ծ'ա Էսօծ նա Լիւ,
 Է շինալիք Է մեծօտ, Է Լալլի Դ'ա հ-մուտ:
 Էս'ա մ'երկրի ցօ Սօրի քէտ Եւրէ,
 Տեմալ, մաւ տերօնած նա լճոնն.
 'Տէ ճօլորմ ծ'ա քա՛ծ Գ լւէտ ծան ցօ մոււ,
 Ըն Լնն Բոնոն Լնն ռա՛ծ քս'ալիք Է Լեյցոն.

Ἰλλο ἐμεὰς ῥάσας 7 μ'ῥαστυμμε νεμῖνεας,
 ἵρ θεαρ ῥιορῶσ culawō de'n b-ῥαιριον ἱο
 cīōim ouit,

Do beabheri hata gheanta cíoríta,
Stoca óéanfaínn péin le ghaoi óuit;
Arián a iúfearó a cúro mine tré fíota,
Nó má iúfearó go b-fuinínn le pion í;

Ի՞նչ ամ ընդհանուր ձևով հարկածո մո
հասնում,

Ἔσο β-φυλ μο ἑμᾶν ἰν ὡά ἡοιμαῶο νο
τηί οηιτ.

Ὀνομασθε-ρα λά τὴ ἀ γριαὸ 'ρα ὁ αλτα,

17 níorí b'ionghnadh liom do ceann na
ngeallfaid;

17. 10m0a feap coiléin gléigil a'r hata,

ἔπειτα βυαταῖς' ἀπ' ἐπιστῶ-ντων ἡμεῶν,

ƿeari mór-ƿuic lá ƿuadaiḡ ari ƿaitce,

ƿeari oíſle in am ƿurōte oá caitēam,

Ἰεσὺς ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται ἵνα σώσῃ τὸ σῶμα.

Դեպ մատրա ծ'բիտօսի բաօի յ'նիսն և Եստի,

Feap cloíóinn cúinnia a n-óúbla óainzion,

Feap tagartha a cúipe i g-cúipt le ceannas,

Բար լառոն Լեւգաօ ա՛ր Ենարա շարու

Feap min-puipit ap čaom-čpuit to ppleag

Θαρ α ν-θέαν μο θευλ-ρα νο λαβαρητ
 ἐν τῇ ἐκκλησίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

NOTES.

Εἰρη, I do not know exactly. μεθόαν is the Waterford pronunciation. The *e* in *lim*, a pool, is pronounced as *i* long in English: the *e* in *leigion* as /short, a *leigion* = *i* oo *leigion*, to give it vent. I am not sure that the couplet *leigon*, etc., is correct; meal for bread required to be fine, certainly, but I do not see the force of *nó má*. Nor am I sure of *nó á*, the next line but one. *Ó á gcealtaró á ceann*, means that her brother's head might well be blanchd, all the fine members of his family having died before him. The *ó* in *tiocparó* and *gcealtaró* is pronounced as *é* in Munster, and the *g* in *flaoasg* as *g*; *Larone* is pronounced as if written *Laimne*.

mo šRAṬ-SA mo ṬIA.

MY GOD IS MY LOVE.

Τὰς δὲ ἡσυχίας πο can.

I.

mo šmaṭ-ṛa mo Ṭia,

mo ξάπρωα, mo λιαϊξ,

Μο ξανά γεὰ μο Τίξεαμα τπόαιρεα;

1110 Հրձո՞ւմւնր Շրուօրտ,

'S grádaim uile a áiríodé

Μο ξανά δι παρ τῆς αἰῆς νὰ γλῶριε :

110 Հիմն-րա թօ իմիւ

1110 ἡγάγῃ-ρα το ἱνύδαλ.

110 ἡγάγῃ-ρα τοὺς ἐλπί' ἵππο κοινὰ;

Mo ξιάο tú le fonn

Crò táim bun-or-cionn(1)

'Sná deapnao(2) mo cúma do do comaple.

II.

Mo ghláó-ra do naomh,
 A n-áileadó 'ra ngníth,(3)
 Mo ghláin beapra-baoir'(4) na h-óige.
 Mo ghláó-ra do ólíg,
 A bpeáđáéat 'ra bpiđ.
 Mo ghláó-ra rá éirí do fompala.
 Ár beápmar(5) veo' madaíl,
 Le rglabaéat an oiaibail,
 O'ráđ rin gan éiall me a rtoíu óil.
 'Sa mairgirtí na g-claí
 Go mábác do mair,
 Slánuig-rí, a 'Oia, mo móir-luit.

III.

Mo ghláó-ra go léir,
 Do mároéte 'r do méir,
 'Soo mlaéairí mo meultan eoluir;(6)
 Baupiođam na n-aingeal,
 Baupiođam na n-appraal,
 Baupiođam na b-flaitear óróa,
 Baupiođam an t-ponuir,
 Baupiođam an t-roluir,
 Baupiođam na g-claí na g-clíonneac,
 Ár baupiođam na n-ghlár;
 1 n-am rgeimle an báir,
 Mo cpann-oín(7) 'rimo ghláó-ra an óđ glan.

IV.

Mo ghláó tu-ra, áeairí,
 Neamhó(8) na n-aingeal,
 A blác glan na b-flaite 'ra n-aoibneac;
 Mo ghláó-ra do leaca
 Álum gan áeairí,
 O'airíđ do áeairí lé caomeac,
 Mo ghláó-ra do áeairíđ,
 T-áirí ár t-áeairí
 Mo ghláó-ra gac áéte veo' ólíg-rí
 Mo ghláó-ra gac ága,
 Cmaibéac do áeairí,
 Áó ghláó 'gair do gairí na loira.

V.

Mo ghláó-ra na h-úirí
 Neamhó ro do éirí;
 Mo ghláó-ra do éom, do élóú gcal;
 Mo ghláó-ra do éiréao,
 Fároé na réao
 Mo ghláó-ra vé meimí do móiróáéte.

Mo ghláó-ra do áeairí,
 Áó báir riní do áeairí,
 Mo ghláó-ra do áeairí áeairí
 Á loira na b-áeairí,
 Na veoir me leo' áeairí,
 'S gairí tu mo fóillíre, mo neairí, mo óóéairí.

VI.

Muirí rí méirí
 Milléac an eirí
 An bairéan bairé áeairí, cóiríeac
 Ná ríeoirí do bairé
 Naomh na cléirí
 Áéte áeairí go fáobíac fóiríac.
 Fuir loira o'á ríeairí,
 An t-áeairí o'á ríeairí,
 Ár ríeairí ríeairí 'rá eirí na g-claí
 Mo ríeairí rí an ríeairí,
 A o-teimíte na b-rian,
 Éirí na mílte gac bláóan fá bairí-bairí.

VOCABULARY.

- I. Uiaí, gen. and plur., leađa, a physician. Clú, fame.
 (1) bun-og-cionn, wrong; feet (soles) above the heel.
 (2) ná oáápmáó, instead of ná n-oáápmáó, is the Munster idiom, i.e., ná is pronounced as ná, and the eclipsing letter not sounded; as, ná b-fuir is = ná fuir. Before a noun or adj., ná is fully sounded, and so is the word after it, as a veirí rí ná ríeairí rin 7 ná ríeairí tuira.
- II. (3) ngníth, this is Munster colloquial pronunciation of the pl. of gnióth. (4) beapra—baoir; beapra, deeds, pl. of beapra, and baoir = baoríre, of folly, used here as an adj. (5) beápmar, did violate.
- III. (6) meultan eoluir, guiding star. (7) cpann-oín, protecting staff.
- IV. (8) neamhó, heavenly.

Go raib mile maíe ág felim ua tuasail;
 cuiprímo a luirí muinnceapóa ir an iuirí,
 uibí, 35.

THE BEGINNING OF THE END.

The history of Ireland in great part is a tissue of sad events, and of these events one of the saddest is that connected with the journey of Frederick Lucas to Rome in 1853. He went to the Eternal City expecting to be backed up by memorials, deputations of clergy and laity, members of parliament, etc., etc.; but after he had been there a few weeks he wrote: "It is very injurious to the cause for me to be left alone as if it were my case." The work for the Preservation of the Irish Language had been left to me at different times *as if it had been my case*—go b-foiríó 'Oia ar an n-áeairí. My active career in the cause began a little more than 27 years ago. I have before me a portion of a letter dated the 10th of June,

1862, sent me by Mr. Williams, of Dungarvan. From it I learn that he had some days before sent me an Irish MS. to examine, and that I had called his attention to something in the beginning of it. In the letter he wrote in reply: "I am glad to find that the *teagasc* has not remained a dead letter in your hands. One reader will detect at a glance an error that might never appear to another, and hence it was that I was so urgent with you to set about the work. Now that you have fairly begun, I trust that you will make good use of your pruning knife." The *teagasc* was the catechism that Mr. Williams had corrected and enlarged for the Keating Society, which the Rev. Patrick Meany had founded not long before.

The examination of this MS. was what made me set about studying the Irish language critically; and I have lately added up the time I have since bestowed on the old tongue in my endeavours to keep it alive. The result of my calculation is, that I have given as much time to the subject as would make up the number of working hours in five years; and for these five years' work I have not been paid a shilling. I had always to work hard for my living; these hours were therefore all deducted from time of rest or sleep, or other studies. I was never rich, but since that 10th June, 1862, on the greater portion of the days I had little or much to lay out every day on the Irish tongue in postage, stationery, etc., etc. The sum thus laid out in the 27 years would now make a large total. And for all that I have expended, I was paid about 10s. for postage in this year—to keep within the mark, perhaps I had better say a pound—the postage of the *Gaelic Journal* having of late increased a good deal on my hands. While employed upon the journal I certainly would not be asked to incur any expense about it, had I called the attention of the Council to the subject; but how could I, knowing that what was refunded me would come out of the pockets of two or three members of the Council who had already paid enough. In future I expect to see the affairs of the Gaelic Union fairly progressing without the necessity of taxing any one individual member.

A year ago I wrote to the Rev. Mr. Cleaver—the Rev. Mr. Close being then for once absent—saying that I believed an editor for the journal would then be required, as I had been in very bad health. Under divine Providence the care and skill of Dr. Sigerson brought me through the attack of bronchitis from which I was then suffering; but at this time of life I cannot be trusted even with his care to work much longer, though I am in very fair health at present. It would be a pity to let the journal die until the people are prepared to support something higher; and I believe I can promise that this event will not require a very long time. The progress made in the study of Irish on both sides of the Atlantic since the journal was got up, is something wonderful. I am sure it will not be let die. But it will be necessary to pay my successor. Very few can afford to work gratis; and fewer still there are so enthusiastic as not to get tired of work for which they are not paid, especially when instead of payment they receive insult, and sometimes injury.

I had not to work alone always. With Mr. Williams, though we lived 14 Irish miles apart, I corresponded two or three times a week for a number of years. Father Daniel O'Sullivan being dead at the time, he was, beyond all comparison, the best Irish scholar in the south of Ireland. And he was equally good as a man, a Christian and a patriot. The other worker with us, Father Patrick Meany, the Founder of the Keating Society, has only quite recently gone to his reward. A good Irish scholar, a high-class Irish preacher; a better man than he there was not in Ireland; in fact the business of his life was to do good;

and however he acquired the influence, he could do good in Australia, in America, in Canada—everywhere. Unfortunately a shadow crossed his mind, and after this, the two laymen became useless. Even Keating's "Key to the Shields of the Mass," which Mr. Williams had translated, is, with the original, still lying as he left them, at his brother's house, though they were then ready for the press. What labour we had to bestow on a number of bad copies of this work, trying to make a good copy out of them, it would be too long to describe here. Nobody who lived with these men for years, could help loving the Irish language which they had loved and worked for so unselfishly.

And now to come back to what we were saying, it is time for those who would not let the *Gaelic Journal* die, to take counsel together, and to have some preparation made to fill my place. It may not be necessary to do so for some time, but it is better be prepared. In a very few years there will be good Irish writers over the world. A century and a-half ago, and again 60 years later, the Welsh language was as lost, and as unfashionable, in Wales, as Irish is to-day in any of the Irish-speaking localities; and the Welsh people of those days were as wretched as the population of Donegal or Connemara at this time—and what is Wales to-day? To bring the Irish language back to the Anglicized districts would be as difficult, I believe, as to revive the shrouded dead; but where it is spoken now, it can easily be kept alive for centuries, and the natives of these localities will certainly be the Irish people of the future.

A communication from Father Keegan, some months ago, called my attention to the wider field which he afterwards mapped out in the following letter, published in the *Nation* of the 10th of November. And I may as well say here at once that I have had notices of this letter from nearly all our best friends, and that with the exception of the introduction of the Roman letters, all the other suggestions of Father Keegan have met with general approval. Clann Conéubairn and a follower of his are the only exceptions; but their objections are not worth taking into account:—

TO THE EDITOR OF THE NATION.

2904 Clarke-avenue, St. Louis, Mo., U.S.A.
19th November, 1889.

SIR,—It is pleasant to note that the example of foreigners and their own experience and reflection have induced Irishmen to take steps for the preservation of their national Gaelic language, and for the publication and diffusion of what Dr. Kuno Meyer justly calls "their unique mediæval literature." The question whether the Irish language is worth preserving or not may be regarded as settled. If Ireland is ever to resume the *role* of a nation in any respect, if the Irish are ever to act the part of a national entity, they must have a distinct national language and literature, one peculiarly their own, one truly racy of the race, one that is Irish in spirit and body, so to say. That the possession of a national language and literature that expresses the peculiar ideas and ideals of a people are essential to a nation, has, I think, never been questioned except in Ireland of recent times. With the entire loss of her natural language and literature, which we may call her soul, Ireland would most certainly sink into a mere province of the British Empire, and Irishmen would degenerate into shoddy imitations of Englishmen. The national and racial qualities and characteristics of the Irish and English peoples are very different; and it will best conduce to the happiness of each people to make the most of their own peculiar gifts and progress along the

natural lines of their genius. The natural gifts of the Irish people are highly artistic, poetical, imaginative and sentimental. These require just such a language as the Irish for their full and perfect development, and in this connection it is worth remarking that since the disuse of the Irish language by a majority of the Irish people at home, poetry and all it implies has almost entirely perished from among them. Without doubt, the leaders of the patriotic party during the last hundred years made a great mistake in not using the national language and literature as a means of creating a truly national spirit among the people. As a whole they have neglected, and in many cases opposed, the cultivation and preservation of the Gaelic, although they could not but notice that it has been the people of Connaught, Munster, Meath and Tyrconnell, with their Gaelic speech and traditions, who have really kept the Irish National cause alive during all this time. The decay of the national speech during the last century has been owing far more to the neglect or hostility of Irishmen themselves than to the fault of the English. It is also true that this swapping of horses crossing a stream, this swapping of a rich, expressive, copious language, one natural to the genius and vocal organs of the people, for the miserable *brogue* that has made the "brogueish" Irish the laughing-stock of two continents, has been most detrimental to the Irish genius and national character.

Without staying to adduce further arguments in favour of these assertions, I desire now to say a few words about the way in which the preservation of the Irish language and the publication and diffusion of the vast stores of Irish MSS. literature can be best effected.

In the first place, it is essential to possess a national magazine—this at least—for the creation of a living Irish literature. Dr. Kuno Meyer recently complained in the *Academy* that whereas the majority of the Welsh read, write and speak their mother-tongue, there is no modern Irish literature. I propose that the *Gaelic Journal* be enlarged into a quarterly magazine, and be issued four times a year, printed in common Roman type, with the accents where required. To make such a magazine what it should be, and to enable it to do the work required to be done in the present case, the co-operation of what may be called an "editorial staff" of good Irish scholars would be essential. I would suggest the following names:—Mr. John Fleming, Dr. Kuno Meyer, Dr. Windisch, Dr. R. Atkinson, Mr. Douglas Hyde, Mr. O'Neill Russell, Father Conway, Father O'Growney, Father P. Walsh, Father Maurice Phelan, Father Edmund Hogan, S.J.; Rev. E. D. Cleaver, Rev. H. M. Close, Rev. J. Stephenson, Father Mulcahy, Very Rev. Peter Cascy, and the Conall Cernach of the Gaelic scholars, Dr. Whitley Stokes.

As to the scope of the magazine, it should take in ancient, middle and modern Gaelic, including, as Professor Rhys says, the most ragged dialects of Erin, Alba, and Man. Particular attention should be devoted to printing correctly the dialects of Connacht, Munster, Ulster, and all that can be found of Meathian and Leinster dialects, as well as those of Scotland and Man. When a song or story is taken down from recitation, the name of the parish or locality of the speaker should be given. When this is done, none can find fault with the person who edits such a piece of Irish as he heard it. This would settle the foolish arguing for what is impossible—that spoken Irish should be the same as book Irish. The book Irish we have safe enough in the books, but we want the Gaelic also as it is spoken in Mayo, Kerry, Waterford, Galway, Cork, Argyle, Ross, and elsewhere. Songs, stories, proverbs, conversations, strange words, and common words with peculiar meanings in particular places

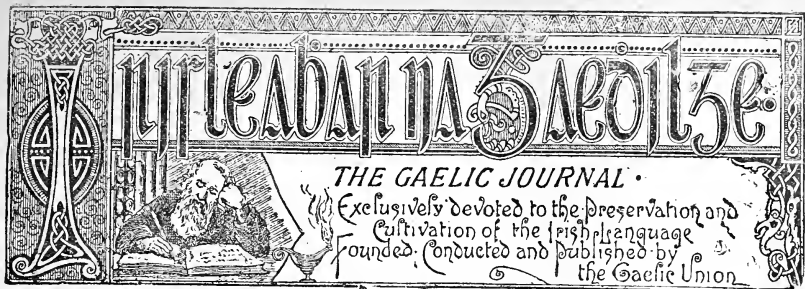
should be gathered and printed. Every contributor should be responsible for his own work, as is the case in the *Revue Celtique* and other such scholarly publications, and all personality and even criticism should be excluded from the pages of the magazine. Translations should accompany every piece of Gaelic, and the editor's work should be, for the most part, to see that the work of the contributors should be correctly arranged and printed. Of course there should be a department for editorial notes and notices, but the writers of these should, as is done in the *Revue Celtique*, subscribe their names. I have reason to think that such a plan as I here outline of a Gaelic magazine would meet the approval of the editor and others interested in the *Gaelic Journal*, and that the Gaelic Union would be pleased to do what in them lies for its realization. They will, I believe, make the suggested changes, and bring out an enlarged Gaelic magazine printed entirely in Roman or common type, if the co-operation of Gaelic scholars and a sufficiently large list of subscribers can be secured. I am satisfied that both these things can be accomplished by trying in the right way.

If the Gaelic magazine was once set agoing, it would give a wonderful impetus to the cause of Gaelic scholarship. Besides the magazine it would be well to print in Roman letters Archbishop MacHale's Connacht Gaelic Catechism, as well as what is called the Maynooth Catechism, put into Irish by Father Conway. In printing Irish in Roman letters the *h* should be used for the aspirating dot. It would be well to print Irish first, second, third, &c., class books altogether in Gaelic, without any English rules or remarks, especially for the children who speak Irish.

The interest that the Irish people are at present taking in their national language, and the importance of Gaelic literature not only to the Irish race but to science, demand that such work as I here advocate should be at once set on foot. No person's whims, self-interest, or temper should be allowed to obstruct so great and noble a work—a work that the self-respect of the Irish nation requires should be done at once and done well. We here in America are willing to do our part in this as well as in every other enterprise that benefits the Irish race, and we hope and expect that Irishmen at home will act promptly and like practical men in the matter.—Yours very truly,

JAMES KEEGAN (MACAEDHAGAIN).

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to above establishment. Matters connected with the Journal to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



No. 35.—VOL. IV.]

DUBLIN, 1890.

[PRICE SEVENPENCE.]

THE BEGINNING OF THE END.

TO THE COUNCIL OF GAELIC UNION.

"Obsequium amicos veritas odium parit."—Terence.

"Ará mé coruirta 'rni móltair mo íasair;
A'í t'fheir mo óitcíl ní bíteair baosaic
óiom."

I am tired; my labours are never praised.
I do my best, but no thanks do I get.

(baosaic, the Munster pronunciation of
burdaic, thankful.)

I wish to know is untruth an essential
ingredient in the "*obsequium*?" It looks
very like it, so far as my experience goes.

On the 5th day of October last there was
a meeting of the Council of the Gaelic
Union at the Mansion House, at which I
presided. In the *Freeman* of the 7th the
following letter appeared (I only retain so
much of the letter as will make it in-
telligible).

The allusion to the foreigners is non-
sense, but the slap at the Board of National
Education—had the Council been so
demented as to commission their Secretary
to give it—would be looked upon as
treachery; and for obeying this treacherous
direction on their part, the Secretary would
be censured from one end of Ireland to the
other. But the Council gave no such com-
mission; no commission at all in fact that
day. The Board of National Education
was not mentioned that day, nor alluded to
directly or indirectly. Does absence of all
truth from the commission make it an
"*obsequium*?"

This is the Secretary's letter:—

THE IRISH LANGUAGE.

TO THE EDITOR OF THE FREEMAN.

SIR,—At the meeting of the Council of the Gaelic Union at the Mansion House on Saturday attention was called to the correspondence in your paper on the intermediate system. As the Council is deeply interested in the question of Celtic teaching, they have commissioned me to convey to you the following remarks:—

It seems, to judge by the returns of the Intermediate Commissioners, that a number of supposed foreigners are carrying off a majority of the honours and prizes in Irish from the natives of the country where the language is spoken. The Gaelic Union Council has a right to complain of the efforts to ignore the native language by thousands of so-called Irishmen, and indirectly, while pretending to encourage its study, by the Board of National Education.

R. O'MULRENNIN,

Hon. Secretary Gaelic Union.

I immediately denied the authenticity of the commission in this note below. Expecting to meet the Secretary at the council meeting of the following Saturday, I spoke with bated breath until I would have him in the presence of those who he said had given him the commission "*de lunatico inquirendo*."

THE IRISH LANGUAGE.

TO THE EDITOR OF THE FREEMAN.

SIR,—Though chairman at the meeting of the Gaelic Union on Saturday, I did not understand the instructions to the secretary to be what he represents them. I understood them to be to the contrary. I handed to the secretary a short note from the German professor in University College, Liverpool, and I understood my fellow-members to hail with delight the intelligence that a number of patriotic young Irishmen had enrolled themselves in the class there to study their native language under a German professor, apparently the only person there capable of instructing them.

And if German, or French, or Italian boys or girls carry off the Irish prizes from the pupils of our collegiate institutions, I certainly will mark the day of their triumph with a white stone. *No foreigner* should be allowed to

compete for a prize offered to *Irish boys* for proficiency in the language of the foreigner. But in our own language—a language we are not worth having—I would be glad to see Zulus bearing away the prizes in Celtic.—I am sir, yours very sincerely,

JOHN FLEMING.

Dublin, 7th October, 1889.

The Secretary saw that he was caught; became very angry; wrote what is called an ugly letter to the *Freeman* as rejoinder; threw up his office as Secretary, ran away to Blarney, and for four months absented himself from the Council. But he had the stock of *Gaelic Journals* all this time in his keeping, where nobody could get one of them to buy or otherwise. How they came into his possession the following extract from his letter in the *Gaelic Journal*, No. 23, will show:—

Formerly all the numbers of the *Gaelic Journal* were posted to subscribers by the printers, the Messrs. Dollard, there being a regular staff of clerks, and every facility of organization and appliances in the establishment for performing such work rapidly and well. Notwithstanding this complaints of subscribers were frequent, and besides this method of transacting its business was found by the Council too expensive for its limited means. In this difficulty I myself undertook gratuitously, as far as all labour is concerned, to post the journal to subscribers, and to store the stock of copies.

The plain English of this is that the Secretary told the Council of the Gaelic Union that Messrs. Dollard were tired of keeping the stock of *Gaelic Journals* on their premises, though charging storage for them, and thus he got leave to have them removed to his own rooms. This was another "*obsequium*"—no charge was ever made for them by Messrs. Dollard, who had set up shelves to keep them always on sale. While things were in confusion during the Secretary's absence of four months, I learned these facts, and agitated to have the journals again sent to Messrs. Dollard's. The Secretary did not want to part with the journals, and after four months' absence, he came with his friends to the meeting to outvote those who would take them from him. But the vast number of complaints as to his negligence prevented his friends from voting for him—himself and one other being in the minority.

After some trouble and delay the journals were sent back to Messrs. Dollard's. Mr. O'Mulrenin had the sole disposal of them from No. 23 to No. 33 inclusive. About

500 copies of every number were disposed of, but to whom or how, we do not know. He would not give us the names of subscribers; nor do I know whether he ever kept any account of the sale of journals. We have asked, through the papers in Ireland and America, that the subscribers tell us when they last subscribed, how much, and to whom was subscription paid, and we make the same request here. On the other hand, we have invited all to whom copies of the *Gaelic Journal* are due to apply to me at 33 South Frederick-street for them, and they shall be posted without delay.

The notice at end of Journal tells how to obtain journals. All the journals can be had except No. 4, which is out of print. Bound copies of Vols. II. and III. can be had from Messrs. Dollard's—the former for 7s. 6d. and the latter for 5s. Copies of journal can be bound for 2s. 6d. a volume.

The notice also states *how* subscriptions are payable. It would perhaps be better if the CROSSED orders were enclosed to me for the Rev. Mr. Close, whose time is so occupied that it is absolutely impossible for him to attend to the business of the Gaelic Union. By sending me the orders for him I can give them to him at such intervals as he will find most convenient to receive them and to sign receipts, which I shall post to the subscribers. For instance. I have in my hands now postal orders for £1 from Mr. Hugh Brady, of Ruan, N.S.; for 10s. from Head-Constable O'Brien, Carrick-on-Suir; for £1 3s. 6d. from Mr. Geo. Shee, Suffolk; and from Mr. Devine, Youghal; Mr. O'Callaghan, of Middle Island, Galway Bay; and from Mr. O'Leary, Inches, Eyries, County Cork, for 2s. 6d. each. These I shall hand to Mr. Close when convenient to him. Future subscriptions will, in this way, also be acknowledged in Journal. Now that obstructions are removed, I believe all our affairs can be managed easily and regularly. In case of any mistake write to me at once. The *Gaelic Journal* is in a more promising condition to-day than ever heretofore. The contributors to this issue would supply sufficient matter to a journal published every two months, and we have as many more equally good. The people

love the old tongue, and will support the Journal well when they find us *in earnest*. I have received promises of help from those who will keep their promise. But let every subscriber tell me the date of his last subscription, as said before. Our kinsman, Padraig, has enclosed me from New York his last receipt for 10s., dated October 30th last, and signed by our *late* Secretary, R. J. O'Mulrenin. This receipt of course I will send back. And Mr. Tierney, Argentine Republic, writes to say that he sent the Rev. Mr. Close, on 1st March, a draft for £1 19s. 1d. for the Gaelic Union (in part).

Meantime, my friends of the Council, get ready to relieve me from the responsibility of the Journal and from its WORRY. You are now in a position to do so, and you will find the public generous when they see you earnest and unselfish.—*E. Gaelic Journal.*

P.S.—It is scarcely necessary to say that Mr. O'Mulrenin is no longer connected with the *Gaelic Journal*.

EAECTRA AIR AN SGOLÓIS AGUS AIR AN NGRUAGAC RUAD.

(Air leanmhuin.)

Do dhúis ré níos góire do'n chàirleán, agus air feicinn doimhir fàilinnig deagh-déanta air tian-leata, cuairt ré arthead ann an alla. Saoil ré naic naib ré muamh 'n-a leitéir do'ait le áileacó agus deagh-muairé, aic ní feacair do aon uinne ann. Do maicnais ré leir féin air fead tamuill geárru chead do b'feárru do a deunam. I b'feacann do'áir eus ré éairu, éonnamu ré roaisneada leatana 'naice leir agus do gluaru ré muime ruar. Air éadac do do'n éeao uiláir, éualao ré comuao i g-ceann de na feomnaib. Do buail ré ag an doimhir, agus o'airu ceao uil arthead. "Seabairu rin, agus fáilce," air feair o'foigail an doimhir, "ó bí ré de éumair ionnac na oaingneaca olúit bí do'áir g-copaint do milleao le roigaltu, óir do meafamair go ruabaoir buanfeairmáic anaigair gac toir do éuichead oimamh. Suir fíor agus innu

oam cia'í oíob éu, agus chead do éumir do'éann rin-ne do ghéileannmhuin?" "Ír fao' ó baile éamie me éuairb," air an Sgolós. "Ír mairu oamra gup b'ead," air an uinne uaral, "aé air ion cheadacá do gnuimair-éad, ní éumirhead me aon admuirán do'leir. Ír ionróa laoc calma do claoiréad ag iairuao áir n-uin do oíocláitmuigad." Do fúir an Sgolós go cútal, agus ní naib capnao do'áir éairla do náir émaob-rigair, do leir na riap-muigthead do éumiréad air. "Agus anoir," air ré, "ní b-fuill o'earbhuir oim aic an clóiréam rólur, agus fíor o'fágail cia goir an long óir, agus cia mairb an t-éad O Dúra." "Meafam go b-fuill fíor agac éeana féin," air an uinne uaral, "gumir an gairigthead ós. Súo é éall an clóiréam rólur ag cheadac air an balla, agus b'ionnam oir é. Tugann ré rólur com lonnuad rin uair go b-feicéad aon nro ciméall air i n-roigeadar na h-oróce com glémeac ír o'feupáir i láir an lae. Cairthead innu rin uir anoir an cuma air a b-fuaru an long óir, agus 'na leagad an t-éad O Dúra le cheadac mo láime. Ní'le uinne ag éirthead linn aic mo bean, noé do éiréann tu 'n-a fuir coir na teine, agus b'pugnuigead ír me máir uir leiré naic b-fuill ag innu na fíunne uir. An riad b'roear am' f'latair de buacail ós, do gluaru uir oame agus uiréirge cóiguiréa o'feicrin éum b'píer eolair o'fágail air na riagte mairéacóam bí aca. Air imthead oam cia feolpar go moimairé me aic do'n n'gíréis, agus do éumiréar aicne air Rí na gíréis, noé ag a naib m'gean náir b'uir a copamlaic o'fágail le uirthead. Buó gárru do lonnuigear ann no gup porao rin, le toir a h-éar agus a máir; aic ní b-fuill aic fáir lúre na neull uob' féairu liomra uir am' éomnuige 'n-a i n-éimh mo ionnac uiréar, agus do fíuier uiréar tead liom o'n gíréis. Do uiréar ír uim' imiré, ag ruad naic naib aon beann aic oim, agus naic éumiréad ír ruim am' aicéuige go u-uicéad ré air a m'iréir féin; óir bí ír ós uiréirleac,

agus níorí eus toraó air mo éaint, marí naó
 iarb an t-annraé ceapit in a cioróe aici
 óam-ra. Comhairleá a túirinnéceoiríde í uul
 liom, agus éum í vo bpeugáó eus a h-aéair
 marí tabairéur oi plaitín oiaoróeacóó bí
 'n-a-feilb ó amirinné-cian. Aét níorí doncuig
 í leir ío vo deunadh no go b-puair í ceao
 uaim me bpeit éum comnuigéte vo'n Doimán
 t-Soirí airí o-túir. Éairí éirí teacé anníro
 óúinn, vo éiar í an cioróe agam le na
 baoríacó, agus marí gurí eirígear í aon lá
 amán a h-antóil féin vo éabairé oi, vo
 buail í me leir an t-plaitín oiaoróeacóó,
 agus o'éairíuig me go cuic capuill. Airí
 a íon rin níorí éaillear mo éiall, óirí o'fan
 mo méamairí airí mo éumairí, agus o'feuróamín
 upéóro níorí vo deanaó oi, aét vo máctna-
 gear go m-b'féairíí oam íraonao ó'n oic,
 airí eagla go m-b'eróeao aitéacéur oim 'n-a
 óiaig ínn. Anoir agus airíí vo buailínn
 íreacó airí gac n-aon vo íacéacó am' éiomáint,
 agus vo éeilíínn íám' éoráib íao. Airí
 uairíú eile vo ítolíínn agus vo íeub-
 íann le m' íacéacó oia b'é éioceacó am'
 éoiríe. An íráé vo éuairí an ígeul ío amac
 oim bí íaoéal oimáoim agam, aét ní marí
 máite liom é. Níorí íaríag ío toil amííuanta
 mo mna, agus vo éáimic íí lá éugam marí a
 bíreacó go íacéacó am' éíuamairí féin coirí
 íuamín. "Ní íarb aon énoó agac éu féin vo
 íocíuagó anníínn," airí íí, agus vo éus íreacó
 anníí an oimín oam le bíorí. Níorí b'feoirí
 liom an íacéuiríe ío vo éabail le n-airí
 uairé; agus le coirí buille, marí gurí éiaró
 íí coim móirí ínn me, vo buailéar liom éoirí
 í í-cláirí an eudam, agus vo éuit íí airí an
 o-talamí gan mian mnte. Fuairí íeiríbíreacó
 í agus gan upíabíacó aici. Tugáó abairé
 í, agus éairí éirí airíe móiríe, éuairí íí í b-peaburí
 agus í neapit airíí, aét níorí b'aon ígeul
 ééairí oam-ra é ínn, óirí íí é mo éuamín
 náíí írao íí oe lá ná o'oróce aét ag
 ínuaméao airí an t-íúge íí íeáiríí o'feuróacó
 íí me íaríagó. Lá bpeagó o'á íabairí am'
 aonairí, le h-oic oim, vo buail íí me le na
 ílaitín oiaoróeacóó, agus vo íúgne macííe

óiom, agus vo íáiríuig íí na íaoríaróe am'
 óiaig. Eus íuacáirí mo éorí míre íaorí uacá
 a b-pao, aét íuairíacóirí íoraé oim, agus vo
 íuagó oim íá óeíreacó. Bíreacóirí airí tí
 me íeíreacó arí a ééile gurí éáiríla vo íúg
 na íéiríge teacé íuarí ínn. Níorí aitéuig
 íé éiarí b'é me, óirí o'ínníí mo íean-ra óo
 a b-pao íoimé ínn gurí ímíreacóirí gan íorí
 mo éuamíní, agus naé íeacóirí íí an íabairí
 beo. O'imáiríuigéarí vo éom máirí íí o'feuróarí
 é. Connaíre íé íamílaéuirí voéirí airí mo
 éíuacó agus vo éíac íé íeuarí óam. Vo
 íaoríí íé go íarb íuio éígn íeannmíarí am'
 éíuairíeacó. Vo leannarí é abairé, agus
 gac lá o'áíí éuríeamairí íóinn vo íeuiríuig áirí
 í-cionn airí a ééile. Vo éurí ío íeairí airí
 mo ínnaoirí; aét marí naé íarb íé in a
 cumáct me íaríabao, vo íúgne íí a íeíeíóil
 le toil a h-aéarí o'íagail éum me vo óibíre
 airí íán. Bíreacóirí an íaríbe bíí ann ínn íí
 marí níorí eus íé íoraó airí a ílóirí. Bíreacó-
 íra í o-taéuiríe beirí go mímíe anníí an íeomíra
 in airí éíráéac le áirí leantí cooíacó í í-
 clíabán. Vo íleamínní íí íreacó éugam
 lá, agus vo éíorí íuill oim, agus vo éuimíí
 tuilleacó ói vo'n leantí, éum go o-tuigííro arí
 ío go íarb íonn oim-ra an leantí vo íaríabao
 íoíríuig íí airí lúnníe agus airí ígeacóirí
 gurí élorí a h-aéairí agus gac uile óuine vo
 bíí anníí an tíg í. Vo íeíeacóirí go léirí a
 íuall uíííe éum íoríí o'íagail airí íacé a
 buairíreacó. Vo éeairíán íí go íuairí me,
 agus vo éus íaríla móirí oam, ag íeínníuagó
 gurí bíí féin vo íaorí an leantí ó'n íuairíeacó
 in a íarb íé am' éíeannamíarí-íe. O'im-
 íuigéacóirí go léirí oim, agus o'íobairí go
 í-cuirííro éum bíarí me; aét oubairíe acóirí
 mo ééile, íúg na íéiríge, go m-b'féairíí me
 ígaoríeacó airí íuíbal uacá, agus go b-
 íeufóamín ímíeacó airí m'áóbarí oam féin.
 Bíreacóirí an t-amíleacó agus amíó vo éáiríla
 oamíra arí ío, óirí vo íuagó éum íuíbal
 me íá éairí agus oííurí, gan áirí go íuóíínn
 agam; aét ní íarb aon uul amíuagó oim
 íeacó vo bíí agam o'á deunadh. Vo éínnígeacóirí
 am' áirígeacó féin go o-tabairíínn m'ágaró

coir na tréaga, feudaim a b-faḡainn iarg na
 conablaic caitee arcead leir an b-faigse,
 u'ioffainn go m-buainpead ré an t-ocurp
 uíom. Níor b-fada óam ag gabail le h-
 air na h-aillib ároa, agus na tonna bí ag
 bualaḡo go uian a 5-conme na caipiaigeada
 óa m-burpead ari. gaic taoib uíom, go b-
 peacaó an long buó bheága óa'i connair
 rúil uaine maib, r'lige geáru uaim, agus í
 óa luargad ari bári an uirge. 'Do iméigeaf
 fá n-a uéim ag rúil le arián na feóil
 u'fágail ag rnaib timceall uirre. Airteadé
 anaise leite óam, buó léiri óam r'lat
 iargairie ag uaine éigin ari boiro, agus é
 go uicéolllac ag iargairieadó. 'Doimpoigeaf
 go uerpe na luinge, marí a maib an t-r'lat
 aic ní luaité bróear faoi 'ná éamnic mo
 éurte agus mo uéil ná náuiréa féim oim ari.
 Ní éiocepaó liom le bhuig focal a éurí i
 uirgíri uir méro na luatáirpe uo líon mo
 éioiré, agus uo r'giearóaf go h-áiro me
 éairiaing ar an uirge. 'Do rínead céuo
 éugam; uo gíeaimuigeaf é, agus uo r'riacaó
 arcead ari boiro na luinge mé. Ní maib ué
 uoainib ann acé beirte buacail óg agus a
 n-áairi; uo b'iao r'o an t-áacá O 'Dúoa
 agus a élann maic, a bí ag aroéairieacé
 uóib féim. 'Do méaraoari gup bíteamnac
 uirpe uo éamnic óa n-ionnruig, agus uo
 éuiréaoari t'ioir oim. 'Do b'éigin óamra
 conmaib uo éabairte uóib ari mo r'on féim,
 acé uo éur an t-áacá O 'Dúoa le buad mo
 neirte. 'Do éuiréaf a beirte maic ábairle óa
 n-uúcaig féim, agus níor éualaró me focal
 marí geall oirra ó r'on. Airéuairégaó na
 luinge óam, r'airi me an éloréamí r'olur,
 agus ní r'gairfainn leir ari óri 'ná ari
 aigeado, gúó gup iomóa uaine uo éuri níh a
 rúil ann agus uo méar é u'fágail uaim;
 acé ní maib aon uaine buó uéine 'n-a uiaig
 'ná mo uéairibmaicari, an g'ruagad 'Ruag,
 agus ag rúil le me féim uo congáil i
 r'ioctáim, raori ó'h lúbaire, ir annro uo
 éamnic me éum conmaigéte. Acé cairpeao
 rillead ari mo r'geul.

“bīōear lán o’áčar ı o-τaοib peab̃ar

[illegible][illegible]

Спіс.

padding o brain.

b_{a1}le-_at-cl₁a_t.

beal teine, 1890.

[A few weeks ago a letter was received by Mr. John Fleming, Editor of the *Gaelic Journal*, from Mr. P. O'Leary, Inches, Eyeries, Castletown-Bere, Co. Cork,

in which he says, referring to the footnote at the commencement of this story, in No. 33 of the *Gaelic Journal*:—"You are right in saying that *leat-ar-tiag*, *leat-ar-tioig*, &c., have not disappeared from the modern Irish language, at least in the part of West Cork that I have known. They are made use of oftener than *ó tuaisg*, *ó veap*, &c. In my experience I have noticed this difference—the former is used when rest in a place is to be denoted, and the latter when motion towards the place is denoted—(1) *tá paspúis leat-ar-tuaisg oe énoc ó Uohinnac*. (2) *táim ag dul ó veap go tig mharpe*."] P. O'B.

VOCABULARY.

Gluair pé poime ruar, he went on [before him] up.

Cia'ih vobó tu, to what family do you belong?

Leit has a variety of idiomatic meanings; *acmú'án' oo cur' n-a leit*, to impute a reproach to him; *leit*, the dative case of *leat*; *air goá leit*, on every side; *gab a leit*, draw near; *o foin a leit*, from that time to this.

Uotláirpugáó, to demolish.

Cátal, bashful, modest; *oo puró pé go cútal ann* an éinne, he sat bashfully in the corner: the word is used among the people in parts of Munster and Connaught.

Capnaó (in West Munster), *capnaíh* (in East Munster). This word has the same meaning in Munster that *oaoaó* has in Connaught, viz.—a tittle, ought, anything, a whit, a trifle.

Síó é éall, there it is beyond.

Treire, gen. id., s.f., strength, force, power, vigour. When used as a noun in the nominative case it is always *treireact* in West Munster.

Slacáipe (from *plac* a rod), applied to a grown-up boy, or any young animal approaching maturity. *Slacáipe oe buacáil veap*, a handsome grown-up boy.

pá luóe na neull, under the [lying of the] clouds or heavens; *neullta ouba na h-oróe*, the dark clouds of the night.

O'fan mo theamair air mo cumar, my memory remained unimpaired.

Socpuáó, to fix, to assuage; it is also used idiomatically, as, *briocamar ag veunaih socpuáó oir*, we were commenting or speaking concerning you.

So u-cuapáó pé air a miétoib, till she considered it fully time.

Scol, this is the usual word used in West Munster for a rend or tear; *oo pcol pé mo cúro éuáig*, he tore my clothes.

Gabáil le n-air, to receive or accept something that had previously been displeasing.

le corp buille, with the embodiment of madness.

gan mian innte, without a breath or motion in her.

Sápuig, press, transgress, surpass, oppress; *oo fápuig pé na macpúiré a n-oiáig na m-bá*, he set the dogs after the cows. It is ordinarily used in that sense in West Cork.

Fuapaoar topac oim, they got before me.

Ruo éigin gneannhár am' gluaráice, something queer in my movements (pronounced *gneannhár*, in West Munster, when applied to queer).

níoi éus pí copáó air a glóir, she paid no attention to his words (voice).

Luig, to scream. In most parts of Munster it is pronounced in this way, *bí pé ag luipúig*, he was screaming.

Sgaoil air fuábal é, let him go.

iméacé air aóbar oo péim, go to seek his own fortune. *ní páib aon dul amúgáó oim*, I made no mistake.

ag gabáil le h-air, travelling near.

aróeapúigéacé, s.f., airing, airiness, enjoyment.

oo cuipéaoar topo oim, they induced me to fight.

mar gaeall oim, on account of them.

oo cúir pé nín a fúl ann, he put the venom of his eyes in it; he coveted it.

Súil a n-ágaró an lae leir, expecting him every day.

Uia oo beacá, you are welcome; *Uia buir m-beacá go léir*, you are all welcome. In most parts of Ireland it is what is said now, *ir é oo beacá*, *ir é buir m-beacá*, &c.

So racpánta, leisurely. [Though not given in dictionaries, is in common use through Munster.]

AIR NAOMH BRIÚRO.

(*Sgriobhta i g-cannuim na Muimh*.)

Bí a fienbhíris auaíh aig Uia in gaé aoir agur in gaé muimh de'n toomam. *Bí a naomh aige pé'n sean-jeacé agur níoi mó 'ná ran pé'n ólúge nuao ó'n am a éáinic ári Slánur-éóih* lora Cúioir ari calaíh éim píúge na beacá naomhá oo éapbáint oo'n éine oaoa, agur na plaéir oo oirgailt le'n-a báir agur le'n-a éir-eiúge. *Dá ienir iin tá naomh ann* na plaéar ó'n toomam íari agur ó'n toomam íoiir, ó'n áiríue agur ó'n éuióir; agur ní'l náiríun 'ran éuióir nári éus a cúro péim oe fienbhíris oo Uia. *Amuígeann an éaoáile a cúro péim*, an éíuamc maí an g-éaoína agur an éapmáim; *tá a cúro péim aig Sacpána agur aig Albam*, acé ní míte a páó nac b-puirl náiríun pé'n ngréim a éus níoi mó naomh oo plaéar *Ué ná éus calaíh na h-éiuonn*. *Ó amirui Naomh Pátoiaic anuair ari peao na ceuroa blaóban*, ní móir go íuib pápáirte, ari fuao na h-éiuonn o íoieláirte go Sioé-Muáille, ná o beann-éioih go íaillíh nac íuib naomh ann, agur móir-éuro. *Bíaoar ann íoiir íeapíuib agur mnaib*, agur bí maimíreacá íeapí agur ban-íuagalta íeapíúgée ari fuao na típe. *Ameaig ban-naomh na h-éiuonn*, ní'l aoinne eile ari a b-puirl a leitéro oe éapim, ná ari a b-puirl clanna-gaoóal éom éeanaíuirl agur acá ari Naomh Búúro. *Taí éir na Maígeaoana Muípe péim*, b'íeioih nac b-puirl aon naomh eile níoi ionganéuroe ná ári Naomh-pácuín, ná éom íeapíuirl le naomh-máéarí *Ué*, agur oá búúg íin ir é an amim

a tìsgaròe uillie 'ran t-pean-aimhri, agus a tìsgarì fòr na, "Muillie na n-ḡasóal."

Rugadh Naomh Bhrìghd i g-cúige Laigin 'ran g-cúigeadh aoir, timpéioill ceirte ceuro bliaóam a'f' óá fícto oéir Ćrioit. Táinic rí ó p'neam uapal, marí baó ðe f'lioét iugéamuil a h-aéari, agus bí rí 'na naomh, ní amháin ó'n a h-óige, aét ó'n a leanbhuigeaét féin. Ais éirige ruar oi, éuiri rí iongantari ari gac aoinne leir na rubailciorib' oo b'ionn D'ia uillie. Bí rí umál, banamuil, ceannra, foróneac; ní t'oréacó lag uillie aét ag uirnuigéte, marí bí g'ráó Dé ari lafaó 'na c'ioirde; bí rí lán 'oe éruaigiméil oo r' na boiét, agus cion máčari aici oiréa. Bí rí cóim tógéa rúar le D'ia ná cuiréacó rí ruim ari na neitib' ir g'ráacáe le leanbhuide pléiríurí o'fagail ionnca, agus ir é b'roacó marí éatéamí aimhrie aici ná ag 'oeunaó alctómaeacó beaga nó áiméiré éigin eile oo bain le tíg Dé. Bí áiro-éomacé aici ó D'ia, agus ir mó m'ioibuailloo iugne rí agus gan innte aét leanb'. Bí rí lá ag 'oeunaó alctomacé bige ag aitéur ari alctóirí an t-féirpéil, agus ruari rí leac éloice le na h-agaró, aét bí an leac ió ériom oi éum i oo áiroacé ná oo iompéari, aét bí a neamí-uicéóroeaét agus a rimplíroeaét cóim taiténeamíac rín i láitiri Dé, guri éuiri Sé aingeall ór na plaitir éum na lice o'áiroacé agus o'ullamhuagó oi. Dair n-ooigé buó cóiri go m-beróeaó cion ais aoinne ari a famlácar ro 'oe leanb', aét bí lear-máčari ais Bhrìghd agus baó éoil le D'ia guri táinic c'ioira agus caéuige ari a f'eiribireacé big go líacé 'na raogál, marí guri iuib' an g'ráim ais an imnai ro uillie. Le neari r'geulca, agus éitig o'iompuig rí a h-ačari ari péin na coinne, agus éuiri rí o'fíacáib' ari an leanb' boét oo éuiri le r'clábhuiréaét. Baó h-e an éuro obari oo cuiréacó oá 'oeunaó i ná i b-feróil na muc, agus cé go iuib' fuil uapal innte, g'lac rí an t'arcurne ro le h-umáluróeaét ériore, agus le h-uirp'leaét, le h-inntinn gan cuiri ruar 'oe nio ari bié oá éruaóeaét ari ron Dé. Bí a c'ioirde i g-comnuige ceangailte in n'Dia,

agus níoi leig rí oo aon níó i oo r'gariamun leir, agus in am i'ráctanuir níoi t'oir Séfean uillie. Bí rí lá n-aon i b-feróil na muc ari na báncaib', agus éárla go iuib' beiré bio-tamínac ag gabáil t'ari b'ráigro. Suiréaari uata oá éeann aca, agus b'iréaari oá o-tiomáint iompá 'nuari a t'eaigmaris D'ubtaé, áčari Bhrìghde oiréa. O'áitín r'é a éuro féin, agus nuari oo éonnaire na bio-tamínais guri aité, t'iréaari éum r'uibail ag págbáil an oá muc ar a n-óag. Táinic ole ari D'ubtaé éean guri leig Bhrìghd uata na muca, agus leir rín éuiri r'é i b-folacé íao, agus éuaró r'é, gan leigion ari cao oo iugne r'é, oá n-eileam uillie. O'íari r'é uillie an iuib' na muca go léiri aici, agus dubairé rí go iuib'. "Ma tá aon amíar agat a áčari ná b-fuil," ari rí "oeun íao oo comíneamí." Rígne, agus ruari r'é go iuib' an oá éeann oo éuiri r'é féin i b-folacé i b-fočari na cooa eile.

Tamall na o'íag ro éuiri r'é o' ceann an ime a'f' bainne i. Oo éirig léi go h-iongantacé agus bí an iac ari gac obari oo tóg rí i láim. Ní iuib' na bá ariamí ioinne rín cóim t'oríamuil, agus ni iuib' aon uab'ár aét an méro bainne a bí aca, agus an méro ime a bí rí ag 'oeunaó ruca. Éuiri D'ia an b'ier ro cúice éum go m-beróeaó r'é ari a cumar cungramí a tábairé oo'r na boiét, gan, ari an am ceurona, aon eugcoiri a 'oeunaó ari a h-ačari.

Táinic féari boét lá ag iariuacé oéirce uillie ari ron Dé, agus t'ug Bhrìghd bó 'oe. Baó geairi guri éualaró a lear-máčari cao a iugne rí, agus oari n-ooigé cuaró rí le'n a geairán éum a h-ačari. Táinic r'éfean go f'earigacé go o-tí Bhrìghd ais f'iarpuagó "Cao fá an gno ro?" Oo f'ieagari rí go r'ibíalca agar dubairé. "Ní' aon eugcoiri oeunta oiré a áčari, comíarag na ba." Rígne, agus bíarari go léiri ann. Bí rí lá eile t'ari eir curiginne oo 'oeunaó, agus éárla guri táinic món-curo 'oe o'aoineboéca an maroin éeúona ag loig oéirce uillie. T'ug Bhrìghd uiríóiri na h-ime oóib' agus le'n a linn rín éuiri a h-ačari r'geula cúice go iuib' an oiréa rín

Le veirge na rláinte go ríomhuíde as
laraó

Na rgeime o'fás náduirí ari leaca mo
ghrád.

Aéit tabairi dam an nóinín,

O! cáraim an nóinín,

Níl fár marí an nóinín 'meafz iomláin
na m-bláit.

Anoir, níl mé dall timéioill áille na lile

A noóuigeaf ruaf ar na h-uirgíobh
fúinn,

Oir beiréann rí éugam-ra boige 'sur gile
An bhaigao rin marí rneácta a reilb mo
púinn.

Aéit, ghraó éum an nóinín,

O! adúaim an nóinín,

Níl bláit anní an domán marí an nóinín
beag, cuim.

I' áil liom an róbhaé'a o-topaé na bliáona,
Le buróeáct a vuilleaó tá beagnaé marí
óir,

Oir beiréann ré éugam oac ghuaige i'
míne

A fuigeaf marí éoróim ari éadan mo
rtoirí.

Aéit meafrao an nóinín,

A'f mofrao an nóinín,

'Sur reinnfeao an nóinín le h-iomlán
mo ghloirí.

Nuairi óearcaim an nóinín, a luigeaf go h-
íriol,

As rmuigeaó go ghraómarí ari loirí mo
fúige,

Ní feicim-re rghaíhaéct mo éailín mo-uaraíl,
Aéit rmuaim ari maíteaf 'Sur ríruinn a
cioróe.

O! beannaécta móira,

Céao beannaéct 'sur ghloiríe

Oo'n nóinín, caom-nóinín mo éiríe, a
éoróé!

"pátoraic."

Inches, Eyeries, Castletownbere,

17th May, 1890.

The Editor of the *Gaelic Journal*.

Dear Sir,

As you have asked me to send you some of the *Danta* abráin agur sean-focail, which are used by the Irish-speaking inhabitants of this part of West Cork, I now transcribe for you below a few old sayings; and if they have any value, you may make any use of them you like. I am only sorry I cannot send you any songs or poems this time, but you shall shortly hear from me again.

A friend has told me that O'Donovan's Grammar is to be published now at such a price as will suffice to bring it within the reach of all. This would be the best of good news. May God prosper the glorious work to which you have devoted so much of your laborious and unselfish career.

Do éara go bráit

PAORUIZ O'LAOSAIRÉ.

1. Oá o-rian a o-airgígeaf ní fíor cia éaiteann é.
2. Ruó i' anáin i' iongántaé.
3. I' mímé éuaoi lué paó ríaca.
4. Ní b-faigann ooiri vúnta aéit lóin.
5. I' geal le gac ríac oib a gháceaé féin.
6. I' ceann gac maopa geadrí ann a éigeantán féin.
7. Ní feairr bíad 'ná ciall in am na víge. A'f ní feairr bíad éreun, meaf 'na cláit i m-bhuigean.
8. Na bhuí nór ar ná ceap nór.
9. I' feairr ríor-ualaé ioná ríar-ualaé.
10. I' maít an t-iománhuíde an té bíreann ari an g-claoirí.
11. I' feairr teiteao maít ioná oíroé-feairín.
12. Caíteaf gac maít le min-éaiteam.
13. Ní éigeann ciall noimí aoir.
14. Paó a bíreann an cat amuig bíreann an lué as rínceaó.
15. Na mol ari eagla go g-cámpeaó.
16. Bíreann eagla ari an té a oeoigíteaf.
17. I' ooirí le feaf na buille gup b'e féin feaf na céille.
18. I' maipz a bíreann fíor ve'n éeao-buille.
19. A n-veiréao caíte a g-curo tpoireann na g-com.
20. I' mímé bí bpeamaé gíoballáé 'n-a éapall éumuraé.

P.S.—Should there be any errors in spelling the Irish words, you can rectify them yourself, and overlook the faults of a beginner.

P. O'L.

[As was said before, I have not changed a single letter in the paper above, which is certainly a credit to the writer. Even from those who *pose* as critics, very seldom have I found the proverbs correctly spelled.—Ed. G./]

LITERAL TRANSLATION BY THE EDITOR.

1. "The two-thirds of what is laid up it is not known who spends it." *Tairgíteaf* would be better perhaps, though *Keating* often writes in this way, and so in fact do all our best writers.
2. "What is *unusual* is wonderful" (*seldom happens*)
3. A mouse often goes into a stack (or under a stack). In *Waterford*—*caigann lué ó ríaca*, is what is said: a mouse comes from the stack, without being crushed.
4. A shut fist gets [nothing] but a closed hand.

5. Every raven thinks its own chicken white, *gearracá* is the better spelling—a short vowel being sounded between the consonants *r* and *c*.
6. Every little dog is stiff on its own hearth, *cinnceán*.
7. Not better food than sense *at the time of drinking*. And it is not better to be strong, hasty, than slow in the fight. The words underlined were not in Waterford.
8. Break not a custom and invent not a custom.
9. A continual load is better than a too heavy load.
10. The man on the ditch (spectator) is the good hurler, *cloróe*.
11. Better a good retreat than a bad stand.
12. All wealth is consumed by small spending, *mion-éirteadh*.
13. Sense does not come before age.
14. Whilst the cat is out the mice are dancing.
15. Praise me not lest you should find fault.
16. The person burned is afraid, *voḡcar*.
17. The madman thinks himself the man of sense.
18. Woe to him who is down at the first blow.
19. At the end of taking their supper the dogs do fight. This is very ungrammatical: *ḡ-cuir* should be *ḡ-codá*; *ḡ-cuir* should be *com*.
20. A shaggy colt was often a powerful horse, *bromac*.

A MIDDLE-IRISH LYRIC.

The following Middle-Irish poem, which is now edited and translated for the first time, is found on page 186 of the famous 14th century MS., known as the *Leabhar Breac*. The author's name is not given.

Cumtác labhair in lon ra.
Int ole do fúairi o'fetur-ra:
Crobé do félaig a éas,
I' ra énaib do háirgead.

Int ole fúairi-jean anoir-ra, 5
Ní cian úaro ó fúairi-ra:
Maic m'aíene ep óa labra, a lunn,
A haicte h'arba o'arḡan.

Do éiríe-rí, a lunn, do loirce
A n-veima in uime oíoirce: 10
Do neao ḡan én ip ḡan uig,
Scél ip beas ap an m-búacail.

Ticóir fao' ḡoárab ḡlana
Do muntep núa anallana:
Én noéa tig ap óa éas,
Tap béil do nro ba nenaro. 15

Do maibrat búacaille bó
Do élanp-ra uli a n-aenló:
Inano roo dam-ra acup uuit,
Mo élanp-ra ní mó maipat. 20

Do bi ac ingeil co h'arao,
Leén in éoin allmaipat:
Do éaro ep ráp ap rin,
Co fúairi báp lepin m-búacail.

A fpi do éum in éumroe 25
Doilig lino do lecpumme:
Na capat atá pep táib,
Maipat a mná 'r a macáim.

Támic plúas ríó 'na proe
Do maipao ap muntepe: 30
ḡao cin co ḡabat ón ḡuin,
Noco mó a n-ápi ó aipmaib.

Cuma ap mná, cuma ap clainroe,
Tpén a mmp'ním oipantoe:
Can a plúge amuis 'r amacé, 35
Óa fúil mo éproe cumtác.

TRANSLATION.

Sadly talks the blackbird here,
Well I know the ill he found;
No matter who cut down his house,
With its young it was destroyed.

I myself not long ago 5
Found the ill he now has found;
Well I read thy song, O bird!
For the ruin of thy home.

Thy heart, O blackbird! burnt within
At the deed of reckless man;
Thy nest bereft of young and egg 10
The cowherd deems a trifling tale.

At thy clear notes they used to come,
Thy new-fledged children from afar;
No bird now comes from out thy house, 15
Across its edge the nettle grows.

They murdered them, the cowherd lads,
All thy children in one day;
One the fate to me and thee, 20
Neither do my children live.

There was feeding by thy side
Thy mate, a bird from o'er the sea;
Then the snare entangled her,
At the cowherd's hands she died.

O Thou, the shaper of the world ! 25
Heavy we deem Thy hand on us ;
Our fellows at our side are spared,
Their wives and children are alive.

A fairy host came as a blast
To bring destruction to our house ; 30
Though bloodless was their taking off,
Yet dire as slaughter by the sword.

Grief for our wife, grief for our young,
The sadness of our grief is great ;
No trace of them within, without— 35
And therefore is my heart so sad.

NOTES.

- Line 1. *cumtáe*, which would now be *cumtáe*, is derived from *cumha*, gen. *cumha*, dat. acc. *cumha*, grief, sorrow.
Line 3. *crobé*, now *cibé*, lit. *whoever*.
Line 6. lit. *good my knowledge on thy speech*. *ep* *da* for *ar* *da*.
Line 7. *a haéle*, lit. *after*.
Line 9. The MS. has *uolore*.
Line 10. *a n-vepna*, *quad fecit*, is the subject.
Line 12. The MS. has *apambucáil*.
Line 21. *co h'agávo*, lit. *at thy face*. An example of the M. Ir. preposition *oco*, *at*, *by*.
Line 22. lit. *a mate of a foreign bird*. The same use of *leat* for "one of two" is found in *leatcláir* "one ear," *leatcór*, &c. See O'Don. Gr. p. 338.
Line 24. The MS. has *leimbusáil*, cf. l. 12.
Line 25. lit. *O man, that shaped the world*. This use of *per* for "God," the "Person" *kar' éxōph*, is frequent in Irish, cf. *ruir* in *per aglaoamap* "venerable is He whom we address," LBr. p. 261b. *peru* *omno*, *taob* *uo* *tabairt* *per* *uoparat* *hec omnia* *a*. *ua* *nme* *ocur* *talman*, better for us to trust in Him who created all this; Ancient Laws, I., p. 22, l. 20. In the same way Welsh *gwr*, *y gwr* is used.
Line 26. lit. *hard we deem Thy partiality*.
Line 27. lit. *the friends that are at our side*.
Lines 31-2. lit. *although they were not taken off by wound, not greater (would have been) their slaughter by arms*.
Line 34. lit. *strong its sorrow on us*.
Line 35. lit. *without their way within and without*.
Line 36. The MS. has *éut*, which I take to be mis-spelt for *éut*, now *da éut*.

Liverpool,

KUNO MEYER.

18th May, 1890.

DONEGAL IRISH.

J. C. WARD.

As the Irish spoken in Ulster is in some respects different from that spoken in the other provinces, I will give a short sketch of the Donegal Irish, hoping it will be the means of inducing others to do the same with regard to their native counties. It would be very interesting to be able to compare the Irish of the following counties:—Donegal, Antrim, Cavan, Louth, Wexford, King's County, Tipperary, Kerry, Clare, Galway, Sligo and Roscommon. These include the extreme counties and some of the inland.

The sounds of the vowels, diphthongs and triphthongs

in Donegal differ in the following particulars from those in the South of Ireland:—

á (long *a*) has the long Italian sound of *a* in far, not of *aw* in law.

o (short *o*) has the sound of *o* in boss, loss, not of *o* in love or *u* in mud.

u (short *u*) is like *u* in mud, fur, not like *u* in bull.

ao (long) is almost like *uee* in queer, not like *ay* in may.

ái (long) has the sound of *a* in car, with the sound of *i* in ill added, not the sound of *awi* in drawing.

ai (short) has almost the sound of *i* in fight, not of *o* in collier.

eó (long) is like *aw* in drawn, not like *oa* in shoal.

eo (short) is like *o* in flock, not like *u* in must.

iu (short) is like *u* in gut, voice, with *i* preceding; but in *riu*, wet, and all its derivatives, *iu* is sounded like *io* in *riu*, posterity.

ói (long) is sounded like *awi* in drawing.

oi (short) is like *oi* in toil, but shorter.

eoí (long) is like *awi* in sawing, but having a faint sound of *e* preceding.

The remaining vowels, diphthongs and triphthongs are pronounced the same as in the other parts of Ireland.

It will be seen from the foregoing that three vowels, eight diphthongs and one triphthong have different sounds in the north from what they have in the south.

The greatest difference between the northern and southern Irish is, perhaps, with regard to the location of the primary accent in words of two or more syllables. In the north it is always on the root, that is, the first syllable, while in the south it is on the termination. What is the correct position? The weight of evidence seems in favour of the north on this point. The genius of the language also seems in its favour. In Irish, as a rule, the most important word is first mentioned, while the qualifying words are next added. Hence, verbs and nouns occupy the primary positions, and adverbs and adjectives the secondary. The root being the most important part of the word, should, in like manner, receive the most prominent attention. It is when poetry is in question, that the position of the accent is of most importance, some southern songs and poems being prose to a northern, and *vice versa*.

The elipsing for the dative case in the south is another important difference. In the north we generally aspirate. Instead of saying: *ó'n b-peay tréan*, or *o-tréan*, we say, *ó'n fear tréan*; for *ó'n b-faighe*, we say, *ó'n faighe*; for *ó'n b-peayram*, we say, *ó'n peayram*. It sounds harsh to a native of *Tír Chonaill* to hear such an expression as *Rab cú ais an g-Capraig*? where if a word commenced with a *g* in such a position, he would change it by aspiration, as, *Rab cú ais an g-Capraig*? Were you with (at) the gardener? It may be said that elipsing in such positions, serves to point out the case; but this is unnecessary, as the preposition going before is a much better index.

Capall (Lat., *caballus*, a horse or mare), which in most counties is confined to a horse, here always means a mare. The Irish word for horse is *geayran*.

A similar distinction is applied to *meup*, a finger or toe. Here it is always used for finger, the Irish for toe being *leab*, the *do* being sounded as in *doare*, a horn. "I want a book" is expressed by saying, *tá leab* *a* *úit* *oim*, never *tá leab* *a* *uam*. "Thanks to God," is *buíodac* *uo* *úna*, not *buíodac* *le* *úna*. *péin*, self, has always the *p* aspirated, and is pronounced *hén*. *úam*, *uam*, to me, is pronounced nearly like *oab*, black, the *m* being always aspirated. *úam*, do, make, is pronounced *úam*, while *úeag*, good, has the accent on the *e*, and is sounded *úé*. In the Battle of Magh Rath, page 42, "*cinu* *úeag* *úam*," "the heads of good men," occurs

while, on the other hand, in *meíca tílao*, page 8, "oḡaḡaḡaḡaḡ," "good residences," is found. See Todd Lectures, published by the Royal Irish Academy, vol. i., page 8.

Oul, going, is never used here without *ais*, and consequently the *o* is always aspirated.

There are some curious examples of letters being interchanged. *ṽíro*, through, is here *ṽíro*, the *ṽ* being substituted for *ṽ*, not only in the word itself, but in all the prepositional pronouns derived from it. Perhaps it is the preposition *ṽí*, through, now but seldom met with in books, which is used, but *ṽíro* is not. *bṽontanur*, a gift, is *ṽṽontanur*.

(To be continued.)

PECULIAR LOCALISMS.

BY REV. D. B. MULCAHY, P.P., M.R.I.A.

Falserities.—Capers trying to be grand. Humours affecting grandeur. I like her because she has no felicitities about her; she does not put on airs. A Mrs. said she would not keep the servant-maid, for she had too many *keek-falserities*, i.e., she was spending too much time at the glass settling herself. There are no felicitities here, "but put in your finger and stir," as the public-house maid did, and said to the gentleman for whom she made the glass of punch. She had no spoon or muddle to stir with. The accent is on the second syllable and the middle *i* short.

Shups.—The pods which enclose the peas. It is often pronounced short—peas grow in *shups*.

Curdading.—Jogging. The pony has a good deal of curdading about. You got a curdading on that jaunting car, a rough drive indeed. The accent on middle syllable. It must be from cradling. "Rocked in the cradle of the deep."

Curfuffield.—Tossed to and fro, great teasing, put through other. The house is *á' (all) curfuffld*. Said a woman—"I curfuffld my pocket, for I thought I lost my beads." I'm *á' curfuffld*. You will be "*c*" (get tally-wax) for being out late.

Hudlins.—It is nae hudlins thro' the country, i.e., no secret, but well known. It appears to be from *hidlins*.

Haslocks.—Accent on first syllable. Refuse. Potatoes, turnips, &c. Scooped out by sheep, hens, then the leavings are called haslocks. Also the leavings of the dinner table.

Twist.—A beggarman's bag. You'll be carrying the twist yet, as his mother said to her son, Michael, who had badly treated her.

Gleg.—Loose. The bolt of the door was gleg, and the cat put it on and shut herself in. He is gleg in hearing, and gleg at his work, that is, unsteady, inattentive.

Dinlinn.—Vibration, palpitation. My fingers are dinlinn from cold. I am *á' dinlinn* from fright or trembling from cold.

Glead.—A spark. There is not a glead in the fire, nor is there a glead in her intellect.

A VISIT TO RATHLIN ISLAND.

It is about seven miles across the water from Ballycastle to Church Bay. I give the following remarks from my *bolg an-cí-roáir*. The Irish spoken on the Island of Rathlin is principally the same as the Highland Gaelic. An inhabitant or native is a Rathlinac, an Irishman is Erineac, an Albanac is a Scotchman, and if from Islay, Elnac (eclanac), accent on first syllable. Fair Head is named *Beeing roe*, that is, *benn thóp*. Tor

Head, a little south of it, is named *gub tore*, that is, *ḡob tóir*, the beak of the tower like bulwark of rocks. The Lighthouse in Rathlin Island, or Reachry (Reacrá), as it is called here in English, and on the North Antrim coast, is *ty soluish*, *ṽíṽ roáir*. Beside the Lighthouse is a steep and deep cut to the sea named *pupc áult á' éimpe*. Now *coipe* is the name of a pot in this island in which the potatoes are boiled. The name, however, is applied from the most remote ages to the deep pots or cauldrons of water in the sea; witness the famous *coipe bṽecán*, so called from Breacán, a grandson of *neill naḡiallaḡ*, monarch of Ireland, who lost 50 curachs (carac) which he had trading between Ireland and Scotland, all at once in *Sluc na mṽa* on the Irish side of Rathlin. Some of the islanders say that St. Columbcille blessed it and took it away to Scotland, where it is not so destructive now. Sir Walter Scott thus alludes to it:—

"As you pass thro' Jura's sound,
Bend your course by Scarva's shore;
Shun, O shun, the gulph profound,
Where Corrivreckan's surges roar."

The cauldron in Macbeth has fire:—

"Double, double, toil and trouble,
Fire burn, and cauldron bubble."

The ancient Irish Dinsenchas make allusion to it, and give a description of Corrivreckan, and so does the king-bishop of Munster, Cormac M'Cuilleanne. The Icelandic Sagas call it *fildulung*, the "breaking of waves." Breacán's *oora*, that is, cave, is on the Cantire side of Reacrá. The people distinguish *oo-ee*, a grave, from *oo-a*, a cave or cove, corresponding to *uaḡ* and *uaḡa*, the inflexions. I happened to come on a very valuable discovery in the townland of Knocans, which I was fortunate in coming on. It was an old *Ty Falluis*, that is, *ṽíṽ fáallur*. House of Sweat, or "Sweat House," in English. It served the same purpose as the modern Turkish bath. The *ṽ* is not used in County Waterford. It is *allus*, *alluish*. It is on the farm of Mrs. Margaret M'Curdy, who is quite affable and intelligent, as is also her son, Francis M'Curdy. I was accompanied by the Rev. P. Scally, P.P. and B.A., of the island. About 50 years ago Mrs. M'Curdy and others made use of it to drive away the "*ṽianta ṽuap*," as she called it—rheumatism, I suppose. The old people told her it was used 100 years ago. It is quite near her house, but is now filled up with loose stones, and a stone fence passes over it. The lintel stone over the entrance is there *in situ*, yet only a little above the ground. A pile of ashes remains beside the entrance, which is now closed. They used to hang their clothes on the door entrance whilst they stood or sat on a *crevpe*, or on a green scraw, enduring the heated furnace inside. There was a hole on top, where a sod or cover could be put on or off to regulate the temperature inside. Two men could make it ready in a piece of a day even now. This intelligent family speak the two languages fluently. I asked a man what he called the Giant's Causeway. He said he heard his father call it *Clócan an árríir*. There are only two men on Rathlin Island who are credited with being able to read the language. I tried one at the Gospel of St. Mark, but found he would require some help. It was the only Irish reading book he had. With a little help he would soon master it. The other, who could read *Gallie*, I was told I was not able to reach this time. I heard of an old woman, 104 years of age, no less, who could repeat three or four songs, though unable to sing them. I expect, *le cunḡaḡaḡá* *ṽé*, to see her next time.

Mr. Gage, J.P., of the Island, is anxious, to his great credit

be it recorded, that all the young folk should practise speaking Gaelic, for he says when he speaks it to the scholars they answer him in English. The old people think they have more than they want of it, and say that St. Columbcille blessed Reacry beyond Ireland itself, so that not even frogs can live in it, nor, as another observed, no "whitreds" can. By whitred he meant the *weasel*, which he called *úrag*, that is, *earóg* in County Waterford. It is said a Rector, Rev. Mr. Moore, brought a lot of live frogs from Ireland and placed them in a pond near his house to test this case, but they all soon died. I shall refer to the bolg an t-polair again for other items.

ÁRA NA NAOM.

III.

Tá muintirí Áriann boét. Gac uile bliadain, i m-beul an t-riamharó, teiréann an rgeul amac go b-fuil an ghorra nry na h-oileánab ariy. Ní h-iongnao ym. Tá na daoine as taobaó leiy an b-faiyige, asuy tá toiaó na faiyige com h-aeiyigteaó leiy an nsoit, asuy nro eile, níl gleuy ceayt a g-ceuyoe aca, na lionta, na báro 7c. Cuiyeano riao a n-oyoganna ruiapaóa amac ay a g-curo cuiyiaó, asuy iy minic a éaitéann riao oróóeanna aiy faiyige, oróóeanna gairba aniyóirteaó, gan aon bpeaca máribao. Uaiy eile, b'féioiy, beró gabail máit aiy an iayg, asuy máribungeann riao curo máit. Aiy maroin, érópró tú aral an tige as uil ríoy ro'n élaoaó, eiréan móiy as eioáoó gac aon taobó de'n tpiáóay, asuy é as teaóó a baile asuy an oá éiréan lán o'iaiyg. Caióeyay aiy an uiláiy 'na g-cáiy lonnyiaó iao, glantaoy, tuiomunigteaoy asuy failleay annyim iao le h-aóaró an máiygaro. Acó ym an nro! Cá b-fuil an máiygaró? Oá m-beróeoó iayg an t-aoóail asat, asuy gán faóail asat aiy é oíol; cia an gáiy ouit é? Níl aon máiygaró acó i nGailim, asuy níl aon tpiáóeoó aiy an iayg faille annyim; máiy ro, caióeyay a oíol aiy ríoy-beagán an t-iayg a n-oeaóaró an daoine boéta i g-contabaiyt aiy a fon. Oiy nioy móiy liom a piáo go g-cuiyeano riao na cuiyiaig amac—asuy ní go h-anam—gan ríoy aca an b-feirépró riao a g-caiyoe éoróóe aiy. Ní féioiy oo uoine aiy bié nac b-faca iao, neayt asuy riaoáncyay na o-connta

asuy na maómann a éuiteay aiy an g-cuan úo ríay a meay. Tagann riao arteaó máiy beróeoó rleibte, rguabann riao gac uile nro piómpa, asuy éonnaic mé féim cloóa millteaó a éilg riao ruiay leiy an aill móiy. Bí ruiyeyay ruiay iaygac, lá, aiy aill-na-nglarog, go o-táinic tonn móiy faiyige, iut rí arteaó go h-obann oiyia, asuy nuay rguab rí éayrta, rgiob rí léi gac uile uoine aca.

Acó nac b-fuil an talam aca? Máiyeoó, tá, acó má tá féim, iy beag an máit oóib ym. Nioy éoiy an talam ro a éomiyeoó oo piéiy aciyao, acó ba éoiya i meaoóacan. San g-curo iy mó oe na h-oileánab, éom faoa a' r'ófeiréay tú, níl acó eieaga, asuy leaca loma, yinte óy oo éonne. Iuy na rcealrayb, góoburo tú máitneaca, caonac asuy ruiaoó as fáy go faiyiging; acó oá bpeáóeoó iao ro, le bpeatnuóao oiyia, iy uona an t-rige máiyeoóála a góobrá aró. Teiréann yomnt oe na rcealrayb ro oeie o-tioigtea a' tuille ríoy; nioy nioy uuit beir an-aiyead in áitib; o'eagla go ráiréa oo éoy arteaó i g-ceann aca. Coiy-áit, le raoóay asuy rglábuioeacó, beró méioim beag o'áiy euiunigtea asy uoine boét ruiáite le feamain, gaineam, asuy a leiréioe, asuy gáiyroá oéanta máiy ym. Ní brioann acó tpi nó ceatay o'oyiaigib o'áiy óy cionn na g-cloó, asuy iy ruiay a meay gúiy euyotiom iao na báiyiy beaga a éugann an gáiyroá. So uéim, o'feuyroá an uoine boét a gáiyroá o'áiyuoó leiy ó áit go h-áit i m-baiya-rota. Ní call oó an ceuéta ná an éiaó-fuyrta leiy an talam a raoóeyuoó; ní beag an riaman asuy an t-ruiayaro.

Coiy na h-aillle i láiy na n-oileán, 'reaoó faóay na buairóe beaga máiy a b-fagann áiyéiy na n-áiyanneoó gneim gann féiy. Aiy maroin, érópró tú an loilgeac as teaóó amac tpi éiy beir blióte, cuiypró an uoine atá 'ga tiomáint a flinneán leiy an m-balla (níl geatáioe ann), ruiáirpró an bó arteaó, asuy oígypró an ruiay an balla

na h-éirg, na gaoite, mairiúeáct na h-aimprie, na riueta agus an tuille, na h-ém aille 7c.

Ar na rgeultaib faḡann ríao curo móirí vóá n-eolur. ḡeobaró tú rgeulurde ari gac baile. Beiró a beapí péin ve rgeultaib aig gac uile óinne, agus aicnígeann muintirí na n-oileán rgeulta gac óinne. “Sin rgeul a leitéirde ro nó a leitéirde ríto ve óinne,” aóéapíaró ríao leat. Cuipíró luét na rgeul ríor vuit, ó maroin go h-oróce, ari an Sluaḡ Sróe, ari éaróbbir agus ari éarírb agus hoc genus omne:—

Taróbbirde guala, taróbbirde vóba,
Slabíaró leo a’r ornaóa tpuaga;
Cleapa ’r beapíta pícaró’ ḡrínna,
Liopíacáin go ḡarócead, vána;
Mná ríróe reanḡa ’ḡul ’r aḡ caoínead,
Ceol a’r pinnce inr na bhuigírb
Macnur áro faoi liopa ’r íaeta
Cuir a’r puip aig vaoimíb maíte
Ḍraoirdeáct vóub ó cúmaíct veamán
Leigearíaró ḡalíia vaoínead ’n vóimán;
Píupíeḡa a’r oipíaróe baóirpe;
Aipílinge i lári na h-oróce;
Abaic beaga; fátaig móia;
Slaúuróe; ḡaúuróe, vaoíne cóia;
Cáirve beo, nó inr an uaiḡ,
Sgeulta óúrḡar bhróo a’r cúma.

An é go v-tugann ríao ḡéillead vó gac uile ríamár a éluineann ríao aḡ luét na rgeul? Cairíearí vóirí a vóeanaó eaoḡíia.

Cpíreoeann ríao go voinḡean go b-puil taróbbirde agus cairíróe ann. Tugann ríao cpíreoeam, rór, vó cómáreáiróv-b-nóirí maíe leo vóá b-feicíearó ríao bean ríuad aḡ vóul cúm bealaig vóóirb. Meapann ríao go b-puil leigearí tinneap agus aicío aig vaoimíb éarí vaoimíb eile. Óéapíaró ríao leat go ríaríb fátaig abaic, vóraoirdeáct, ann fáo ó, “agus coḡarí!” aóubapíe reanvóime liom “b’féoirí go b-puil ríao rór ann.” Maróirí leir an ríluaḡ ríróe, an maigíoean maíia, agus ríróce eile naé raóḡalta, tá ríao inr an m-báo ceurona le curo móirí óinn-péin in aimpur.

Sin vuit, aipí, na ríeigíúim ionḡantaóa ari a vóeántarí epíáct aig luét na rgeul—Tíi na n-óḡ. Tíi Cairíngíie, agus Tíoríea reunnmaíia eile—vó bí aig na rean-éírean-naigírb páḡanaóa in áit an Páipíearí atá aḡainne. Go móirí-móirí beaḡ-áíia. (Uí b’íearíil i m-beupíla), ari ari rḡríoó O’ḡríoóba vóóe an vóuan áluinn.

Aḡ ro marí labapí Páḡíiaig Mac Coníraoi ari beaḡ-áíiainn, maróim b’íeḡ, agus muro ari b’ruad na h-aílle aḡ b’íeacníḡaó ríarí ari an m-ball a b-puil an t-oileán róḡmaí, má’r fíorí. “B’íeacó ré vóá ríad,” ari ré, “go b-feicí beaḡ-áíiainn fáo ó, agus facap. Bean ó éill-énoa éall reató éonnaic í, nuairí bí rí á bleaḡan a bó, agus éonnaic rí an ḡíuan aḡ reapíreacó ari an m-baile móirí inr an oileán, taob ó vóear vó’áíiainn. Agus vóubapíe vóime liom (agus ba vóime vóíreacó rípinneac é) ḡupí éuala ré ó n-a máéarí péin ḡupí cúmíneac léite an bean ívan a éonraic an baile móirí.” “Agus bí reapí aḡ rórurdeáct ari an aill, lá, agus éuit ré ’na éorlaó, agus nuairí a vóúiríḡ ré, ré an áit a b-puairí ré é péin i m-beaḡ-áíiainn. Agus bí ré aḡ ríubal na ríaríoe agus éarííiaing ré amaé a ríopa, agus éoríuig ré vóá vóearíad, agus éáimic na vaoíne go v-tí é, agus v’áḡapí ríao ari ḡan a ríopa a vóearíad nó go m-beirdeáct an t-oileán tóigíte ó vóraoirdeáct oipíaríb (oipíia), ‘agus páḡramuro ari n-airí aipí tú, agus luacíraótarí ríeíirí, leabapí a m-beiró leigearí gac tinnirí ann, agus tiubapí aipíe maíe vóó.’ Leir rín, rín re ríarí, agus éuit ré ’na éorlaó aipí, agus páḡaró aipí n-airí ari an aill é. Agus bí an leabapí aigé nó ḡupí ḡoríeacó uaió é.”

Uí h-ionḡaró liom go m-bríeacó an t-éíreannaé tḡḡa vó b’íeacníḡaó ríomíe, ’na inntinn, go tíi reunnmaí marí ro, marí naé m-beirdeáct éorí, cáí ro cáḡuḡaó. Go v-tí ro, eao eile bí aig an éíreannaé ’na tíi réin acé anríó agus aimpíer? Tóis vóime ar áíiainn, marí rín, a bí aig éiríeacé ó bí ré ’na leant le epíáct ari beaḡ-áíiainn

asur áitib eile ; cuirtear ór cionn an tuille
é as veapcáó riap ari glóim tinnitig na
ghéine, as toul faoi ói ; an ghuan as lonnhaó
airi na neultair airi na meallairi tuigá, airi
na ríogair caola, airi na lomairi óibveortroma
'ran aer ! as veapcáó airi an g-ceo faoi bun
na ríeipie, naó péituir óuit beic cinnte cia
aca, ceo nó oileán tá ann ; asur cia an
t-ionghaó é má éumhigeann pé airi an tíri
an-veacáó ant-iaighaibhoct óá tóirigeaóct,
óir.

Tho' Arann was holy, Hy Brasil was blest ?

A ! ir iomóa rgeul riamhail óo éualar
pém amuis inr an g-cuiriac aig iatgac inr
an tráénóna ciuin ; nó cori na teineao
oíóde rtoirimeahail, nuair a bióeoó an
ghaoct as péveaoó asur as ríghaóac amuis,
asur rgeul tari éir rgeil óá innheaoct arci,
asur muis as tarriamgt ni ba olúite leir
an teine le gaó rgeul, asur an té ba
mírneahla as veapcáó go faiteaoct tari
ghalamn nuair a éioiteaoó an ghaoct an
voipir nó an fúinneos, v'eagla go m-buail
feao líopriacán, rígeós nó (ní ba meara
ná rin péin) taróibie, arteaó éugaimn.

(Air leanamam.)

eoḡan o'ghraihna.

NOTES.

bantáipoe, advantage, profit.
cpuaógaó, hard-working.
maia, colloquial for muna.
tairair, do. for tabair.
veileaoóir, joiner, carpenter.
ghunn, sharp, observant.
maruóeoct, forecasting the weather.
foruóeoct, tending cattle, keeping them from injuring
crops, &c. Also in Meath, where it is translated into
English (!) by "fossying."
asair, beg, beseech.
úoa and úoan = úo.

SOME RECENT TRANSLATIONS,

BY FATHER EUGENE O'GROWNEY.

(From the *Tuam News*).

[Others of our National journals were, some years ago,
under the influence of a patriotic zeal when speaking of
the country's language, and of the "tyrants" who would
stamp it out, and so on. Now, the *Tuam News* and the
Nation are welcome to help on the "good cause." Their
Nationalist contemporaries will have none of it.]

AULD LANG SYNE.

an t-am fao o.

I.

Air éóirí rean-éáipoe 'leigean uaimn,
San'cuimhnuigaoó 'pna go veo,
Air éóirí rean-éáipoe 'leigean uaimn
'S an t-am bí ann fao ó ?
Airí ion an am' fao ó, a ghiaó,
Airí ion an am' fao ó
A'í ólamuio veoó muintearuó
Airí ion an am' fao ó.

II.

Bioó mipe a'í tu 'baint nóiniró,
'S aig imipe ó' oróde' r' óe ló,
Aóct ir iomóa cori a ríublamair
Ó o' iméig an t-am fao ó.
Airí ion an am' fao ó, a ghiaó, etc.

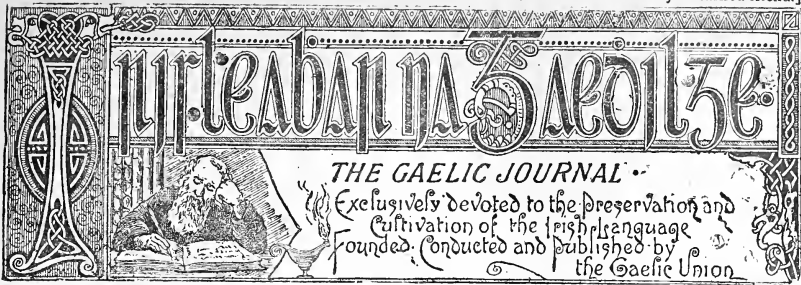
III.

Ó v'eimigeaoó ghuan brómír aiaon,
As mte 'ran ríuó le gleo,
Aóct bí connta treuna eapriamn
Ó o'iméig 'n t-am fao ó.
Airí ion an am' fao ó, a ghiaó, etc.

IV.

A'í po mo lám óuit, éapa óil,
A'í tabairi óam lám go veo,
A'í ólamuio aon ghloine mair
Airí ion an am' fao ó.
Airí ion an am' fao ó, a ghiaó, etc.

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the Journal to be addressed to the Editor, 33 South
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will be communicated with in case of delay in getting
Journal, receipt, &c. The Rev. Mr. Close would wish
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DUBLIN, 1890.

[PRICE SEVENPENCE.]

STAIR ÉADOMHINN UÍ CLÉIRIÚ DORÉIN SEAGAIM UÍ NEACHTAIN.

AÉT DÁLA ÉADOMHINN, ARI B-PÁGAIL AN
 GLÉIR FO ZO H-AMADAPAC, EUDÁLAC, DO
 ÉUUI UIME IAO, AGUR DO GLUAI, BUO
 ÉUMA LEIR CÁ H-IONAO, AÉT IMÉACÉT ARI
 5 AGAD, BEUL A ÉINN IOIMHE, ZO PÁMIS
 TEAC IN A B-PACARÓ FOILLRE, AGUR IN A
 G-CUALARÓ COMGÁIRI IONGANTAC, NEAMH-
 GNÁÉAC. DO IUNNE ZO OÍPEAC ARI AN
 T-POLUR, AGUR O'FIRAPUIG O'AON DO BÍ
 10 'RAN DOIRUR 'N A FEAPAIN, CIA OAI LEIR
 AN AIT RIN; NÓ CIA BÍ 'N A ÉOMNUÍDE
 'RAN TIG; NO CAO É PÁÉ NO PROCAIRI NA
 GÁIRIE DO ÉUALARÓ? DO FHEAGAIRI AN
 T-ÓGLAC DO, AGUR AUBAIRIE GURAB Í
 15 NAGIURIEÁR. POOR BEAN AN TIGE RIN;
 TIRIÚ PÓBUIRÓ DO ÉLOINN ÉADOMHINN
 UÍ CLÉIRIÚ, GIBE DUINE É, O'EUG ZO
 H-OBANN ANN; AGUR IPÉ A N-ANMANNA,
 MHPGE CIALL-GANN INGEAN ÉADOMHINN,
 20 GNÁÉ-ÓL, MAC ÉADOMHINN, AGUR SGAB A
 B-FUAI, MAC ÉADOMHINN. DO EUG AN
 INGEAN DO'H. TINNEAR OÁ NGOIRTEARI
 IOTA; DO EUG SGAB A B-FUAI DO'H
 TINNEAR DO NGOIRTEARI PLÁIG NA NGAORÓ-
 25 EAL, NO AN LUIME; AGUR DO EUG GNÁÉ-ÓL
 DO'H ÉINN-MHIE. Ó MO MÍLE MALLACÉT
 LEO-RIN UAM, ARI ÉADOMHINN, 'RIAO DO
 ÉUUI-MHIE 'RAN MUÉT FO IN A B-PAICEANN
 CÚ MÉ. CACÉ MÉ A'P ÉACAIRI MO ÉOPÁ

30 A'P MO LÁMA MUAM AIS IARHUÍO IAO-RAN
 DO ÉOUGAD, 'P NÍ FEIRIUE IAO-RAN É;
 AGUR DO ÉUUI RIAO AN DONAR OIM-PA.
 NÍ ÉÓRI A G-CUI I IOILIG ÉOIRIEAGTA
 ARI BÍÉ, AÉT A LOPGAD 'PA LUATIE DO
 35 ÉILGEANN LE GAOIT NA G-ENOC; AGUR
 PÁGAIM MO FEACÉT MALLACÉT ACA AG
 IMÉACÉT DAM.

MO ÉOIRIAR, ARI AN T-ÓGLAC, MÁ IMÉ-
 GEANN CÚ MAI RIN, IP CÚ AN T-ÉAIRI IP
 40 MÍO-NÁDÚRÉTA O'A'P FEUC DEARICA OADONNA
 MUAM ARI. [OAI] N-DOIMNAC, MAIRIAC, IM-
 EÓÉAC, ARI ÉADOMHINN; AN NÍO BUO PÍORI
 ÓRI DO GLUAI AR AN IONAO ZO PRIAB,
 AGUR NÍORI ÉUUI BAR ÉIÉ NO FUIRI Ó
 45 IOIN A LEIT OIRIA, AÉT AIS GLUAPACÉT
 IOIMHE, BUO ÉUMA LEIR CÁ H-IONAO A
 O-TPEÓPÓÉAC AN ÉIMEAMUIN É AG IARHUÍO
 SEÁIN UÍ OÉIRICIN Ó DOIRUR ZO DOIRUR—
 GRÓ NAC B-FUAI AMAC É, ZO N-DEACARÓ
 50 ZO BAILE ANN NAC B-PACARÓ AÉT BEAGÁN
 TIGTEAC, ARI N-A O-TMÍOILLAC DO GORI-
 TÁB MÓRIA CUIÉNEACÉTA, PIRE, AGUR
 PONAIRIE, AGUR ÉÓRINA. DO ÉÁPILA DUINE
 'RAN M-BEALAC ARI O'A'P FIAIRIUG CIA BÍ
 55 'NA ÉOMNUÍDE 'RAN M-BAILE RIN. NÍ
 CUMA RIN, ARI AN DUINE, MLAGIURIE
 FAIMERI BÍOR ANN. MAIRIAC, AN EÓLAC
 OUIT-PE DUINE BOÉT O'A NGOIRTEARI
 SEÁN Ó OÉIRICIN, ARI ÉADOMHINN. IP EÓL
 60 ÉEANA, ÓRI DO BÍ MÉ PÉIN REAL ARI RIUBAL
 LEIR, ARI AN T-ÓGLAC; AGUR IP OÉIMIN
 LIOM ZO B-PUL I PÉÁBLA, NO I PGIÓBÓL,

no i n-ionao éigin 'd'a m-beannann leir
 an tóin ro. 'Do éuaró Éaðomonn ann ro
 65 go tóin an tóilúnaigí ream-máiróte agus
 'do éonnamie rean-tuime taob' arciú
 'do'n uirpáinn agus a bairéas in a lámh,
 agus tiae ari a taob' aige, 'd'áiríaríuigí,
 ari b-rior 'd'o Seán rúiblaó 'd'Óeíicín
 70 'jan teag' rin. 1r rioraó, ari é-rean,
 cao é 'do gno[ríte] leir? Ní ari t'í aon
 nío 'do éabairt 'do, aó 'do éum neite
 'd'fágail uaró atá mé 'd'a iarruúó, ari
 Éaðomonn. Maireasó, náir éararó Dia
 75 éuagat é, agus gan aige féin aó an
 tóine. 1r oic aóerí t'í rin, ari Éað-
 omn, agus gupí cóiri an tóine féin 'do
 joinn. 1r riorí rin, ari é-rean, aó ní
 le b'riamie lán 'do coraib' 'roo lámhaib',
 80 marí t'í-ra, 1r cóiri a joinn, agus fóir re
 tuime reasparóe 'do éurí ari r'aoéirúgao
 agus ari tacaí, agus é go tóimáomneac,
 r'ioébeasíac.

Ní iarruúó an t-aóairí an mac 'jan
 85 m-bácúir muna m-biaó féin joime ann,
 ari Éaðomonn: ní h-amíur líom gupí
 tuime 'do éarí a folácarí le baor agus
 le r'aoib-éeríl t'í, no nac 'o-tuabairí
 b'aríuúil 'o'on t-reoirí rin 'do tuime
 90 eile. Gíó be ari bí mé, ní féoirí
 le 'do f'aríuúil-re camíuagan ari bí
 'do g'abáil nac b-raiceirí (b-raicearí)
 'dam é, aó ari a 'jon rin, cao 1r mian
 leat 'd'fágail uam, ari é-rean? Buó
 95 mian líom cunínam [agus] comáirle
 'd'fágail uair, ari Éaðomonn.

'Do béara mé nío nac é rin féin
 uair, ari é-rean, cuipíó mé mo t'ear-
 b'rácarí féin ag t'eanamí t'reópa uair
 100 ari reao tamail. Agus 1r é 1r ainm
 'do, lúre arteaó, agus bí go marí leir;
 agus muna m-biaró tu-ra, b'iaró ré
 féin; oirí 1r reari móirí t'ámaó é, gan
 'oamí car aige iná náipe in aon r'aral-
 leao 'd'a 'o-tuabairí ari. Gluaí anoir,
 105 an uairí 1r toir leat, óirí ní'l ní ra mó
 agam-ra uair: aó ná h-iméirí go 'o-tu-
 garó bean an t'ige a beannaóe uair.

Cierom go b-fuill ocpur oir. Atá, ari
 110 Éaðomonn, agus ní h-ionígaó 'dam é;
 óirí atá ré comí r'aoa rin ó 'o'íe me aon
 g'reim, nac cumíneac líom aon g'reim
 'o'íe ari óirí ari bí. Maireasó, ari
 Seán, 'do bí an t-ionao ro reat, agus
 115 'dob'fupur biaó agus reao 'd'fágail
 ann: 1r é rin an t'ráe 'do máirí an
 t-rean-bean, Seasíací móirí; aó atá a
 h-ingean anoir, Seasíací beag oir cionn
 an t'ige; agus ní b'iaró r'í coróce comí
 120 marí le n-a mácarí, no leat comí marí
 fóir, ari 'jon gupí oirí 1r fura marí 'do
 t'eanamí, oirí 1r í r'aró'bie go r'aoa,
 r'aoa; g'reao 'd'a m-buó léite an
 r'aozal uirí ní b'iaró r'í r'ial no r'aríuigí.
 125 1 éreamí-oos r'uaémarí g'ránaó í, nac
 'o-tógan a gob 'o'n teime; agus 1r
 r'uarie 1 láirí an t-r'amíaró í 'ná an
 éuríe 1 láirí an g'reimíuó: Ari a 'jon rin,
 reuo léite é.

130 'Do éuaró [Éaðomonn] arteaó 'r 'do
 beannuigí ré go h-áirí coranra, agus
 níoí r'reasíac an beannaó: aó 'do
 t'ós r'i-re, c'ioiríe c'ráiríe, a ceann
 agus 'do t'us r'uaríreucam, éuríre
 135 ari a g'ualainn, agus 'do érom ann rin
 go r'riab arí; agus tarí éirí a c'uirí no
 a ré 'do éneaoaib', 'o'éirí r'í go h-amí-
 leasí 'na r'earamí, agus 'do t'us r'uo
 beag aríam agus eanglaire éuríe; aó
 140 níoí r'euó ari. 'O'íe Éaðomonn go
 geanaó an méao 'do r'uarí, agus 'dob'
 fupur 'do é; oirí 1r gann an r'ineao
 lámíe t'ugao 'do, agus aóubairí; [ari
 an] leabair-ra, a bean a't'ige, 1r cóirí 'do
 145 joinne t'í gan naipicín no euraó cláirí
 'do éabairt uóinn, éum ari lámí nó éum
 áirí m-béil 'do g'lanao tarí éirí bíó, oirí ní
 t'us t'í r'mearíac áirí b-puipíuó uóinn t'ó.
 Má beirum an oiríeao 'do 'do g'ac aon
 150 r'g'iamarie 'do r'eoíre-ra 'd'a 'o-t'ioaró
 'd'a iarruúó oirí, 1r g'aríuó a máirearí ari
 n-agairí no ari n-airíre leir; agus 'd'a
 'o-tugainn a b-fuill agam uair, 1r é rin
 a buiríeacur, ari an bean, agus bí ag
 155 iméaeat le 'do g'noéarí.

LITERAL TRANSLATION.

BY THE EDITOR.

A clergyman from the north of the Boyne has suggested that a literal translation of some piece in the journal should be given in every issue: in compliance with this suggestion I give the following:—

As to Edmond, on receiving these habiliments so luckily and so advantageously, he put them on, and went along, he was indifferent whither, but to travel onward, head foremost, until he came to a house in which he saw light, and where he heard an extraordinary and strange uproar. He made directly towards the light, and inquired of one whom he saw standing in the door, who was the owner of the place, and who lived in the house; or what was the reason or occasion of the uproar which he heard? The youth replied, and said, "that Mistress Poor was the woman of the house, and three thieves, of the children of Edmond O'Clery, whoever he is, that had died suddenly there; and their names were — Drunkenness - Little-sense, daughter of Edmond, Constant-drinking MacEdmond, and Scatter All-he-got MacEdmond. The daughter died of the malady called thirst; Scatter All-he-got died of the disease named the Irish plague (or poverty); and Constant-Drinking died of the insane head." "Oh, my thousand curses [remain] with them," said Edmond, "it is they that put me in this state you see me. I did spend all that my feet and hands had ever gathered in trying to support them, and they are not the better of it: and they have brought bad luck upon me. It is not right to bury them in any consecrated burial place, but to burn them and to scatter the ashes upon the wind of the hills: and on my going away, I leave my seven curses with them."

"[On] my conscience," said the young man, "if you go away in this manner,

you are the most unnatural father that human eyes ever looked upon." "By Sunday, then, I will go," said Edmond; which was true for him, as he departed from the place instantly, and he did not lay a hand, warm or cold, since upon them; but going along, he cared not where fate would direct him, asking for Shawn O'Darekeen from door to door, though he did not find him, till he arrived at a hamlet where he saw but a few houses surrounded by large fields of wheat, peas and beans, and barley. He chanced to meet a man upon the road, of whom he enquired who was living in that village. "Not indifferent matter is that," said the man; "it is Mr. Farmer lives there." "Well, then, do you know a poor person of the name of Shawn O'Darekeen?" said Edmond. "Indeed I do, for I was some time on the tramp with him," said the youth; "and I am sure that he is in a stable or barn, or some other place belonging to this fort." Edmond went then to the fort of the aforesaid bachelor, and he saw an old man inside the door-jamb, with his hat in his hand and a wallet by his side, of whom he enquired, did he know was roving Shawn O'Darekeen in that house? "I do know," said the other; "what is your business with him?" "It is not with the intention of giving him aught I am looking for him," said Edmond; "but I want something from him." "May not God direct him to you, seeing that himself has but the alms [he receives]." "It is badly you have spoken," said Edmond, "as it is just to share even the alms." "That is true," replied the other; "but it is not with a blusterer supplied with feet and hands like you it is meet to share them: with one, moreover, who might be employed at tillage or at collecting, and he also idle and evil-doing."

"Indeed the father would not ask his son into the oven, unless he had been himself there before him," said Edmond; "I doubt not that you are one who has spent his gatherings in folly and sense-

lessly, otherwise you would not have passed such a judgment upon another person." "Whatever I am, it is not possible for such as you to utter a sophism
100 that I do not see through it; nevertheless [tell me] what do you expect to get from me?" said he. "I would wish to get your help and your counsel," replied Edmond. "I will give
105 you better than that," said he; "I will send my own brother for a while, making a guidance for you. His name is Lying-in-upon. Treat him well; and if you do not, he will do so himself,
110 for he is a big sluggish fellow, without a particle of concern or shame on account of any abuse that may be given him. Move on then as soon as you like, for I have no more for you; but
115 do not go away until the mistress gives you her blessing—I believe you are hungry." "I am," said Edmond, "and no wonder for me; it is so long since I have eaten a morsel, that I do not remember
120 having ever eaten any bit at all." "Indeed," said Shawn, "this place was once, and it was easy to get food and drink in it; that was when the old woman, Big Charity, lived; but her
125 daughter, Little Charity, is now over the house, but she will never be as good as her mother, nor yet half as good, though it would be the more easy for her to do good, as she is far and
130 away the richer; but if she owned the world, she would not be bountiful or generous. She is an ugly, hateful, bitter thing, that does not take her snout from the fire; and colder is she
135 at midsummer, than frost in the middle of winter: however, try her."

Edmond went in, and saluted in a loud, noisy tone, but there was no reply to the salutation. She of the miserable
140 heart, however, raised her head, and gave a startled look back over her shoulder, and then again bent down suddenly; and having groaned five or six times, she stood up in an indolent
145 manner, brought him a little bread and a mixture of milk and water, but she did not look at him. Edmond ate

up greedily the portion he had got, and it was easy for him; for it was a scant
150 hand-stretching was given him, and he said: "By this book, mistress, you did well in not giving us a napkin or table-cloth, for the purpose of cleaning our hands or mouth after the food, as you
155 did not give us the greasing of our lips of it." "If I give so much to every snapper of your sort that shall come to demand it from me, short will our meal-bins and herds live with it: and
160 should I give you what I have, that is its thanks," said the woman, "and be going about your business."

VOCABULARY, NOTES.

- We have seen in Journal No. 29, p. 68, O'Clery left without any clothing. He afterwards fell in with a charitable, good-natured priest, who divested himself of the greater portion of his clothes to shield O'Clery from the cold. These clothes O'Neachtain calls *gleip*, fine clothes, furniture; gen. *gleip*, after part. *b-pa-sail*, getting; *amach*, probably an error for *anach*, very lucky; *euolac*, from *euol*, gain, profit; *oo eun* *uine iao*, he put them on (*umam*, on me, *uine*, on thee). *oo gluair* (*pe*), he went along, *bud euna leir ca h-ionaro*, it would be
Line 5. indifferent to him to what place, *ac imteact ar dgaro*, but to go on; *bud a cinn poime*, literally, the mouth of his head before him; *go namg teac*, till he reached a house, *na b-pacaro foille*, in which he saw a light, *dgar na g-c*, and in which he heard *comhgar*, an uproar, *ion neamg*, wonderful, unusual.
Line 8. *Do p. go o. ar an t-p*, he made directly towards the light, *dgar v'f. v'ao*, and he inquired of one,
Line 10. *oo bi i na f. ran o*, who was standing (*lit*, in his standing) in the door, *cia d'ar leir an ait rin?* "to whom does that place belong?" *d'ar*, *recte* *d'ar* = *o'arab*; the verb *ir* in dependent clauses becomes *ab*. See Forms of assertive verb, *Uir biop-gaite* *an b. App. pp. I., II., III., IV.* These will require a whole article in next journal.
Line 11. *no c. b. 'na e 'ran (ir an) tigs*, or who was living in the house.
Line 15. *procar*, occasion or object; *bean a' (an) tigs*, the mistress; *peap a' tigs*, master; *buaicill os a' tigs*, *caill os a' tigs*, the eldest son and daughter (when grown up, until married).
Line 14. *an t-oglaic*, the youth; *tiur*, three (persons); *poibuir*, robbers; *gib uime e*, whoever he is; *v'eug* (*oo eug*), did die, *go h. ann*, suddenly there. *mirge*=*meirge*, drunkenness; *ciall-gann*, of scant
Line 20. sense; *psab*, in Munster *psap*, did scatter; *v'a* (*oe a*), of which, or *oo a*, to which *ngoirceap* is
Line 25. called *iota*, thirst; *luime*, bareness, poverty; *cinn-mhe*, madness of head (*ceann*, attenuated to *cinn*, to agree with *mhe*)—Joyce's Gr., p. 13, par. 3. 1 *na b-p. tu me*, in which you see me.
Line 30. *a' p. e. mo e. a' p. mo l. psam*. *A' p.=a*, all that,

- an for no, sign of past tense, é. did gather; 'oo
 éotugad, to support, 'rim (agur ní), and not,
 feirne = fearn, the better, 'oe . . . e, of it.
 Line 32. Agur 'o. é p. an 'o. oim-pa, they did
 bring misfortune on me. A g-cup=iao 'oo cup, to
 bury them, i p. é., in a consecrated burial place,
 Line 34. A loigad=iao 'oo loigad, to burn them, i.e.,
 Line 35. their remains; 'oo éeilgeann, to cast.
 Line 40. mo éonirar, [on] my conscience; mio-náouréa,
 unnatural 'a' f. v. o. v. aip; 'oe, of, á, those whom
 v. o. human eyes nó féu, did look, aip, on him;
 Line 41. n-uoinac aip=oaip, by, n-u Sunday; oipra (on
 the dead bodies), a v-céopóac=im a v-c., to
 which would lead, cineadh, fate.

- Seán O Dóicem. Dóic, alms; 'oeicín, little
 alms: alms are called charity by country people;
 Line 50. nac b-pacard, did not see; ap n-a v-c., sur-
 rounded, ponape, beans; 'o'ap fiarpais (oe á po f),
 Line 55. of whom he inquired. ní cuma rin, that is not
 a matter of indifference, i.e., the person is important.
 Line 57. eólae) . . . eólae, learned; eól, knowledge;
 Line 60. eól } the two words are used here in the same
 sense: do you know a man called 7c? indeed I do
 know him.

- Line 63. i n-ionao eigin 'o'á m-baineann iur an toun ro,
 in some place connected with this sort.
 Line 65. uolunac, a bachelor, a worthy; tiac, a bag,
 a wallet; báipeao, a hat.
 Line 70. piorac and pior in the same sense as eólae and
 eól at 57, 60 above. aip tí, intent on.
 Line 75. náir éaparó 'Dia cuíat é, may not God send
 him (or it) in your way. 'Donall met Fergus' is
 often expressed in Irish in the following way:—'oo
 capó pergus aip 'Dhoimnall; literally, Fergus was
 met (or turned) on Donall.—Joyce's Gr., p. 120,
 idiom 10. Without the prep. aip or le, it means to
 direct or turn to. náir=nac nó: náir éaparó is the
 so-called optative mood, may not.

Line 79. bnamape, a blasterer.

Line 91. camnagan?

Line 109. Fan oaoab cáir (cáir), without an iota of
 concern.

Line 110. pparleab, a check.

Line 130. cneash-oog; cneash or cneash is wild garlic.

Line 133. feú leite é, try her.

Line 139. eanglai, a mixture of milk and water.

Line 150. rgnamape, an extortioner.
 aip'ge, a herd of cattle.

ÁRA NA NAOM.

IV.

I' eagal liom gup labair mé tuille 'r
 an éoiu aip áriann éeana, acé tá punc nó
 oó poimam fóir. 'Dai n-uóis, beréao mó
 pgeul an-beámae gan pocal a páó aip an

n'gaeóilge acá oá labairt m' na h-oileá-
 nais. Níl duine in áriann, taob amuig
 oe beagán naériu caint oipra, naé labriann
 an teanga óúteuir. Níl acé í aig fuimhóir
 na m-ban agur na reanoeameao. Na p'ir
 óga bréar ag oul go fiallinn, agur ag
 caint le miumt'ir an beupla, tá an oá éean-
 zám aca rúo, acé má fágann tú baile
 Cille-Enoa, caprai tuit go leoir oe na
 reapiab aig naé m-beiré blar 'oe'n teangaim
 fálloa. Tá na páir'oe aip an g-caoi
 éeuna; 'o'feuroá, mapí aoeipio péim, iao a
 óiol 'r a éeannaé i m-beupla.

Mapí rin, duine aip bié aip mian leir an
 ceapit agur an blar 'oo beiré aige, t'pallaó
 re aip áriann—'r an p'oil i' reapiu in
 éipunn í. 'Sí i' reapiu mapígeall gup reapiu
 oileán ná áit aip bié eile. Oá n'gabéa go
 h-áit eile, beréao na oaoime le n-a
 n-obair agur le n-a n'gnó péim; acé aip
 oileán, ní beiré riao ag r'ioim-iteacé, acé
 aig iafgac, ag claoóimeacé, ag r'ioim, nó le
 gnó eile 'oe'n t-róit rin, aip éaoi go
 b-fuigiré riao beiré ag caint leat gan a
 n-obair a éabairt p'uar. Áp'ir, i' oaoime
 p'ap'p'igéacá iao i o-taoib ionganuir na
 típe móipe éúeann riao uacá—éipe—
 agur i o-taoib na neiréao nuaó 'oo cumao
 agur 'oo p'uit amac le goipio, an telegriap,
 an telepón 7c., aip naé b-fuul aon eolur
 aca acé an t-eolur neulaé, neméinnnte
 fágann riao ó áriannigib eile naé b-paca
 na neiré ro acé go h-anam, agur rin péim
 gan tuigrin 'oo beiré aca oipra. Agur áp'ir
 eile, táro péim an-tugéa 'oo éaint aip an
 t-peanaimp'ir i. an t-am 'oo bí ann le linn
 a rean-aíreacé péim, agur 'oo beiré ag
 toimair agur ag cozarí p'aoir' uoimam neam-
 f'aozalta eile úo p'ogáilteapí o'p coimne a
 p'ul m' na rean-pgeulacab.

Tá pé ag lúre le p'eurín, mapí rin, go
 b-fuul ára na h-áit p'ioim-ait 'oe'n o'peam
 acá aig iap'iaró rean-teanga na h-éipeann
 'o'p'ogluim agur 'oo labairt. 'Dai n'óis,
 tá loéta aip gaeóilge na n-oileán—acé i'
 loéta beaga bréacá iao le h-aip na reacé-

pián do éirítear i g-canaíumintib an bheirle
iní gac céadro ve Ságranaib féin. Fa-
muro foclóirí fíorí-faróibí aca in árainn—
focla ar cuimpe, go móir-móir aca na neitib
baineas leir an b-faíuige. Iy bin, bog,
an éanaíumint atá aca, maí an g-ceuona,
cia sup binne liom féin an Saéóilge
labhairtear ían taoib ó deas ve éontae
na Gaillíme.

An fao beróear ar o-teanga com beo,
beaááac, a'í cá íí anhoi asur in áitib
eile, ní feorpar a iáó sup teanga maib
atá innte. Áubairte uime éigin goiuro
ó go gíunn, gíeanmíar, nac maib áet aon
teanga maib ían uoimán ari maíeáinn,
asur íy í rin teanga na h-éipeann. Ní'l
ari o-teanga báruíge pór, ní'l, éeana.
Cluimíuro tpiáet ari an teángam maib ro
linn, asur téróimio anhoi go h-áit éigin
iuro beas ar an m-bealaé coitíonnn, asur
ó úirpeaet uúinn ari maroin, go b-fásar
an slán-chodlata agáinn iní an oiróe, ní
aíuimíuro iolla áet an teanga maib.

Ní feapíaró muintirí árainn leir an
nSaéóilge go luat. Uo píerí cuimíne na
n-uoineasó íy íine, cá an oipeas Saéóilge
óá labairte iní na h-oileánaib anoiu a'í
uo bí óá íitíero bliadóan ó íoin.

Ní'lmíro ag taob le h-árainn, an oipeas.
Feuc Uúnn-na-ngall, Cuannamaria, íay-
íumíia, asur ionaro eile maí a b-fuil an
t-aor óg ag uil arteaó na Saéóilge le
bainne a máitípeaé. Ní b-fuairí ar o-tean-
ga aon éoúgaó, congnaó, ná mipeaé
íuam; íy iongnaó náí bipeaó ruar asur
náí caillíeáó amac íy amac í fao ó, asur
nuairí maí íy tpió a b-fuairí íy ve éíuao-
éan, ní beas uúinn uil in eaoóéur asur
an éluíe éaoimíe uo éógbáil nuair beróear
íy maib uapíuub, íinte go uoet ían g-íre.
Áet go o-tí ínn, náí éluimítearí an focaí
euoóéar agáinn.

"Í g-cóimítear ceoil tá beirle íann,
"S an teanga íy tuitíge pór gan bpiúe."

Capamíur ari an g-ceol atá aca anoi.
Ní'l aca áet an ceol íuapíaoarí ó náóuimí,—

ceol a ngué féin. Ní éluimítearí aon gíeur
ceoil ann, áet go h-anam. Níorí b'ámíla
an ígeul fao ó, éieroin. Bí píobairíe
ían oileán láirí, í g-cár ari bíe, asur uo
óíolaó muintirí gac tíge ígillínn leir iní
an m-bliadóan, in éimíge le lóirínn uo píerí
uaine. Áet u'imíeíg an píobairíe leir, asur
níorí líonaó a áit ó íoin.*

Comí maí leir an g-curo eile ve éloinn
na nSaéóeal, cuipíeann íao uúil móir iní
na íean-abíánaib, asur íy mímie euotíio-
múigeann íao a n-obairí le íean-íonn
Saéóilge. Aíy íon na b-íonn ío, asur
na b-poríe áííra, uo éatí éoíán Ó'Comíaróe
asur an t-OLLamí Pecque tpií íeaetímáine
in árainn, óá g-cuimíuigaó asur óá
ígííobáó ííorí, íoirí éeol asur íocla.
Léigíuro í m-beaéaró an OLLamí, le Stocer,
maí íugíeaoarí an bailíugaó. Bí an beiríe
ag íuipíeac ari baile éille-Rónáin, asur
u'íuagaíy íao go m-beróeáó céao íáílte
aca íoimí gac uile íonnadóirí iní na
h-oileánaib. Le tuitínn na h-oiróe éagaíorí
ó gac uile céadro, bíreáó teime bíeáí
míóna ííorí ari an teallac íómpa, an
t-OLLamí 'na íuítíe ari éaoib uí agur a
berólin 'na láimí aige, ó'Comíaróe ari an
taoib eile, píeró leir na íocla uo éurí ííorí,
asur na uaoime 'na b-íáimíe íimíeíoll.
Anhoi, ní ían íafan oííra, éoíuigeaó
uime aca, íeapí óg nó íean óg, nó íean-
uime éííona, ag íabairte amac an abíáin

* íaoí áillíeb an oileán, cá uamíann mór uéanca
aig náóuimí iní an g-cloríe aorí, asur éieríeann íao
go b-fuil bealaé o'n uamíann ííorí, íaoí'n Sánoa
íalaé, asur aníor amac aig Capíais an píobairíe in
íimí-íapíarí. Bliadóanca ó íoin, má'í ííorí óóib,
éuao píobairíe arteaé ari uopur na h-uamíann, asur
níorí cualarí aon cuapííge ari o'n lá ínn go o-tí anoiu,
áet "Íy uóca go b-fuil íe aréííí g-comíuúíe." Cualarí
ígeul an-ííeanmíarí, lá, aig uopur na h-uamíann
ceuona, ari uime éóirí uo éuao arteaé ag íorí
comínn, asur bí íe ag íuabal íoimíe, íoimíe, íurí aíuíg
íe an ceol ba bíeáígea 'na aice. Uo buail íeite é,
nuairí éuimíuíg íe ari an b-píobairíe éo, áet ííeaíuúíge
íe go íeup, asur éíeao uo bí ann áet comínn beaó,
asur gíeur beas ceoil le n-a beul, asur é ag íapáó
íuipíe ar, asur nuairí uo bí íe píeró, éatí íe an ííuac
aíy a íualamí, asur u'imíeíg leir.

MAELISU'S HYMN TO THE ARCH-ANGEL MICHAEL.

The following hymn was first published in my edition of the *Càc Fhinnpàga*, p. 88. Its author is almost certainly identical with the Maelisu, of whom the following obituary notice occurs in "The Annals of Loch Cé," A.D. 1086: *Maolisa úa bholéan, roi érenn i n-éig na ocu i g-cábaid, i b-riúdeet in bépla éacátaíra, ruim ríuicium emiuit.* He was the author of two other hymns; one of which, addressed to the Holy Spirit, was printed and translated by Dr. Whitley Stokes, in "Goidelica," p. 174; while the other, written half in Latin and half in Irish, still remains unedited in L. Br. and in Betham 145, p. 20.

A aingil!

Béir, a miéil mórféircais,
Cuirin coimroir mo éaingil.

In cluime?

Cunnaig co sia n-oilgusaé
Oilgus m'uile aobail uile.

Na fuilug!

Béir mo dúéiracé n-oibhucac
Cuirin iúg, cuirin fuilug.

Dom' anmain.

Tuc cobair, tuc comóirionat
In úair teéca don talmain.

Co daingen

Ai éno m'anma éinaroer
Tair co n-ilmilib aingel.

A mílro!

Foir bié éam claen coirnumac
Tair dom' éobairi sairíuib.

Na tairra

Óinrium foir a n-abraim-ri,
I céin mairei nimpairgá!

Nottoagam,

Sura saeja m'anmain-ri,
Mo éonn, mo ééil, mo éolaino.

A éaingil,

A éorcuiais, caébuatáis,

A maibairi anéirte aingil!

TRANSLATION.

O Angel!

Bear—O Michael of great miracles!—
To the Lord my plea.

Hearest thou?

Ask of forgiving God

Forgiveness of all my vast evil.

Delay not!

Bear my fervent prayer

To the King—to the Great King.

To my soul

Bring help, bring comfort

At the hour of its going to earth.

Strongly,

To meet my expectant soul,

Come with many thousand angels.

O soldier!

Against the crooked, wicked, militant
world,

Come to my help in earnest.

Do not set

Disdain on what I say :

As long as I endure, do not forsake me!

The I chroie,
To thee I call,

That thou mayst save my soul,

My spirit, my reason, my body.

O pleader!

O victorious, triumphant one!

O angelic slayer of Antichrist!

NOTES.

Line 5. The construction of *cunnaig* with *co* (instead of *foir* or *ó*) is not unusual. Cf. *po éunnaig tpa torep co pilaic coir Cuirte so éabairt oó*, L. Br. 170a; and see Windisch, s.v.

Line 14. *éinaroer*, lit. *which is waiting*.

Line 18. *saeruib*, *in truth, in real earnest*. Cf. *var lem-ra, a ócu, var cellac, ir ole saeruib in comairi sob ail lib so épiénuguo*, L. Br. 274a, 27; *var lim, ar ré, ir saeruib acat na fir úc ag tabairt cafa úim*, Eg. 1782, fo. 22b, 1.

Line 21. *mairei*, a deponential form. Cf. *po mairei-tair o aairiir oilenn fo oicléet*, Féil, p. clxxi. 1. 31.

Line 22. *no-t-toagam*, with infixed pronoun of the second person singular.

Line 25. *caingneó*. O'Donovan, "Three Fragments," p. 200, l. 10, translates this word by "of goodly counsils."

Line 27. *mapbaro*. Both MSS. have *mapbaro*, which gives no sense.

Liverpool,

18th July, 1890.

KUNO MEYER.

2904 Clark-avenue,
St. Louis, Mo.,
U.S.A.,
28th July, 1890.

JOHN FLEMING, ESQ., EDITOR OF THE *Gaelic Journal*.

DEAR MR. FLEMING,—I have just received No. 35 of the *Gaelic Journal*, which is, I think, the finest issue that has yet come out. It is a good sign of success to see so much real Gaelic work in the Journal, and so little controversy. Dr. Atkinson's edition of Keating's "Three Shafts of Death" appears to be quite an event in the Renaissance of Celtic studies. Every student of Irish should possess that invaluable book, and read, re-read, and get it by heart. Dr. Whitley Stokes' "Lives of Irish Saints," from the Book of Lismore, is another of our splendid new Irish books that everyone who can afford should obtain. The language of the Lives is very modern for the time the Book of Lismore was composed. The re-issue of J. F. Campbell's "Tales of the West Highlands," in shilling numbers, by Alexander Gardiner of Paisley, is a boon to Gaelic scholars. It is pleasant to find our Alban brothers are gleaming all that still remains of their Gaelic tales and poems, of which we have proof in the "Folk and Hero Tales of Argyle." Nor are the scholars of Eireann as remiss as they used to be. Dr. Hyde's "Connacht Bards," in the *Nation*, shows that "a soul has come into Eireann"—this time to stay.

I suppose you must have heard that the "Ancient Order of Hibernians" are going to impose a small "per capita" tax on the members of the order, to raise a fund to endow an Irish Chair in the Catholic University of Washington. They expect to be ready to establish this Professorship in two years. I have another item of good news for you, and for the readers of the *Gaelic Journal*. A movement has been started to raise a fund of £2,000, here in America, to aid in publishing a great, comprehensive, and complete Irish Dictionary. You will hear more about this soon. In this connection, I would ask you to request the contributors to the *Gaelic Journal* to set to work collecting Irish words and phrases in their respective localities; marking local and peculiar meanings, sounds, and the like. All this will be needed for the new Irish Dictionary; in the compilation of which I expect you will render assistance. I must here render thanks to the *Nation* newspaper for the kindness it has shown me in connection with Irish matters. I hope our friends at home and abroad will remember this to the *Nation*.

I send you £1 to help along the good work. If you, and others interested in keeping alive the Language of Eireann, and in popularizing our native literature, would appeal to the Irish here, in Australasia, South America, and elsewhere, I think they would not be backward in helping along. It is coming to be recognised that the continued failure to bring the national struggle for Irish liberty to a successful issue, is due, in greater part, to the neglect of educating young Irishmen in the language

and literature of their race, and thus keeping alive a sound, wholesome Irish public sentiment. The thinking Irish here are having their mind's eye opened to this truth. You at home follow in our wake—slowly it may be; but you follow—and this is a comfort. Believe me, you will need to put a strong Irish Language plank in your political platform against the next election.

Yours very truly,

JAMES KEEGAN
(MAC AEDHAGAIN).

briomnglóir eógan uí mhulkeíre

(County Mayo Irish.)

Dhí fear fáo ó 'na cóinníre i n-áice le bealaí-a-
uoirín sa'p' b'ú ann Eogan O' Mulkeíre uó b'í 'na
fear oibre aig uinne-uapal 'ran áit 'r' b'ú fear focaí,
raim, raíra b'í ann. Ní raib aige ácc é fein 'r a
bean—maígneu 'r b'í teac beag cunpa aca 'r a ráit
pataí 'ran m-bliadain a 5-ceann a éirí cuapraíal,
ó n-a maígní. Ní raib earbúir na inníir aip Eógan
ácc aon áillí aham—ní veapnaíir fe bhíomnglóir
apíah.—Lá dá raib fe baime pataíir éamice an maígní-
cip-Seamap taaf, amac aip an umuip aige a'p
éorígeaap aig coípaí map b'ú gnaíac leó. Uó
éorípaí an caint aip bhíomnglóiríir 'r uabair Eógan
go m-b'feapir leir 'ná gac uó b'pataíir fe apíah sa
b-veupaíir fe apíah, na bhíomnglóiríir uó veánao.

"Deunpaíir tu anóc i má n-deunapíir map veupm fe
leat" aip an maígní. "Maíreap deunpaíir agur
ráite" aip Eógan—"op ní deunapíir ceann apíah."
"Anoir" aip an maígní. "Nuapíir paíar tu baile
anóc tapuime amac an teime ó'n teallac 'r cuip ap í
agur deun uó leabair in a h-áit 'r coaíal ann anóc,
agur mipe mo banna go o-tioapáíir uó raib fe bhíomng-
glóiríir agac pul ma o-tí maríin." Uó gaeil Eógan
pín uó deunapíir. Ácc nuapíir uó éoríge fe an teime uó
éapume amac uó píl maígneu go raib fe caíleac a
éille gur míníir fe uí gac a n-oubair Seapap taaf
leir a'p b'ú eíge uí a beallac fein uó éabair uó 'r
uó cuapap a luíge aip an teallac le éirle.

Ní fáo uó b'í Eógan 'ná éolac go o-tíamí buille
aip an uoirín.

"Eiríge uó fúige a Eógan uí mhulkeíre go o-tíir
tú le leirín ó'n maígníir ann 'n Oilean úp." 'Deiríge
Eógan 'r faígeíir fe a cora ann a bhoga aig paí leir
fein. "Ír in ann-épa uó éirgeir tu. Á éacátaíre."

Ghac fe an leirín ó'n teacátaíre a'p o'míge leir
píamí agur níop réao ré go é-támice fe go bun Slab
Chapín áit ap caípaí leir buacáill-na-m-bó 'r é aig
aobáíreac ba. "Go m-beannuigíir oia uíre a Eógan
uí mhulkeíre" apían buacáill. "Go m-beannuigíir
oia 'r mupie éirí a buacáillíir" ap-ra Eógan. "Aemí-
geann gac uile éirí mipe 'r ní aemígeim-fe uíne aip
bíe." "Ca b-puíl tu uíle an épaíí go uó oíreac" ap
ran buacáill. "Taim a' uíle éum an Oilean úp le
leirín ó'n maígníir, an é po an beallac caipí?" aip
Eógan.

“I’ é, congbhaig ar o’aghaid fíar go díreac, aet cia an éad pádar tu éair an fainge” ar an buachaill. “An go leórí cummhaig ar fion nuaire vo carcar oim i” vubairt éógan. I’ oiméig leir aifí cum bealaig go o-táime ré go bhuac na fainge, annuim vo connairt ré coir-ghlar ‘na fearaó ar leatáoir ar an traid. “Go m-beannuigir oia vuit a éógan uí murléire” ar i’ n coir-ghlar “go m-beannuigir oia i’ mairt vuit-re a éor-ghlar” ar éógan. “Aéniégeann gac uile vuitre mairt, i’ ní aéniégeir-re vuitre air bit.” “Go a cairt aig vuitre anro?”

Vo innear éógan oí a ghoite, agur nac raib fíor aige cia an éad vo pádar ré éair an fainge. “Leas go dá éoir air mo óa fíacáin-ra agur raib air mo óruim i’ béarfaó anonn éu” ar fan éor-ghlar.

“Go vo vuitreann, na v-eiréoir fáirg pul vo n’-geobair mairt feara” ar éógan. “Ná bíot fáir-éiréar oir, ní éiréar fáirgáó ‘ná cuirre oim, go v-eiréar anonn” ann i’ vo cuafó éógan air óruim an éor-ghlar i’ o’ghig i’ oiréon na fáirge i’ oiméig leiré anonn, aet níor éirill í níor mó ‘ná leat an bealaig gur fháigair í amac. “Eirig óiom a éógan uí murléire ca me fáirg.” “Go mo fearé meara beiréar tu bláóam o n-vu a éor-ghlar bharáig, ní éir liom éirig vuit (vóic) anoir, i’ ná n-vubairt mé fion leat” ar éógan. “I’ cuma liom; cairéir tu éirig óiom tamall go leiréir me mo fáirgairt” ar fan éor-ghlar. I’ fion vo hóiréar vuit bláíteoiríub fáirg ó a g-ionn i’ vo glaró éógan amac “Oé, a buailteoirín, a buailteoirín, leir annar vo fáirte agam go leiréir me vo’ n coir-ghlar a fáirgairt vo vuitreann.” Vo léir an buailteoir an fáirte fíor, agur pug éógan gheim a óa lairí air, v-iméig an éor-ghlar uairé a-gáiríot agur a-magáó raol. “Mo éuró tiobuirte leat” ar éógan, “i’ tu v’fág me i’ a g-ghuac-éar ‘ghoetáó éoirí íráir a’ i’ uirge a lár na fáirge móiré.” níor b-faó gur glaró an buailteoir aige a fáirte vo léiréan amac. “Ní leirgeaó” ar éógan, “ná baéirgear me?” “Muna leirgair, gearraíó mairt an t-iall.”

“I’ cuma liom, beir an buailteoir agamra air cum air bit” ar éógan, agur leir i’ n vuitre ré fáir fáol i’ gao vo b-fearaó ré aet long a b-faó fáir uairé.

“O mairéilín, a mairéilín carpuing oim, carpuing oim, i’ b-fearaó go n-gabreao mo éuró enaíra air cum air bit” ar éógan.

“Buailteoir fáir anoir” ar an mairéilín. “Ní’ go foil ní’ go foil” ar éógan. “Cair fáir vo leat-bhoige agam go b-fearaó an éad vo éurtear í” ar an cairtín.

Vo éurte éógan a leat-coir i’ éur an bhois fíor.

“Uil uil óil, uil uil uil, cia ca go mo mairéaó?” vo éurte mair gheao ó mairgheao ‘ar an leabair “i’ cia b-fuil tu éógan?”

“O ní’ fíor agam an éur mairgheao a ca ann fion.” “I’ me go cinnce” ar fáir “cia éir vo beiréaó ann?” vo éirig í i’ lár í an éurteall. “Se an aet vo fuair í éógan leat bealaig fáir go poll an

vocatig i’ é gearrairéar ar an g-ghoetáó, i’ é éo vuit leir an fúga. Bhi leat bhois air aet vo buail an ceann eile mairgheao ar an traid i’ buó e fion vo éurig í. Tháim éógan annar vo’ n g-ghoetáó agur glan ré é fion i’ ó fion amac ní rab éurte air bit aige le bhois-ghlo coróe aifíre.

MAC UÍ RUATHRIGH.

VOCABULARY.

O’murléire, the name now anglicised *Reid*.
 Taaf, pr. tá, *Taaf*.
 bheungloro, Connaught for *dream*.
 Oilean tñ, do. for *America*.
 Slíab Cháim, a mountain to the westward of Clarendon.
 Ann-éir, late, untimely.
 Fáirge, the sea.
 Coir-ghlar, a crane (the bird).
 Oha péirám, the two wings.
 Tuairéar, wages; they say, fáiréar tuairéar, earning wages; tuairéar fáiréar in Munster. The highlanders use the Connaught form.
 Fáiréar, tired; tuairéar, wearied.
 Go m-buo fearé meara beiréar tá bláóam ó n-vu, an imprecation common among the peasantry.
 Gearraí, business; gao in Munster.
 Mo éuró buairte leat (my share of misfortunes go with you).
 Scí, rest; leir vo fáirgairt, take a rest.
 Buailteoir, a thresher of corn.
 Iall, the whang or streep connecting the collopán and the buailteir; bair-tall, shoe lace.
 mairéilín, a sailor.
 Carpuing oim, drew near me.
 Gearrairéar, climbing by the hands.
 Ghoetáó, the long rope or chain which hung down from the smoke-hole in old-fashioned cottages, with a hook at the end for pots, &c.
 Cho vuit leir an t-fúg, as black as the soot.
 Óiméig, to rouse, awaken; mairgair, in Munster.
 mairéar, they heard, more common than cuairghear.
 umuiré, ridge (of potatoes).

m. uí r.

P.S.—In the *text*, the *spelling* has been partially changed, but not in the vocabulary. The words and idioms have been left untouched.—Ed. G.J.

IALOGUE BETWEEN A TEACHER AND MANAGER.

MANAGER.—I am glad to see, my dear Patrick, that since you closed the school and took your holidays, your health seems very much improved.

TEACHER.—Thank you, sir. I feel quite invigorated and ready to commence work again. To the teacher who faithfully discharges his duties, the annual holiday seems indispensable.

MANAGER.—May I ask you where you spent your vacation this season?

TEACHER.—In the Isle of Man.

MANAGER.—Why did you choose this place instead of going, as usual, to one or other of our celebrated Irish watering places?

TEACHER.—I had many reasons, sir, for making the change. I wished to introduce a little variety into my holi-

day experiences, and, besides, I was curious to set my foot on an island which, from the earliest period, had very close relations with Ireland. Its early colonists seem to have gone forth from Ireland, and its first missionary was our own St. Patrick. The Church of Man was united in the closest fellowship and friendship with our early Irish Church. Up to the tenth century the Isle of Man was regarded as an Irish dependency, and was tributary to the king of Ireland.

MANAGER.—I thank you much for this interesting information, but I wish to learn from you whether you were drawn to the island by any other attractions?

TEACHER.—Oh, yes; very many others. The sail across from Belfast to Peel is delightful. You are in sight of land the whole time, and the passage is now made by daylight. You start from Belfast at 4 p.m., and reach Peel in something less than five hours. The fares are moderate; the cabin return ticket being only 9s. Making Peel your head-quarters, and stopping there all night, you may on the next and following days visit the chief towns and places of interest in the island. There are great facilities for travelling by rail or car, and the charges are very moderate. You find good hotels and comfortable boarding-houses, fitted up with all those improvements which our modern civilization has invented for the comforts and requirements of the most exacting tourist.

[To be continued.]

LITERAL TRANSLATION INTO IRISH BY THE EDITOR.

[The dialogue above has been sent by the Reverend Parish Priest of Ballynahinch, Co. Down. Any reader who has a suggestion to make as to the language or idioms of the translation will be thanked. *Bainisteoir* management, and *bainisteoir*, manager, are in use in Munster, but not in dictionaries.]

COMHRAÓ IORR OIRIE MÚINTE AGUS BAINISTEOR.

Bainisteoir. A Pádraig, a cúmáinn, is m'áit liom, o'fáirinn, go b-fuil tú pláinte i b-fao níor fearú, o únn tu teac na rgoile, agus o'iméig tú ag véanao vo fáoihe. Oíve. Go maib maib a'at, a úinne uafail, aipúim mé féin i lán neart, agus ullam le toru'ao aip'ar an obair—atá an t-faoihe b'iaóantamúil nó maéctanao vo'n oíve ómílionar a úal'gus maí is cóir. b. Innir oam, leo' éoil, cáir éatí tú vo fáoihe i m-b'iaóna? O. I n-inir m'ananáin. b. Cao vo beiri oir an t-innir inn vo éogaó in áit uil go ceann éigin ve na h-ionaoib b'péa in a'p' g'atáe leat uil fá fáile inn na b'iaóantais vo cuaró éoir. Is iomóa fáé bí agam leir an a'p'ugao vo véanao. buó maib liom beagán nuaróeáta

vo éur 'fan moó in a'p' g'atáe liom an t-faoihe vo éatéam; agus vo bí uil níor agam mo éor vo éur ar an oileán is vo bí o'at-éangáile o'Éinninn 'fan t-féan aip'ir. Saóilear go m-buó o Éinninn vo na oamib o'atáig an t-oileán ar o-tur. agus o'be áir naomí páoius féin, vo éug íolur an épiroim ann. Bí eagla' na h-innir is agus eagla' na h-épeann 'fan t-féan-aip'ir go uil i muinntearóar agus a g-cumann le céile. Sur an ve-áctao h-aoir vo meap'aróe gupab le h-Éinninn vo buam an innir is, agus go maib éoir-éán ag Rí'g Éinninn uip'ie. b. Go maib maib a'at ar ion an éuntair íp'íre-áimúil is, agus buó maib liom íor o'fá gail uat an maib níó ar bíe eile ao' éar-puig éum na típe inn. O. Bí go veinn, agus neite iomóa. Bí an tuip' ar íarige ó beul-féip'ie go íil nó aóibinn; is 'fan lá veantair an tuip' uile aip'ir, agus ata tu i maóar na típe ar íeao aip'ie an tuip' go léir. íagbaró tú beul-féip'ie ar maóir ag an g-ceaéar ve élog, agus i m-beagán níor lu'ga 'ná éúig uap'ie bíó tu ag ceann íg'íbe. Níl an oíolúgeat tuip' iomáicé—naoi íg'llinne ar éao uil agus teac 'fan g-cábán. Ar n-veánao vo íp'ioim-aip'ir ve íil, agus íup'ieac ann an éao oíóe, ar na íap'ac agus is na laetib 'ná oiaig, is íéoir leat bailte móia agus gac áit íp'ieamúil 'fan oileán o'féirinn. atá na gléir ioméar ar an m-bóar íap'inn no ar épuac comigap'ac, agus m'íl íao co'p'arac. I o-tig'ib ó'ra agus bíó 'fan oileán g'abaró an tair-oíllaé is íoip'aréa gac níó oáir cumao éum íoig agus íugácar na n-oameao 'fan aip'ir is na beaoaróeáta agus na g'olántaéa.

[Le leanaiminn.]

PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

Straidog.—The name of a cake baked on eve of New Year's Day. It is of a square form; say about four inches long at sides. Now, O'Reilly's dictionary gives

ḡrúdaos, cake, having the *d* aspirated. It gives it without the *d* being aspirated; but then with a different meaning. *sr* is nearly always *pr*—*sr*, in Irish, in the north of Ireland. No English word begins with *sr*, as they are unable to pronounce them without the intervention of the letter *l*.

Stroan.—The name of a cake baked on Christmas Eve. It is in shape like the ace-of-hearts. O'Reilly's dict. gives *ḡruan* ["it is *ḡruban*, glen. to *Pass and Hom.*"], a kind of triangular frame on which bread is set to bake before the fire. Holes were sometimes made in the middle of the foregoing cakes, so that they could be strung from the neck on a cord or tape. They are, like many of the old customs, gone. Only one woman here keeps it still up. I never met it before or read of it; and surmise it has its origin in antiquity itself. Nodlog is the usual spelling for Christmas; but O'Reilly's gives Nollag. Well, Mr. C. P. Bushe, a gentleman who has acquired a great knowledge of Irish, and collected a number of dialectic phrases in various parts of Connaught, says: "I was much interested in what you told me about *ḡruan*, Christmas, and its possible connection with the word Yule [none whatever]. The letter *n* is, as you surmise, probably not originally part of the word; in confirmation of which I have heard a Mr. St. Leger, National Teacher near Tuam, and a native of Co. Galway as well as I recollect, say *Ulluck* was the word he used, and all in the district always used same, and not Nullick, which is the usual word elsewhere." I trust Mr. Bushe will soon see his way, and others too, into the pages of the *Irish-leabhar*. Those who have a *mania* for deriving everything from the Latin, say natalis ["it is *natalicus*"], or natalitia, is the origin of Nodlog. The French is Noel.

Bacran.—A dried cowdung: the second syllable is short. He laid down his bag, and what was in it but baughrans. In Co. Tipperary it is called a borcawn. *boþan*, O'Reilly's dict., is dried cow-dung.

Arrag or *Errag*.—A young hen. Did the errag clock (hatch) them out by? I think pullet would be the name in Co. Waterford (*a*).

Lauter.—A lot of young ducks, young chickens, young goslings, &c. It is the same as a clutch, and is applied in same way to the eggs set for hatching. That's a great laughter.

Loctar.—A term for the quantity of corn cut down at one draw of the scythe by a mower, or of a hook by a reaper. Take the loctar altogether, and bundle it—said to binder.

Nout.—Cattle. You are worse nor the nowt of the field; that is, more ignorant or more senseless.

Speer, Spier.—To inquire, to look into. He can spear the weather. Of an old maid it is said, "Did no one spear her price?"—meaning, did no one ask her in marriage?

Boorkin.—A needle with a blunt point, or rather blunt end, for running tapes or strings through anything.

Gauris.—Is the name given to a needle that has lost its eye in Co. Waterford. It is used in making a cure for a certain ailment in cattle.

Alson Elson.—An awl. Get me an elson (a needle). Bring the elson. You never hear the word awl here.

SECOND VOYAGE TO RECREA (RATHILIN ISLAND).

The following notes are selected from my *boḡs* an *ε-ḡoláin*. I made special inquiries about the exact situation of the celebrated whirlpool *Cóipe* *ḡyescam*, and, to my astonishment, they pointed in the direction between Recra and Scotland. They never heard of it being

between themselves and Ireland. I, in vain, searched Dr. Reeves' Ecclesiastical History for his reasons for saying that it was between Eire and Recra, and found he had not a single proof for his assertion. He has made a great mistake, which anyone can see by critically reading his quotations. The great tides, between Eire and Recra, helped to mislead the very learned author.

Slóc na maran, or Mara, is near Recra, and *Slóc na ḡ-Clab* next Ballycastle. Now, O'Reilly's dict. says *ḡloc*—pronounced *sloke* here—is a pit, hole, hollow, cavity, pitfall, mine. It appears to be the same as *ḡlóg*, a gulp, gulf, a swallowing; and *Slug na Cailteac* is a well-known one near the Rue Point. *ḡuḡá*, O'Reilly's, a promontory, a cape, headland. M'Alpine's Scotch dict. gives *Rudha*. It is applied here to a low-lying tongue of rock running seaward. One opposite Miss Gage's, she said, was Rue na roin, because *roals* come to bask on it.

I paid a hurried visit to Brockley, to see John Craig. He has a kindly family, and I got him to spare time for a read of *Gaúic*; but the first leaves of the tiny book were irrevocably gone, and he did not remember the title of it; but it was in Roman print, consisting of fables and short stories. I had only a few minutes to spare. He was out of practice, which told on the reading a good deal. James Glass, the other reader of Irish referred to in my last communication, resides beside him. In the same *clochan* of houses lives Gatreen a Vuirre (Catherine Morrison) and her brother, Glasmuilte a Muirre—*i.e.*, Archy Morrison—two very well versed in local lore and language. The former and her sister, Mrs. Anderson, sang two songs in *Gaúic* for me in sweet style. The latter, too, is full of lore. I went to see the old woman 104 years of age; but she was in hopeless dotage, far advanced in second childhood, and so I did not succeed.

Cunnsgar *maḡ*, good evening. *ḡpáḡona*, evening, is totally unknown. It was curious to hear the iron plough called a *Madda sheisraic*. Something akin to this happens in candlestick, milestone, no matter of what material they are now made.

Seirpeac, O'Reilly's dict. says, a plough, a plough of six horses; *i.e.*, *seisear-eac*. The termination *eac*, in a large number of words, does not at all mean a horse. The ancient Baile Biatác consisted of twelve *seisraics*; hence a quarter was three *sheisraics*. Dr. O'Donovan, F. M. III., p. 27, makes *seisraic* and quarter the same. (End).

(*a*) *boḡḡan* and *εapós* are said in Waterford.—Ed. G. J.

[The verbs in the List below are all found in the extract from the History of Edmond O'Clerly in this issue of Journal.]

IRREGULAR VERBS.

Dr. O'Donovan prefers to call them defective verbs—Ir. Gr., p. 212. See also pp. 170 and 179 of this work. Nearly three years ago Dr. Hyde remarked that things cannot be made too plain for Irish students; let us, then, make this paper as plain as we can, for some very difficult points must be treated in it. What verbs are called irregular or defective?

Ar óin tu an boḡm? ḡo veimim vo óḡnar. A veimim-pe náḡ óḡnar. In the second and third persons *sg.*, here, as in all other parts of this verb, the root *óin* is plainly seen, and no other root is found in any part of it. This verb and all such verbs are regular.

Vo óḡarv Tomás éim an donais? Ir fíor ḡo n-veacárv; a veip ré náḡ n-veacárv. In none of these three persons is the root *veiv*, *go* (thou) found, and

besides *o-ea-dar* differs from *cuar* in form; verbs that thus change their form are irregular, and these changed forms are said to be in the subjunctive mood. In a letter from Father Keegan in this issue of the *Gaelic Journal*, he writes: "Dr. Atkinson's edition of Keating's 'Three Shafts of Death' appears to be quite an event in the *renaissance* of Celtic studies. Every student of Irish should possess that invaluable book, and read, re-read, and get it by heart." In the Appendix to this book, Dr. Atkinson treats almost exhaustively of these irregular verbs; and every student who would be an Irish scholar must make himself a master of this Appendix. Selections from this Appendix, with additional remarks, were read by Dr. Atkinson as a paper before the R. I. Academy, March 15th, 1890. This paper contains matter most interesting to the Irish student. To the younger students taking up these books the *Gaelic Journal* will try to render assistance. In the *Journal* the former work will be denoted by the letter (a) and the latter by (b).

Such forms as *n-o-ea-dar*, referred to above are designated by the term *enclitic* by Dr. Atkinson: "By *enclitic*, then, is meant the form that the verb assumes when it is used in immediate connexion with the negatives, *ní*, *ná*, the interrogative *an*, the particle *go*, or the relative governed by a preposition [also including *ó* and later *má*] (b), p. 417. In App. (a), p. xix., of "irregular verbs" it is said: "The verbs treated here are compound verbs, whose compound nature is still felt deeply or vaguely . . . *oobair pé*, 'he gives,' but *ní éabair pé*, 'he does not give.' The latter form has the stress of the voice on the final syllable of the verb, and is conveniently denoted by the term *enclitic*; . . . the other I prefer to name the independent form." "Enclitic, a word or particle so united to another as to seem a part of it; a particle or word that throws the accent upon the former syllable."—Chambers's Dictionary.

The termination *ann* of verbs in the consuetudinal present tense, Dr. Atkinson says is an *enclitic* termination. "The so-called consuetudinal present does not serve to express one iota of habit, or custom, or anything else whatsoever except this *enclitic* position . . . and we must not use it except in this *enclitic* position, and that, too, in the singular second and third person." By the *enclitic* position is meant in immediate connexion with *ní* and the other words given above: *cá*, where, *muna*, unless, and perhaps some others may be added to these. *Cá b-puill cá aine?* Midnight court. *Ír é an t-am e muna n-o-ea-dar pé éabair*, 'it is the time unless it has gone beyond it,' an old *caoinead*.

(1.) "In Irish there is NO WORD CORRESPONDING TO THE ENGLISH 'WHO' OR 'WHOM,' unless where the 'whom' is governed by a preposition, as *an mór ar a o-éadacann pé*, 'the subject of which he is speaking,' (b) p. 426. "The *a* after *ar* is the vowel remnant of a pronominal *an*, the final *n* of which manifests itself in the eclipse of initial consonants, and in the *n* prefixed to initial vowels." (b) 427. That is to say, the *rel.* was in old Irish *an*—which did eclipse the initials of the consonants after it, and did prefix *n*—to vowels: it has dropped the *n*; but the remnant *a* does eclipse, as the *an* did. See "*a rel. pron.*" in the vocabulary (a).

(2) "But when the tense [after the *rel. a*] is a past tense, what is to become of the *prefix* of the *past*, viz. *o* (as in *o bhuail pé*, 'he struck')? There were two prefixes in use in the older Irish for this purpose *o* and *po*: the latter has wholly gone out of modern use, save in the dependant clause, where we have *níor bhuail pé* [for *ní ro bhuail se*] *gurr bhuail pé*, etc.; this remnant 'r' assimi-

lates the final *n* of the (*prep.*) relative to itself giving as a resultant of the *relative* and the *past prefix* a form *a'p*, [for *a* (*u*) + *r* (*o*)]. Here, as the *ro*-prefix causes *aspiration* of the initial consonant following, the eclipsing that would otherwise attend the relative is necessarily stopped." (b) 427. The meaning is, when the *rel. an* after a *prep.* and *po* the sign of the past tense come together, the *n* and the *ó* are dropped, and the remnant *a'p* aspirates the initial of the past tense of the *reg. verb.* Dr. Atkinson repeats that neither *a* nor *o* nor *no* is a relative pronoun except *a* 'whom' or 'which' after a *prep.*; but he adds in vocabulary at foot of "*a, rel. pron.*" (a): "It [*a*] is however regularly in use as the *demonstrative relative* '*id quod*,' ["this is the plural used"] as, *a o-éadacann oíob*, 'all of them that he met'; *a b-puill o brianab*, 'all that there is of pains'; *a'p gaircead o'aimpurr linn*, 'all the quantity of time that we have squandered.'"

This *demonstrative relative* is like the compd. *rel.* in English; it sometimes includes two nom. cases, sometimes, two accus. or dative cases, and sometimes, a nom. and a dat. or accus. case: the phrase above in full is, *gurr marb a o-éadacann o' a comhair oíob*; the *dem. rel.* is accus. after *marb*, and nom. to *o-éadacann*, he slew all of them that he met. In the History of E. O'Cleary in the *Gaelic Journal*, Cleary's son is called *ríab* (or *ríabair*) *a b-puill*, he spent all that he got, *a* includes two accusatives governed by *ríabair* and *b-puill*. The vocabulary below contains words and phrases exemplifying the rules and remarks of Dr. Atkinson given above. John O'Neachtain, from whose History of Edmond O'Cleary, given in *Gaelic Journal*, they are taken, was as good a writer as any since Keating. I do not think any word or phrase in the History runs counter to Dr. Atkinson's remarks.

VOCABULARY NOTES, ETC.

- 1n-a* { = 1, *in*, and a which.
b-paca { *Perf.* tense of irreg. verb *éirim*. I see: *enclitic* after *prep.* and *rel.*; eclipsed by relative, the verb being irregular.
1n-a { = as above.
g-cuala { *Perf.* tense of irreg. verb *clunmm*, I hear, *enclitic*, as *b-paca*. But *cuala* is used also when not an *enclitic* form, as *oó cuala me ceol*.
1n-a { = as above.
b-peiceann { present tense of irreg. *éirim*, I see; *b-peiceann* is more usual. *ann enclitic*, correct 2nd person sg.
a'p { = *a*, demonstrative *rel.* 'all that'; includes two accusatives. *po*, sign of past tense,
ta-dair { *Perf.* of *reg. verb* *ta-dairm*, I collect; not in dict. *éat me a'p ta-dair mo cora a'p mo laimh-mair*, I spent all that my feet and hands ever collected.
ma { conjunction takes *enclitic* in 2nd sg.
iméigeann tu { *pres.* tense consuetudinal or *enclitic*. 2nd sg.
o'ar { = *oe*, of; *a*, all those whom; *po*, as above: *a* includes a dat. and acc.
peuc { *Perf.* tense of *reg. verb* *peucáim*, I look upon.
nac { not; takes *enclitic* *b-puill* after it; pronounced *a* before verbs in Munster.
b-puill { *Perf.* tense of irreg. verb *paigáim*, I find; in Munster the *b* not pronounced. *puill* is also used when not an *enclitic* form, as *puill me comhairle*.

50 {that, enclitic after it
 n-deacair {*perf.* of irregular verb *ceir*im, I go: *oo*
 ceair is the normal perfect.
 o'a {= *oe*, of; *a*, those which, a demon; *rel.*
 incing, *dat.*, and *nom.* to *baireann*.
 m-baireann {*pres. tense*, *enclitic*, *prep.* and *rel.* 3rd *sg.*
 nae {as before, takes enclitic
 o-*ciubair*a {*cond.*, *mood*, 2nd *sing.*; *ciubair*ann, *ciu-*
 *baire*a, *ciubair* ré.

The young student of Irish will take special notice that before the *perf. tense of reg. verbs* the remnant *u* is joined to the *demonstrative relative*, and to the *relative after a prep.*; but in no other position. As an additional exercise, he would do well to consult Joyce's *Gr.*, p. 70 (c.), and p. 47, par. 3; and also *Idiom* 34, p. 130.—Ed. G./.

cuirge na sealaighe.

[This is the *rough-draught* of the copy from which Mr. Williams made his translation of the "Rising of the Moon." The copy given to Mr. Williams was somewhat better, perhaps, "but it would not sing." All my pretensions to being a poet resting upon these lines, I thought it a pity to let them perish altogether. As in the rest of this issue of the Journal, I make no correction. How the lines at the end were lost, I do not know.—Ed. G./.]

I.

mairéad 'nir' d'am, a Sheán, tui bheiréar,
 fáid' oo bheiréar éugáinn a léit.
 inneorparó mé rin' duit, a buacáil:—
 a'f' bí a leaca larta teit
 tá 'gam oib' b'proughe an éaptaoin:
 fa'gaige búir n-aiym i g-cóir' san r'gite;
 ní fuláir na píciúe beir le céile
 amuig le h-eirge na sealaighe.

amuig le h-eirge na sealaighe,
 amuig le h-eirge na sealaighe;
 ní fuláir na píciúe beir le céile,
 amuig le h-eirge na sealaighe.

II.

So oe an áit, a Sheán, tui bheiréar,
 a m-beiréar comhionol na b-peap an?
 áit a'cmro uinnn apoon a buacáil,
 'San t-pean-áit, lann leir an abain.
 popte fao'gala ao' beul an comhár,
 popte na b-peap ar p'ubal i' é:
 's bídeao oo píce ar oo gualain
 amuig le h-eirge bán na pae.

amuig le h-eirge bán na pae,
 amuig le h-eirge bán na pae;
 bídeao oo píce ar oo gualain,
 amuig le h-eirge bán na pae.

III.

bhí na laoeira ar fead na h-oirde
 as fairead ann gac' t'is éinn-cuirge
 a'f' c'pote gac' t'reun-f'p' oib' as léimneac
 as p'uil le teac't na ngeal foillirige.
 O beul go beul oo clumci monbap,
 c'p'muil le c'p'ónán na m-ban-p'ige
 a'f' bí míle lann as foillirigead
 'San n-gleann le h-eirge na sealaighe.

amuig le h-eirge na sealaighe,
 amuig le h-eirge na sealaighe;
 ní fuláir na píciúe beir le céile,
 amuig le h-eirge na sealaighe.

IV.

thall le h-ai' na h-áinne ceolháipe
 oo fear' uib'-flua' na b-peap go teann,
 a lann a n-ooio' gac' r'p', i' anáipoe,
 bhí an glar' m'eirge o'f' a g-ceann.
 b'ap' o'á'p n-ai'moib' a'f' oo lué' p'eill-beap,
 popte an glár' l'ubáid, l'ugáid,
 so m-buaró oia linn a'f' leir an t-raoipre,
 feudáid' an pae, p'úo i, p'úo i.

amuig le h-eirge na sealaighe,
 amuig le h-eirge na sealaighe;
 so m-buaró oia linn a'f' leir an t-raoipre,
 amuig le h-eirge na sealaighe.

V.

ba éróda a o-eporo aip' pon eirpeann,
 a'f' ba uán oib' cineadhun éruad,
 bliaóhán an o'ap' ééuo ba leunmap,
 sió ní n-áip' linn p'ór a luad.

THE WEARIN' O' THE GREEN. CATÁD AN GLAIS.

I.

A páio, a r'tóir, an g-cualair' f'ór' so
 nveáimad' áitne 'f' o'lighe
 San Seampióg beir' as f'ár' i g-c'pé na éirpeann
 fear'ta coir'?'
 San lá féil' páoipais catáó, san uille
 glar' beir' 'i' fa'garl
 aip' fear' nó m'nao—p'úo é an o'ligé ar
 Sag'ana anáil!
 O! capáó n'appei' Tanon' d'am, a'f' iug' ré
 aip' mó lánh,
 "Cia 'n éaoi," aip' ré "b-fuil' eirpe boct'?' nó
 b-fuil' p'í f'ór' dá c'p'áomh?"

"Sì an tìr i' bòicte, cniàrte, í óa b-fuil
 ran doimhan ari fad,
 Gac fear a' bean a chàitear glar óa g-
 crioctad ruar san rtao."

II.

Má 'ré 'n vat acá le catao, a noearis
 fuilteac péin,
 O! cuipiró ré i g-cuimne dúinn an fuil vo
 dóir na tréin;
 Cuip díot, mar rin, an t-Seamíós, cat uat
 i, áet ná raol
 Naó g-cuipiró rí a freumha ríor: ní h-eagal
 oí, ní baogal.
 Nuair a cóirgfeár oíge na Sagraannac an
 feur ó beit as rár,
 Nuair a cóirgfeár ré an vuilleabair iní an
 raírrac ó beit glar,
 O, banfiró mé an t-Seamíós ve mo cáibín
 an lá úo,
 Áet leanparó mé, le congnac Dé vo'n
 vuille glar go rúo.

DE OMNIBUS REBUS.

"Obsequium amicos, veritas odium parit."

Bí do' éanga liom leat; ceil an fíinne; vóan
 coépar ar vo ceirleín péin a' beiró tú eoráac.

I had some quotations to make from documents in my possession illustrating the texts above; but I suspect I must defer inserting them till the next, or some other number of the journal. I am told there is regularly carried between the R.I.A. and Molesworth-street a little bag, like that described by the former editor of the *Irishman*. This bag contains certain numbers of the *Gaelic Journal*, the bogus letter of our late secretary, and such documents. Something to add to their number must henceforth be inserted in each successive issue of the *Gaelic Journal*. Some of the papers in the bag, I am told, have been already submitted to legal scrutiny; but, though coming very near the bounds of being libellous, any action against them would be pronounced "frivolous and vexatious;" and to cautious, money-making men, like those who carry the bag, such pronouncements would be very unpleasant, as entailing costs. Nor do I promise to insert anything in the journal henceforth, but such milk-and-water things as have heretofore escaped the meshes of the law. Nor do the carriers of the bag, or our late secretary, expect I will; but hints of this kind may frighten timid persons away. Our affairs are, moreover, prospering so well, that any start may be allowed to the whisperings of those who have charge of the bag—their day will come in due time.

The readers of the journal will recollect that six months

ago I was left with the *Gaelic Journal*, No. 34, mangled in my hands to fill up the deadly breaches made on it. I had not officially the name of a single subscriber to whom I could send the journal, nor would I get the names. Of course I had no money, nor did I know where to apply for it. Could any situation be more desperate? No wonder that the end of the *Gaelic Journal* was pronounced by its friends to have come. And what is the position now? We shall see. With the aid of a few friends, I sought out in Europe and America for the names of the subscribers to the journal. The breaches made in the journal were repaired. Nos. 34 and 35 have been sent to the subscribers, and the whole of No. 36 has been printed, and its proofs corrected, with the exception of this article that I am now writing. There have been sent to subscribers also as many back numbers of the journal as would equal the circulation of 34 or 35. These subscribers had been wearied in asking for these back numbers for years without any notice being taken of their repeated demands. And in all this there were but two disappointments, instead of the scores, as heretofore, at each issue. And not only has the matter of No. 36 been supplied, but there have been crushed out of it papers by Mr. Ward Killybegs, by Mr. O'Leary, Inches; by Mr. Humphrey Sullivan, Mass., U.S.A.; and by Mr. Percy Bushe; papers that will fill a portion of No. 37, which number will certainly be in the hands of our subscribers before the end of November (D.V.). Such is Celtic vitality. I may mention here that No. 36 has been delayed by painful circumstances, over which I had no control. What has been done in the six months is proof sufficient that a single individual, who has a will, can do the work of editing and seeing to the distribution of the journal, and replying to letters that REQUIRE answers. But, as was said in the two last issues, my successor must be paid a moderate salary for his labour. Friends at home and abroad have recommended that an appeal should be made to the lovers of the old tongue over the world for funds to pay this salary, and when we have our affairs regulated fairly, we intend following this advice. Very probably this appeal will be made in the next issue of journal, and very probably, too, I may be spared as a cleat éeangul, to conduct the journal until a person is ready to take my place. To choose this person will be a matter of difficulty and of danger to the Gaelic Union. As soon as the old S. P. I. L. had announced that the Secretary of the Society would be paid, there were *instantly* three candidates started for the situation, each having his own party at his back. Who was the fittest person was never once asked by these parties. Who had most opportunities of obliging the electors was the question asked, not who would do most for the language.

If the *Gaelic Journal* is thought worth being kept alive, a moderate salary must be paid to the editor. He has a good deal of work to do; but he has to bear and suffer much more. He is sure of the enmity of any doggerel writer whose compositions he cannot insert or praise. Patriots, urged on by need, or greed, or vanity, are sure to make a noise about him; and if he notices their falsehoods or dishonesty, he makes them deadly enemies; and, worse still, these unselfish patriots are able to convince honest, unsuspicious people that they have been much wronged by the E.G.J. At best his task is thankless, and it may bring on him and his injury and loss. The editor has also to lay out money, more or less, every day. Since September of last year, friends have given me £4 2s. 6d. to meet this outlay. But is it fair that they or I should pay for a cause that is as dear to a majority of our subscribers as it is to us?

The readers of the Journal will also recollect that in No. 35 I mentioned the names of those whose subscriptions I had then in my hands. These subscriptions, £3 1s., have been since handed to our Treasurer by the Rev. E. O'Growney, C.C., and with them he also handed in—20s. from the Rev. Michael Hickey, P.P., of the Scotch Mission; 10s. from Mr. John Rogers, Barrow-on-Furness; 10s. from Mr. T. B. Higgins, Boston, Mass.; 2s. 6d. from Mr. P. Murphy, Derriana, N.S.; and 20s. from Captain Thomas D. Norris, New York: total, £6 3s. 6d.

I have now in hands £2 10s., received from Dr. Gumbleton Daunt, Brazil, per Mr. John O'Harte; 10s. from the Rev. M. Casey, P.P., Kilrossanty; 8s. from Joseph Cromien and T. O'Brien, New York; 12s. 6d. from Mr. T. M'Sweeney, Upton Park, Essex; and 2s. 6d., a crossed P.O. that I cannot trace, taken out at Dunmanway: £4 3s.

Within the year I had previously paid: from Father Hickey and Mr. H. Brady, *another pound each*; from Mount Melleray and Mount St. Joseph, a pound *each*; from Father O'Growney, Father P. Walsh, Mr. David Fitzgerald, London; Mr. Humphrey Sullivan, Mass., U.S.A.; and from Father P. Power, New South Wales, 10s. each; from Dr. Kuno Meyer, Liverpool, £1 1s.; from Mons. H. Gaidoz, Paris, 5s.; from Mr. Thomas M'Mahon, Indiana, U.S.A., 4s. 2d.; from Mr. P. Carmody (for two members), 5s.; from Mr. John Slattery, Linerick, 2s. 6d.; and from Mr. O'Connell, St. Patrick's Orphanage, Cork, 2s. 6d.—£8 10s. 2d.

The sums below have been paid during the year to the Treasurer, or to Mr. O. Mulrenin for him: from Mr. S. J. Barrett, Mulick House, Drumsna, 10s.; from Mr. J. Tierney, Argentine Republic, £1 19s. 1d. (in part); from Mr. Thomas Erly and Mr. Patrick Morrissey, New York, 10s.; from Mr. P. Barrett and Mr. E. O'Reilly, 5s.; from Mr. P. J. Crean, Philadelphia, Pa., 16s.; from Messrs. J. O. Sullivan, Caherdaniel; John Dunne, St. David's, Fifehire; and P. O'Riordan, Mill-street (2s. 6d. each), 7s. 6d.; from Mr. T. O'Leary, St. Anne's Hill, £1; from παρσις and Dr. Henry, The Cottage, St. Mary's, Bray, Kent (10s. each), £1; and from Mr. W. Morrissey, Clonmel, 5s.—£6 12s. 7d.

The persons named in the list below have paid, but they do not say how much or when: Mr. J. Lynch, Inland Revenue, Belfast; Rev. W. Rice, P.P., Ladysbridge, Cork; Very Rev. P. Hill, P.P., &c., Roscarberry, Cork; Mr. Mulkerin, Rochdale; Miss Rose Young, Ballymena; Miss H. E. Reynell, Henrietta-street, Dublin; S. S. Green, the Public Library, Worcester, Mass.; Mr. James Grace, Lisnamrock, N.S.; and Rev. E. D. Cleaver.

Of my own recollection I do know that Rev. D. B. Mulcahy, P.P., M.R.I.A.; Mr. Edmund Mulcahy, Kilkenny; Mr. Thomas O'Flannaoile, London; Rev. Joseph Moloney, P.P., Roundstone; Mr. Percy Bushe, Rev. E. Hogan, S.J. (for self and Bollandists); Rev. J. E. Nolan, O.D.C., and S. O'Brien, Chicago, for himself and others, did pay, but I have no data.

The names given above do not make more than a tenth of the subscribers. It is plain then that the subscriptions received in any one year since I have taken the editorship of the journal, would more than pay the expense of printing it, &c., twice over. And the same might be said of any one year since its first appearance. In No. 9 it was announced that there were then more than 700 subscribers. The subscription was, at that time, and long after, 6s. a year. The subscriptions alone, therefore, made £210 annually, £17 10s. a month. At that time the donations amounted to three times their present amount. It is plain,

then, that some persons are accountable for the poverty of the *Gaelic Journal*. Whether it is worth while following up this subject we will see hereafter. But one thing is to be clearly understood, viz., that the Rev. Mr. Close has been, until quite recently, at least, always a loser by the journal.

I again ask for the names of all our subscribers, and the amount and date of payment of such subscriptions, as I do not already know. There will thus be very few disappointments or mistakes; but when there are any, let them be notified to me at once, and they shall be rectified. I do particularly request that payments to the Gaelic Union will be made as directed in notice below. From time to time some leading member of our Council will hand into the Treasurer the several sums received, and send acknowledgments for them. In the number of journal next after the receipt of any moneys this receipt shall be announced.

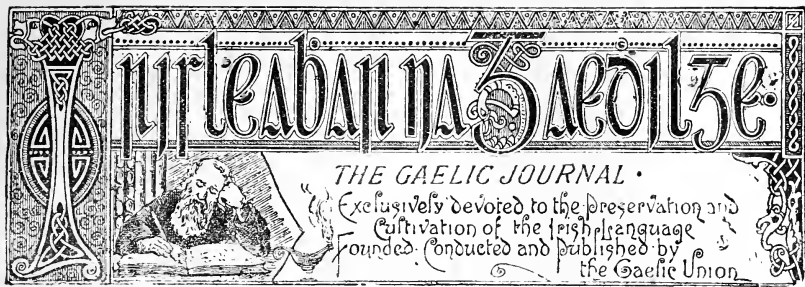
One word to our friends of the S.P.I.L. There are on your Council a vast array of names; for what purpose they serve some of you can say. Two of your text-books are a scandal, and a shame, and a disgrace, and this some of you know as well as I do. Why not get them corrected? While there was any danger of the funds running short, your Secretary was able to put a veto on the expending of any portion of them. Now that his salary is safe, you could prevail on him to allow the faulty books to be corrected. You ought also to forbid bogus reports and untruthful whisperings. I give one of this latter class to-day. It is an extract from a letter now before me, dated 14th May, 1884:—

"I was in Dublin last week, and I called into the R. I. Academy. I asked the writer there [an ἑρβνέοιρ] 'How is Mr. Fleming?' 'Oh, he is dead,' replied he. 'Dead!' 'Yes, indeed,' 'He was not dead in March,' I rejoined. 'He has been dead these three months.' 'That is not true,' I replied; 'I have heard from him since.'"

Notwithstanding his cleverness, the ἑρβνέοιρ could not frame any excuse. In fact, it took him some days to invent one. It was this: There was a Kerry man, an Irish scholar, in Dublin some time before; but he went home and died, and the ἑρβνέοιρ thought that it was he that was enquired for. His name was Clifford; and the question put to the ἑρβνέοιρ was, 'How is Mr. Fleming?' And the ἑρβνέοιρ knew my name and myself as well as he knows the President of the R. I. Academy.

E. G. J.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



No. 37.—VOL. IV.]

DUBLIN, FEBRUARY, 1891.

[PRICE SEVENPENCE.]

ILLNESS OF MR. JOHN FLEMING.

The readers of the *Gaelic Journal* will learn with regret that the Editor, Mr. John Fleming has been unable to leave his bed, at his residence, 33 South Frederick-street, in this city, since last Christmas, in consequence of a severe attack of bronchitis; but he had been ailing for some time previously. An affliction, over which he had no control, that recently befell a member of his family, also pressed on him heavily. These circumstances account for this number of the Journal not having been published before now. Friends and correspondents will please accept these few remarks as an apology for not having received replies to their communications, as his health did not permit him to read or write even his own letters. Mr. Fleming is, however, gradually improving in health, and it is sincerely hoped that he will be soon strong enough again to resume his duties as Editor. Contributors are requested to forward their papers as early as possible for the next issue.—P. O'B.

STAIR ÉADOMHINN UÍ CHEIRIÚ DO REIR SEAGHAIN UÍ NEACHTAIN.

Na bíod eagra oir, arí Éadomhinn, uá émuaróe mac[r]ar pé oim ní fúirleaca mé aghao-ra. Ann rin do iméir pé agur níorí fás a beannaéat i n-ionao a dhéine; agur níorí i'tao go n-beacáir apceac i o-teac do bí ari bhuac coille

iomie 'ran m-beacac: agur ní b-fuarí ann o'on cine daonna acé. aon buacáill beag aindín oáir fíoríur: cá b-fuill bean a tige? Do fíreagairí an buacáill do i m-béairle-ir coríuill go raib glar beairle air—ag máó: The house is not married to any woman. To any woman, ari, arí Éadomhinn! Yes, arí-é rean. But where is the woman that uses to be in the house? arí Éadomhinn. She is gone to the market, arí an fearí beag. What market? arí Éadomhinn. The market of Newford, arí é-rean. Ari, what market is that? arí Éadomhinn. Market called nuao-ac, in Irish, arí é-rean. What business had she there? arí Éadomhinn. To buy trout going, arí é-rean. What's that, arí Éadomhinn? 'Tis bpeacán, in Irish, arí é-rean. Ari, how is it bpeacán? arí Éadomhinn. Bpeac is trout, and págan (pán) is going, arí an fearí beag. Indeed, so it is, arí Éadomhinn. Where is the man of the house? or what is his name? arí Éadomhinn. Every man that is not on the house, is of, arí é-rean. And what is the name of the man in the house? arí Éadomhinn. It is yourself should have knowledge upon that, arí é-rean; for you are the man in the house. But who is the husband of the woman that uses to be in the house? arí Éadomhinn. Mandark, from two swan, arí é-rean. Ari, what's that in Irish? arí Éadomhinn. Fearí Doiréa o Dála, arí é-rean. Do'n oiaabál bpeug aghao, arí

Éadómn. And is he your father? ar Éadómn. I have no knowledge upon that, ar é-pean; but it is knowledge with me that he is married to my mother. 1st fíor vuit rin, ar Éadómn; óir ir cínna an leanb a b-fuil fíor a acair aige. But where is the man you have instead of a father gone? Be me soule he go to kill man for money. (Cill mánais ann na h-áite.)

Ní mói supi ríar an focaíe je beul Éadómní fíor an am a b-facaré je fear mói reice, búrú a teacé cum an voipir, agus ríar lán pola na lán aige, agus a lánna fíor lán pola: agus é ar eir teacé ó fearnao maric le na éaríar Cíorí. Do bí an t-óglae cam-fíreac, fíor, agus níor lígáre an t-uabár é. Do cum an t-uabár je, agus mar a vubáre an bua-éaill beag, his father went to kill man for money, a leirí rin v'uaíam agus vo éiré-eagla i fíoríre Éadómní, supi fíorí fán aipir supab ó maríab vime éirí vo éánnic an fear mói, ní vo éis ar supi fíoríar mupíar, mupíar, go h-áir, agus supi mué 'na bunne amac, agus an fear eile as cínnao aríreac fán voipir, ar móí, supi teirí Éadómní, ar a vúl amac vo, an fear eile ar a éaríar aipíre agus supi fíorí náí v'írean coill na cuipíre vo.

An fear eile, éana, v'eipí go ppiab, ppiom éaríar 'na fearaí, a ppiaríre: cao é an v'abál vo? Ann rin a tógáil a tpi nó a ceatáir vo éloa mopa, fíarba i m-benn a bpiar, vo lean je Éadómní, le h-inncinn, dá m-bur éiríar leir é, cínna a cum ar a fíoríar. Acé níor muí ar Éadómní i n-áir na i b-fánao go ppiamí an coill.

LITERAL TRANSLATION OF E. O'CLEARY.

"Be not afraid," said Edmond; "how hard soever [the world] will come upon me, I will not stay with you." He then went

away, not offering a prayer for the alms he had received; and he did not tarry until he went into a house on the edge of a wood before him on the way; and he found there only one little boy of the human family, of whom he enquired, "Where is the woman of the house?" The boy replied in English—it would appear that there was an English lock upon him—and said: "The house is not married to any woman." "To any woman, aroo?" said Edmond. "Yes," said he. "But where is the woman that uses to be in the house?" asked Edmond. "She is go pon the market," said the little man. "What market?" asked Edmond. "The market of New-ford," said he. "What market is that, aroo?" said Edmond. "Market called nuab-ae, in Irish," said he. "What business had she there?" said Edmond. "To buy trout going," said he. "What's that?" asked Edmond. "'Tis bpeacán in Irish," said he. "Aroo, how is it bpeacán?" said Edmond. "Bpeac is trout, and fagan (fán) is going," said the little man. "Indeed, so it is," said Edmond. "Where is the man of the house? or what is his name?" said Edmond. "Every man that is not on the house is off," said he. "And what is the name of the man in the house?" said Edmond. "It is yourself that should have knowledge upon that," said he, "for you are the man in the house." "But who is the husband of the woman that uses to be in the house?" said Edmond. "Man dark from two swan," said he. "Aroo, what is that in Irish?" said Edmond. "Fear-voréa, Óo Oála," said he. "Deuce a lie you have," said Edmond. "And is he your father?" said Edmond. "I have no knowledge upon that," said he; "but it is knowledge with me that he is married to my mother." "True for you," said Edmond; "it is a wise child that knows its father." "But where is the man you have instead of a father gone?" "Be me soule, he go to kill man for money (Cill-mánais)." Scarcely had the word gone out of Edmond's mouth, before he saw a big yellow dried-up man coming towards the door, and a knife full of blood in his hand, and his hands also full of blood; and he after coming (he had just come) from the

flaying of a cow belonging to his gossip. The man was squint-eyed, too, and the terror was not the less for this. His appearance, added to what the boy had said, that his father had gone to kill man for money, did put such dread and fright into the heart of Edmond, that he thought for certain the big man had come from the killing of some one. This caused him to exclaim, "Murder, murder," aloud, and to rush out like a torrent, just as the other was stooping in the door, so that Edmond, in his going out, did throw the other supine; and he could scarcely trust to wood or bog to protect him.

But the other man got up at once very quickly, enquiring, what the d——l is that? Then taking three or four large stones in the skirt of his coat, he followed Edmond with the intention of putting an end to his life if he could. But he did not overtake Edmond, up hill or down hill, till he reached the wood.

[This part of the History is so easy, that the Vocabulary may be shortened].

VOCABULARY, NOTES, ETC.

As in last issue of *Gaelic Journal*, (a) signifies Dr. Atkinson's Three Shafts of Death, Vocabulary, when page not specified, and (b) the paper read at R.L.A. by him.

Dá (a) with adj. in compar., however; *éruairé*, hard, *oo ré oim*, however hard it may come upon me, however distressed I may be, *ni fúipeáda (fúipeacá) me ágar-pa*, I will not tarry with thee; *1 moir p. a b. in i. a*, voice, and he did not leave his blessing in the place of his alms; and he did not stop. *So n-o. arceá i o-c. oo bi ar b.c. p. fan m-b.* on the border of a wood on the way before. *ágar ní b-p. ann oo'n oine a*, and he did not find there of the human race *áet*, *a.b.b.a*, but one little boy *o'án (oe, a no)* of whom he asked: *fiopuáig* is reg., and perf. tense. *ca b-p. b-a (an) c.* where is the woman (mistress) of the house. *oo fan b.b. oo m-b.* the boy answered in English.—*1r c-go n-g.b.áir*, very probably, there was an English lock upon him. *báapla* is a language: colloquially the English language—*glar báapla* is not a lock made in England, but the English speech. The meaning is that the boy would be whipped for speaking Irish. He may have had under his chin, *a tulla*, a small bit of wood, which he believed would take a notch for every Irish word uttered by the wearer. 70 years ago, it was worn in the County of Waterford; 40 years later in the County Galway, a few miles from the city. It may be in use in remote places still. *óuan* is woman or wife. Neachtain here ridicules the ignorant, who prefer speaking in English rather than in Irish which they understand. He also ridicules those who make fanciful or far-fetched derivations. *nuao-áe* is fair, but *bpeac fagan* or *pán* is not Irish. *bpeacáin*, plaid or

checkered cloth. *O oala* from two swans, is nonsense, or rather jargon. *O oá ála*.

ni móin, scarcity, hardly; *paot ap am.* before the time; *paot nuobais*, before Christmas, rejoice (*reingéte*) dried-up; *peannab maip*, flaying a cow; *caipaoir epioit*, a gossip; *cam-fúileáe*, squint-eyed; *bunne*, a torrent; *éap*, the belly; *éap anaoipoe*, supine; *órean*, in the West=iron, protection.

Ceana, pron. hanna, indeed, its literal meaning is, before this time; *a tpi no a ceatáir oo (oe) éloca [ib]* mópa, three or four large stones (a), particle, (perhaps the neuter article) used to express the abstract numeral, *a oó*, two, *a tpi*, a ceatáir. (a). We cannot say, *a tpi no a ceatáir éloca*. We must use *oo (oe)* as above, or say *tpi no éotépe éloca*. "It [a] does not affect the initial following. (a) *i.e.*, the consonant after a *i* not aspirated. But it is aspirated colloquially; or, more correctly speaking, both constructions are used indifferently; *oo bíreap-pa áe epíteacé lé-pi uam nó a oó no a tpi*, "I was listening to her two or three hours;" and hence, too, scribes write or omit the particle indifferently. In an old copy of Keating on the Mass, I find in the fourteenth page (octavo) *go o-aeap-paíoe a oó no a tpi oo (oe) na poi-éugab oo bi apoe*, that two or three of the smaller boughs that had been upon it (the tree) were lopped off.

ECLIPSIS.—In Irish, *tpouáá*, an eclipsing, a darkening.

In the last issue of the Journal, No. 35, p. 61, it was said the rel. *a*, who, which, was, in old Irish, *an*, which did eclipse the initial of the consonant following. This principle is so interesting that we would beg our young students to pay particular attention to what is here written.

They all know that *n* of the prefix *con*, in English words becomes *m* before *b* as *combine*; it remains *n* before *d* and *g*, as *conclude*, *congress*; it is dropped before *exis*, *eternal*, etc., *co-eternal*; it is assimilated to *l*, *m*, *n*, *r*, as *collect*, *command*, *connect*, *correct*. In like manner, in Irish, the nasal *n* becomes prefixed to words though really belonging to the preceding words. Passions and Homilies. Vocabulary *n*. That is to say, words ending in *n* in old Irish, though the *n* be dropped in modern Irish, eclipse the following word. We saw this in the last journal in the case of the rel. *an*, now *a*. This old Irish *n* remains *n* before vowels, *o* and *g*, as *áp n-apán áp n-óia*, *áp n-ogor*; it becomes *m* before *b*, as *áp m-b-ípo*. It disappears before the remaining consonants, except that before *c*, *p*, *r*, it practically transforms these letters into *o*, *g*, *b*, and *l*, *i.e.*, the *n* of the old Irish word changes *c* to *o*, etc., as *áp o-aeá*, *áp g-coir*, *áp b-pian*, *áp b-peapam*. See the letter *n* in (x) vocabulary. Let the reader observe, too, that the letters *c*, *p*, *r*, are called *conas*, thin or sharp; and that by being eclipsed they become *maíal*, or soft. The old Irish *n*, also before *l*, *m*, *n*, *p*, is said to become assimilated to these letters, respectively.

If the reader look at (x) App. p. xxiv. foot-note ^o, he will find: "The 3d. ag. pres. caelitic should be *go b-pae*, on the analogy of *go n-óin*, but it does not occur" [in the *o.b.gán b.*]. During this week, in a manuscript of a tract older than the *o.b.g.* I have met the word: *gíreáá an uam p. naé eínéann leip. ágar go b-pae go n-óeána é ap conáipae, 1r ábáá an apáó epíoe émpae ap*; but now that he does not succeed, and that he sees he had acted in opposition to counsel, it gives him great sadness of heart. Will the reader exercise himself by comparing the words in this sentence with what is said in the article on irregular verbs in the last journal.

The reader will also recollect that all the terms which now cause eclipsis formerly ended in *n*. We have seen this in *a*, rel. pron., and *a*, their. In like manner, *ap*,

bun. our, your, were ann, bun; go, that was con; na, of the, gen. plur. was nan; na pùn, of the secrets, was written nappùn, just as correct is for correct.

N.B.—Somewhere in the journal. I corrected O'Reilly for saying that Eoin bunnne was John the Baptist; but in the Ms. alluded to above, I find O'Reilly had authority for what he had said. In this Ms. the Confiteor is translated into Irish, and John the Baptist is translated Eoin bunnne, twice.—ED. G.J.

POEM OF GEOFFREY KEATING'S.

The following poem, never before published, has been copied from a MS. preserved in the Royal Irish Academy. The poem is quite simple; but a translation is added for the benefit of those learning the language —

DOÁN DIALÓDA.

Caom tú féin, a tóinne boiét,
De éameas cáca coirg do fúil,
Ná caom mgean, ná caom mac,
D'ar cuipeas fá bhíac i n-áin.
Caom, ar o-túir, do pheacasó féin,
Ria n-oul i g-cuaró 'oso' éoirp,
Caom, ó' éigean a h-íoc,
An páirí fuair Cúroir arí do jon.
Caom ar fúlaim arí do reát
Cúroir, do éannuig cáca i g-cuann,
Caom a d'á lámh i' a d'á coir,
'S a éiríse do reoirle an d'áil.
Rácaró cáca uile fá reát,
Ná caom neac d'á maéaró uair;
Seac arí leasao puam i g-cuaró
I' uoilge óuit tú féin, a émuais!
Arí émuais Lám óear an t-Saoin,
Toirí m'e, m'naoi, a' f'ir,
Ní b-fuil agann, cuais ná treun,
Ná maéaró uaimn d'eug marí i'm,
D'á b-fuicteá a n-deacáiró uair,
Marí atáir na f'luais-ro púinn,
Tarí g'ac neac d'á n-deacáiró i g-cuaró,
Do éamneá tú féin arí o-túir.
Arí pléib Síom, lá na f'luais,
Búo umbe ná gual do g'ne,
Búo náir leat, g'ro h-áluinn, do émué,
Muna g-caomeas tú ábair tú féin,
T'acéarpe Dé, ó' é an búir,
D'á marí oir-pa 'na éar cuairó,

Do éamneas tú é' amleas féin,
A' amleas an té do éuairó
Cuais i'm, a buécáin gan ééill,
D'á o-cuigteá tú féin marí 'taoi,
Do léigreá do éameas éáic,
A' do béirteá go bhíac ag caoi.
Caom,

35

TRANSLATION.

Weep thyself, poor (mortal) man,
From the weeping of others check thine
eye;
Weep not a daughter, weep not a son,
Of (all) who have been placed under a
covering in the clay.
Weep, first, thine own sins,
Before thy body goes into the mould,
Weep (as thou must pay for it)
The Passion Christ suffered for thy sake.
Weep all that on thy account
Christ suffered, who redeemed all on the
tree;
Weep o'er His two hands, and His two
feet,
And His heart that the blind (man) did
pierce.
All in turn shall depart,
Weep not anyone who shall depart from
thee;
Beyond all who were ever laid in clay,
Thou thyself are more a grief to thee, O
wretched mortal.
(Of) all those whom the right hand of the
Artificer created,
Whether boy, woman, or man,
There is (not) one of us, weak or strong,
Who shall not depart from us to die thus.
If thou wert to see (all) who have departed
from thee,
How these hosts are beneath us;
Beyond all those who have gone into clay,
Thou wouldst weep thyself first.
On Mount Sion, the Day of the Hosts,
Thy form shall be blacker than the coal;
Thy beauty (*lit.* shape), though comely,
shall be a shame in thine eyes,
If thou hast not wept (o'er) thyself here.
Since Death is the Messenger of God,
If he has been a hard trouble to thee,
Thou wilt have done harm to thyself,
And harm to him who has departed.

A pity 'tis, O wretch without sense,
If thou understood thyself as thou art,
Thou wouldst cease weeping others,
And thou wouldst weep for aye.

Weep.

NOTES.

Line 2. cáda, or cáic, gen. of cáe, everyone.

Line 18. fíy, as usual, for dative fearaib.

Line 25. la na flusa, i.e., the Day of Judgment.

Line 34. caoi, for caoi, O.I. *caoi*, still used in West Cork, cánuir caoi? = cionnuir cáip.

e. o'5.

JOTTINGS.

A lady correspondent from Antrim sends most interesting notes on the Gaelic spoken in the Glens there. She notes the use of:—

Connairce, for comfeargair. C. maíe óuit = good evening.

Eyr anóe = áruaíó a noé. So in Meath, eyrí péirí (= oíóe póirí ápéirí?) = áruaíó ápéirí.

Lurge, for lunge. This is not new to me. In Inishowen, *g* between vowels is aspirated, v.g., ra^ggar^h pron. *gyearth*, and tean^ga pron. *tye-a*.

Raib pron. *rye* (*roe* in Meath, *rel* in Munster generally). It is to be hoped we shall hear more of this dialect, which has been so far unrepresented by writers.

I really think I have come upon the explanation of the word *ionann*, *i nan*, so constantly heard in West Connaught and in the islands, = *able*. Tá mé i nan a óéanra (or é óéanra) = *tis liom a óéanra*. And in Donegal, tá mé i n-inib é óéanra. I was speaking the other day to a man from Leitrim (and, by the way, he spoke beautiful Gaelic, and we have no Leitrim Gaelist in the movement), who said:—“*éúasair in tpoire, ásur bíóeasair in inib an cloigeann a bainic óá ééile*,” = were ready to, on the point of, i.e., in ioncáib. See O'Donovan's Supplement, s.v. ioncáib. We can easily see how in ioncáib became in iona, and then in ana; as iona ionann has become anann in the spoken language of the West.

Fórléir. This word, used in Meath, was long a puzzle to me. Fuarí ré p. = he got ready. But a short time ago I heard in Gléann Sáile, near Lough Mask, fuarí ré faoi péirí, and evidently this is the real word.

e. o'5.

ANECDOTA FROM IRISH MSS.

I.

INMAEL AND INECEN.

Book of Lecan, p. 166b, 2.

Egerton 92, fo. 16b, 2, partly illegible.

“*Da nioibe Cormac mac Airt nio éúno éctócaíais iay fuinead n-griéne i Teahmaíais na míf, co facaib óá mná iay éáimí ocuy iay épucaíse ocuy iay fearrí máim ocuy oelb doéonóaiye miam. Ro fíarfaíais Cormac oib: “Canay a tangabair?” “Ní hanra,” ay ríao. “Tay mui anall a qícaíab Alban*

ocuy a túataib Glairíois, ocuy do fíil an n-geilci n-glinoi ríno féin. Ocuy ní gabair rícténead a nio beor, ocuy doznímaib upíoro in cad inao a n-gabmaib. Ro óícaíseim oelb ríimíteílaíse fíceo i n-albain.” “Cíó ima tangabair ille?” ay Cormac. “Ní hanra. ‘O’ingneim na Teahmaíac fion cétna ocuy oot ingneim-rí féin,” ol ríao. “Caroi bay n-anmanoa?” ol Cormac. “Ní hanra,” ol in bean fa neayra oó. “Inmael mo amm-rea,” ol rí. “Innegean mo amm-rea,” ol in bean aile. “Iy geir oam-ra,” ay Cormac, “neac iay fuinead n-griéne o’feir na Teahmaíac. “Iy aiy tangamair an toiyce ío,” ay ríao,” oó éoll geire na Teahmaíac.” Iy ann ríon oócuasuyí fa Teahmaíais ocuy cad aen ay a m-beiréad Inmael, oó beanaíó meóirí a cor ocuy al-lám oib ocuy a maíléí ocuy fabraíoa úaécairí a ríil ocuy a clíara. Cad oíine ay a m-beiréad Innegean oó beanaíó a éroicinn oé co m-bo maíib. In tan imoio ío fíarfaíais cad oia ééilí cíó oóbeiréó ríon, “Inmael í Aneigen” ol ríao. Cíó tía adé íobasuyí reáct m-bíalaíoa ay an upíoro ríon, ocuy doibíabasuyí ríon Cormac co cíbmaíoyí an áaiay cétna fíay, muna aóíaoí oib-íeom ocuy muna éíreíoeó oona íeéct n-beahnaíab íobasuyí ím cad mnáí oib. “Ay comayíci in fííroia oó óealéí neim oam-ra,” ol Cormac, “íomayib, úayí iy é ríon íollamnaíseir neim ocuy calaím.” “Ní reácaíoe oíut ríon,” ay ríao, “úayí oóbéímaí-íe aeníe oíut, coná beíe adé aóíaoí aiyíacé ocuy íóal a n-éíunio ó íunio co býáé, muna oéaca-rí ay a éomayíci ríon, a mo fííuít, a éomayíac.” Ííuít.

TRANSLATION.

When Cormac Mac Airt, the son of Conn of the Hundred Battles, was in Tara, after the setting of the sun, he saw two women, the most beautiful and shapeliest, the fairest of bosom and form that he had ever seen. Cormac asked them: “Whence have ye come?” “Not hard to tell,” said they. “Across the sea from the lands of Alba,

and from the people of Glastonbury, and of the race of the Flyers of the Glen are we, and fairy-hosts are no match for us; and we work mischief in every spot on which we seize. We have destroyed thirty of the chief houses in Alba." "Why have ye come hither?" said Cormac. "Not hard to tell. To persecute thee and Tara," said they. "What are your names?" said Cormac. "Not hard," said the woman that was nearest to him. "Inmael is my name." "Inéccn is my name," said the other. "I am forbidden by a *geis*," said Cormac, "to allow anyone after sunset to come to the feast of Tara." "This is why we have come now," said they, "to violate the *geis* of Tara." Then they went into Tara, and everyone whom they met, Inmael would cut off his toes, and his fingers, and his eye-brows, and the upper lashes of his eyes, and his ears. Whomsoever Inéccn met, she would tear off his skin, so that he died. Now, when everyone would ask the other what caused this, they said: "Inmael and Inéccn." However, they were seven years working that mischief; and they said to Cormac that they would put the same brand on him, unless he would worship them, and believe in the seven demons that were around either of them. "In the safeguard of the true God, who created heaven for me," said Cormac, "before you; for it is He who rules heaven and earth." "Thou art not wrong in that," said they; "for we should have given one time(?) to thee, so that there would have been nothing but worshipping of images and of idols in Ireland henceforth till Doom, if thou hadst not put thyself under that safeguard, O my venerable Cormac."

NOTES.

- Line 6. For canap a tangabap Eg has ca pabap, *where have ye been?*
 Line 7. Alba or Alpa, in old Irish, means Great Britain, and not only Scotland. Thus, Cormac uses the term when in his Glossary s.v. *magéime*, he speaks of Glastonbury as situated in Alpa. *Albanaé* then meant originally any inhabitant of Great Britain, as in the following passage from the 'Book of Leinster':—*garill ocup itomán, fhuam ocup fhuam ocup longabap ocup albanaig n. paxam ocup bpeanaig ocup épuingis.*
 Line 8. *glabrois* = *Gla-teing*, according to William of Malmesbury the eponymus of Glastonbury.

Line 9. Eg. has *vo fil na geilt glumoi*. The *geilt glumoi* seem to be identical with the *geniti glumoe*, demoniac beings, so frequently mentioned in the heroic tales together with the *bocánaig, bánánaig,* and *oemna acóip*.

Line 10. Eg. has *ni gabann ríó na prícaipe ríno*. *Cuipo*, 'host,' is cognate with Gothic, *harpis*; Old Engl. *here*; Germ. *Heer*.

Line 11. For a n-gabmaro, Eg. has a *tiagmaro*.

Line 18. The name *Inmael* is formed from *mael*, now *maol, bald, blunt*, and might be translated by 'the Lopper.' *Inéccn* would now be *anéigeán, great meal, or force*.

Line 25. For *vo beanaó, &c.*, Lec. has *noéuicenoao vo céile caé oen ap a m-bepeao cobo mapb*.

Line 30. Eg. has *no piappaigtea oib*.

Line 40. *peacbaró* (*peacmaro* Eg.), *error* is cognate, according to Stokes, with *pac, bad*, and Lat. *sequior, worse*. It occurs in the Tripartite Life, p. 228, 25, and in Rev. Celt. IX., p. 480, 12. *Ef. meipbaró, 'feud.'*

CORRECTION.

On p. 56 of this volume, *nottozgam* should have been rendered by *Thee I choose*, instead of *To Thee I call*, which would have been *nottozgam*.

KUNO MEYER.

(Preached on the Last Sunday of June, 1889.)

Annu a deapibhátaimeáa an domnaé
 veigeanac, agus an lá veigeanac ve'n
 Meiteam—ní Ciorde Naomta Íora. Dia
 h-aoinne ro d'iméig earuinn, an naomac lá
 véir Dia-rooin duinn, bíd h-é féile an
 Ciorde Naomta é, pollamúim vo éur an
 eaglaip ari bun éim aópaó agus onóip vo
 éabairt vo Íora Cúroir map fheall ari an
 gíap uatbháac ór meadon vo éig Sé-pean
 vo'n éine daona. Agus ní h-é an lá ro
 aham atá ceapaghte leir an inntinn rin
 aet acá an Meiteam go léir veirte amac
 éim go o-tairbeánpaó Cúroirugte i ríge
 neam-éiteamta a n-uriam agus a o-tear-
 gíap vo'n Dia vo éig a leitéir rin vo gíapó
 dóib. Ari an aópaó ran ir méinn liom
 beagán focal vo páo lib annu ari an
 pollamúim ro.

Annu ead é fuameaméao nó bíg na h-
 onóia agus an aópaó a éugamáo vo
 Ciorde Íora? Cao é an éur a éiríe
 naomta a éogao amac peoc a' don ball
 eile dá éoirp ró beannugte? Ir veimneac,

a nì, guin riu gacl ball de òrpor naomha fòra aòrao do eabhairt do, do bhuig go b-fuill an fòcal rìojuurde tàtaighe leir, aèc tá cùir-àirighe le onòir agur aòrao fá leir a eabhairt d' àiriorde mar guin b' è rin riurdeacán a ghrá do'n èine daona.

O! cía h-é ari péirioir leir inniurte cao é doimneacat agur doirde, fero agur fariuririgheacat an ghrá ro? Cía h-é ari péirioir leir cúntar do eabhairt, nó aèirir do deunaò ari? Fero nac riab rìojuar do ari neam ná daonaòcat ari talam, bí an èiriorde rin ari deairg-laraò le ghrá doimn-ne. Ní riab binn-guè aingil fòr ag deunaò aoribnear anur na fàlaar; ní riab teanga maréannaò d'á luargao fòr; b-paripir; ní riab fuaim fariurighe ná geóm eara, glaoò eallair na ceileabair éin d'á g-cloirrim ari talam, nuair a bí Ciorde naomha fòra lionta le rìor-ghrá do'n èine daona. Ir rìor nac riab ré fòr leat-r-muig de uet a àeari rìojuurde aet do bí fìor, aige cao a bí le teacat. Bí ór a coimair an èirinne do bí le teacat ó lam a àeari; bí a fìor aige riomh ré cao a èirteacat amac do'n èirinne rin—cao é an mí-áò do èioeacat ari. Connairic Sé ari aon taob amáir eirinne áluinn glóimair, eirinne uaral, aoribinn, ar a b-faigao Dia a lán poláir a' glóiric; aet ari an taob eile connairic Sé an doimn de ainnreir, de coirupreacat agur de peacamlaet; na táinte de èreacuirib deunta 'na èoraimlaet réin agur iao lán de òonar agur de òoreacat mar gheall ari doimneacat a g-ciorde.

Triurig do na eiracuirib ro agur fonn a fòrao; cum iao a èairiurig ar òoreacat an peacat agur a o-eabhairt èari n-air cum munteairiur De, ir ré ro èoruirig ciorde fòra le ghrá rìojuurde. Ní riab Sé gan a fìor guin b' é a geobaò Sé mar mallair ari ná mí-éuman agur mí-burdeacat, aet cao tá níor eirreir na ghrá? Cuir an ghrá ro o'riacat ari daonaet do glacaò, agur ciorde o'ulluigao do réin lán de èriurigheir agur de èirdeairic; lán de fero-

fuillig agur de fòirghe; ciorde riurdeacat, cnearra; ciorde do feareacat buan 'na ghrá cé nac riab le fàgail aige mar gheall ari aet marla; ciorde do beanneacat agur do maréacat èari èir a beir eaircuirighe na milte uair. D'ò h-é ghrá fòra do labair ari fon ári g-curo aeari agur ári g-curo mara doona, agur do eug gheallmunt doib go g-cuirar de Slánuigheoiri eua; buò h-é an ghrá ceurona do iurighe eairigheir do'n faozal peacamul ari feacat èirreir míle blaòan go o-táime Sé ari o-talam; agur anoir ag eiririg do ó 'n a glóiric, agur ag glacaò cuma daona, ir eacat do leirgeann an èiriorde naomha ro le ghrá, le èirdeairic, agur le eirurigheir. In lár an èiriorde rin do bí teinne coirgite ari èairic Sé ari talam cum aòainte. Agur anoir da riurib eorurigeann aenueacat agur na talam. Le teacat fòra eairann luatgáir ari an faozal. An eir do bí o-bhónac mar gheall ari eeo agur riuric an peacat, beir ri lán de riurib; an talam do bí 'na b-fárac beir ri eoraimul. lionnair. Mar an laraí do eairann fòra ari fuair an doimn—laraí eair-ghrá a èiriorde ró naomha—leirgeann ré an leac-a-h-ordeir do bí d'á eirinnuigao ari feacat na h-ordeir fero fuairic aet, anoir ag teacat cum eirreir; eirgeann ré bhuig guin nuad-beacat mri na ciordeir a bí ag uil a léig, agur eairiurigeann ré eirreir iao, ní go h-iorlán le n-a coimacat aet go h-àirigheir le n-a èeannracat agur le n-a ènearracat. “Blaíur agur feicir coim mliur a' é an eirgeanna,” a oibhria i g-céin, aet anoir bhirgeann an míreacat fan amac eir fuillib daona agur labhann go fáir-binn eir glóiric goa fòra. D'òrao 1 o-eairiurigeacat go m-beirdeò an Slánuigheoiri eiracat èairi èlannair aòam, agur anoir tá an eiréin rin d'á foillirigao, agur ag foillirigao agur na talam. Cuir Sé cuma an leim ari réin cum èlann na mallacat do blaairacat eirreir, agur eir Sé a glóiric uat ari eairga iao a

báð ðuagac ðeal mo éiríde, a' lán ve
báoir,
ðrò eaglac b'uabrac—ná euaireis
bliaðanta m'aoir.

III.

ðé o'comairc 'noir le cían, táim venim *
beir éoróe'

a m' tpeóruagac r'lán,
Tair éurpac a' m'óin, tair boirne a'
maóin go o-tí,

b-ferceó'ao an bán
Ais b'urpac a' m'áoir na ð-cnoc, a' angril
Óé

A gáir le liom le fánne geal an lae.

"2 St. Joseph's-terrace,

"Sandford-road, Dublin,

"September, 1890.

"DEAR MR. FLEMING,—I enclose the dialogue between Death and the Cripple, as recited by Bryan Shaffery, formerly a native of Moynalty, County Meath, and now of Stackallen Bridge in that county.

"This dialogue was composed by a poet named Patrick Tevlin, who lived at a place called The Cottage, Billywood, near Óig na péirce, about half-a-mile from the town of Moynalty.

"He was himself a cripple.

"If you can find room for it in the *Gaelic Journal*, I shall feel much obliged.

"Very sincerely yours,

"CHARLES PERCY BUSHE."

The following poem and notes, contributed by Mr. Bushe and Mr. Lloyd, are unique in a manner. They have been, as said, taken down from the dictation of a man who had been for a long time without hearing or speaking Irish. The fragment of poetry repeated by him for Mr. Lloyd is made up of three or more songs common in Waterford in my time—one of them, the Jail of Cluanmeala, Clonmel, in Tipperary, which the reciter thought to be Clonmellon, etc. He must have been an antiquary in his time. The contributors are young Irish scholars who will make their mark.

cóimháró ionn an bás agus an
cláiríneac.

An C: Tríénóna liom féin, éamnic an báir
fa mo óéin;

'Nuair a éomnic me a euran, éreac-
nuis me.

* Venim is pronounced as one syllable in East Munster.
Here is an alternative form, venim being pronounced
as two syllables:

Táim venim éoróe'
bheir 'm tpeóruagac r'lán.

bí a éanáma go leuir, a' an ð-corrí
a' iao ðeuir,

Éuir ðe fuil m' m'euran mar ba
éanaróe e;

5 bí a fiacta a' an ðeuir, ðan púirín
go ríoir,

bí a lioca 'ra r'maoir eugrámalta;
'Nuair a o'amairc ðe 'n-iar, épuró
me uad r'iar,

'Sur iunn ðe r'eoirc gáir bí
aóbalta;

Éuir ðe glóir a' a' éleir mar amiróe
a' r'leir,

10 bí cubair le n-a fiactaib meirgeac',
An b: Dubairc ðe le mo beul: "C'acu gall

éu ná ðaeóeal,

Cailbéanuirgeac', himóu, ná éirceac';
Ná o-tacuirc tu leir an r'eam

ruair coirgeir faoi éum,

* * * bó an-r'p'oirac?

11 r' móir m'eagla go ríoir go b'fuil ðe
faiaroir,

15 Na mílte éairc r'iar ais r'eann-
r'p'oirac."

An C: "Ír cláiríneac mé atá i n-veirgeac'
mo lae,

'Sur bí me ðeal aeirgeac eairmarceac';
Amiróin o'an r'raoçal go r'air me
ðan éall,

'Sur tá a r'oir ag mac Óé ðuir
bairaróe me;

20 Tá an teagairc C'p'oirac'ge agam
mar bí ðe,

Éair meallac le bíoblaróib gallóe
me,

Éa éperóin go h-eug i leabair h-
uapla na m-b'p'euç,

Go r'inteair faoi éir 'ra calaín me,
A báir a tá caol, r'eoir mar éair me
mo r'aoçal,

25 Suró r'oir le mo éaob go ð-cair-
eamun

Tairp'uirc ná óó a' mo r'íopa le r'íó,
'Sur m'uirc m'á' r'eoirc cá r'acá me,

Ná abair níoir mó, a leir uair an
boça,

'S ná labair liom go ríodas,
 feargach,
 30 Má fhadamuit péim, ná bíod fínn
 as bhuígean,
 Seo óit mo ríopa, 'súir deaigh e."
 An b: "Maire déanfar me foighir, mar is
 dea liom do pléas,
 Glacfar me tréat mar b'anam
 liom;
 Carfir me toir le uinne san loct,
 35 A labair go dea deisead gheannmhar
 liom;
 Is fada m'ar an t-aois, as eir
 cailleadá i fhaill,
 Is tú an éas uinne m'ar a éas
 cuilead óam,
 A éalaimis éalib, fúir ríor le mo
 éasb,
 Seobarú tú fad-aois, 's éa éor-
 muisim tú."

NOTES.

- Line 3. ar an g-copp, quere = crooked or disjointed, or on edge? go leup, bare.
 Line 6. lioca = leaca.
 Line 8. feargach = fíor.
 Line 9. éalib, fíleib, rectius éalib, fíleib.
 Lines 13 and 26. ná = no, or. coiseas = coisear. bó = ó, from. faoi éum, secretly.
 Line 18. arimim = arimim, I confess. Pronounced as if érimim. 's an = 's an.
 Line 19. bapmar, an ill-behaved person.
 Lines 21, 22, and 39. éa, éa'p = ní, níor.
 Line 21. bioblarib gallas, pronounced beeblee gollur (foreign bibles)?
 Lines 25 and 38. éasb = éasb. caréamun = caréamun.
 Line 26. le ró = le ró.
 Line 27. muisim = muisim.
 Line 28. a leig, quere aet leig?
 Line 30. fhadamuit = fhadamuit.
 Line 31. déanfar = déanfar.
 Line 34. toir, a smoke.
 Line 36. i fhaill, in terror.
 Line 13. There appear to be some words wanting after faoi éum to complete the line of the quatrain ending bó amfíorait.

English Metrical Version of Death and the Cripple, as recited by Bryan Shaffery.

In the afternoon late, as I sat on my seat,
 Death from a dark shade did visit me;
 And as he drew near, I trembled with fear,
 His ghastly cold sneer did frighten me.

His bones they were bare, half joints here and there,

His visage was pale and terrible;
 No pencil or pen could picture to men
 An object so grim or horrible.

He loudly did scream, and asked me my name,

His voice it was fierce and terrible,
 "Did you, I say, the papal obey,
 "Or Mahomet the pagan heretick,
 "Or did you belong to the steeple-house
 throng

"That spends all their days in jollity,
 "At ballrooms and plays, the saints to dis-
 praise,

"And says the true faith is idolatry?"

"I'm decrepid and grey in the eve of my day,

"In my youth I was rude and extrava-
 gant;

"My folly I own, to vice I was prone,
 "Ill mannered, morose, and malevolent;

"Yet my faith unstained, I always retained
 "I hated the name of jollity,

"And biblemen grave, that preach to deceive
 "I gazed on as Pluto's satellites (satel-
 lites).

"Lank Death, do not frown, but sit yourself
 down,

"Your visage seems cold, and warm it;

"My pipe it is full, if you'll take a pull,

"The fire's at hand, and storm it.

"Tell me, if you know, to what region I'll
 go,

"Or will I have calm tranquillity,

"If I'm not prepared, pray let me be spared,

"Kind Sir, and surcease hostility."

Says Death, "I declare, I'll not persevere,

"But accept of your treat and smoke with
 you;

"You seem without guile, you cause me to
 smile,

"I'll detain for a while and joke with you;

"For since Eve did appear, I'm the emblem
 of fear,

"No one but thee invited me;

"Dear Cripple," he cried, "sit down by my
 side,

"I must almost give time in spite of me."

Taken down from the recitation of Brian Shaffery (brian mac Seasáir) of Moynalty, at Stackallen Bridge, Co. Meath, by J. H. Lloyd, 3rd August, 1890 :

An fairsioirí fíngil nó éan.

Saígeoirí boét fíngil me éatí réal tamail
i ngráda an nís ;
Diabál pígin ágam do beirfáinn ar éarta
oíge ;

Ir fíarí ág Cill-Comne tá curó' ve mo muin-
tíu féin,

bláé bán na finne ar obairí mo póraó léi,
Tabairí ríala buaim éucí má'í minic a
pós me a beul,

naé b-pórfáir me 'noir í mar' f-cuirfíró
írao móir-éiríó léi.

NOTES.

póraó, recte pórtá, ríala = ríeula, éucí, pron.
heckee, ná, pron. ná.
buaim (wooin) = uaim. So also in Old Irish.
mar' = mara = muna.
írao is here pronounced írao.
Cill-Comne is said to be in Connaught, but perhaps =
Cill-Chainnige, Kilkenny.

AN TRÉISCEOIR RO ÉAN.

Dá m-béiréad píopa fáda geal ágam ar
tobac d'á éurí innionn

Curo móirí d'an uirge beata 'gur bairille
d'o'n (d'an) lionn,

Leabairí glar luadairí le mo pún a fínead
ann * * *

b' feárrí lomra ná éiríonn 'r bíóó pí
foluigíra d'óir

Go m-béirí mo páiroun o na nísce ágam
ásur mé m' an m-baile ág mo ríóir,

O pinn me disartail ir go Cairnias-áir
atá mo éiríall,

d'í b-píoríun éluán'-meala tá mo lea-
baró le bliasáim,

éa n-árí Biddy ná ar líléadóba ná ar an
t-sergeant bí m'áire,

ná h-árí na bócaillí bána véanfaó
chargeail leir an ngealláir,

'Siaó do leagfaó píorí áiríe gáirí, ballaíó
bána go talam,

'Gur o'ólfaó mo fílamte i b-píoríun éluán'-
meala ;

Tá oilean i n-éiríonn a o-tis feuirí arí go
leoir,

éirí curígea arí ásur luadairí beas ós,
áiríbe (?) Maic Muiríe ná go f-cuirfíró Dia
gaoí,

Go m-béirínníre in mo mó-féaric ar mionaró
'n t-íraíé buróe.

NOTES.

inníonn (?) (pron. a nyin), in it. The accent is on the
second syllable, luadairí recte luadára.

ann (pron. enn.)

bíóó pí (pr. beeshee), nísce for nísce, dat. plur. of pí,
king.

foluigíra (folleestha) = foluigíe.

éa n-árí Biddy, it isn't on Biddy, &c. Note the n prefixed
by éa to ar bócaillí = buacailí for buacailí.

leagfaó (pr. lyéoo)

íbe (?), praying, begging. Spelt as pronounced ; not
identified.

Maic (pron. mack, not mick), ná = no.

in mo mó-féaric, in my glory.

ar mionaró an t-íraíé buróe (pron. er wíoneen thrah
wee). mionaró here must be the dative of móin, as
this word makes mionaró (míonoo) in the gen. both in
Connaught and Meath. Cf. teime, gen. teimead,
dat. teimíó ; teanga, gen. teangad, dat. teangaró,
íraíé here masc., usually fem.

PECULIAR WORDS OBTAINED FROM B. SHAFFERY
(MOYNALTY).

eggurth (eggurth), a haggard (of a farmhouse). Also
used in Connaught, but pron. oggurth.

blóg (blawg), a calf.

bíóóac (brawgā), a shoeler (term of insult).

bocan gabairí (böcan góir), a buck-goat ; bocaroe
gabairí in Connaught

cluarán (clouíann), a stupid girl ; cluarán = an earwig,
Munster

clóroes (clawíóg), a slovenly girl, a slut. Cf. ríloro,
flith, Coney's Dict.

epoman (erómann), a crow, cor epoman, crowsfoot,
coldfoot, or coltsfoot ; epoman in dict. = a kite.

ceannáct (kannáth) = ceannáct, buying.

corp, the edge or end of the knuckles or bones appearing
through the skin : bí a éraíha go leuir, ar an
f-corpí a'í raó geuir, Corpáio.

caoc, stuttering ; fearí caoc, a man having an imped-
iment in his speech.

oóclac (dhawla) = oóclacáe ? catlin oóclac beap,
a terrible nice girl.

oís, gripe of a ditch. In Connaught oíoga.

faillíreac? (fíwelsa), time, leisure : tá faillíreac (?) go
leoir ágam, I have plenty of time ; cf. faillí, leisure,
opportunity.

geamaé (gáma), blind : fearí geamaé, bean geamaé
(yáma). Cf. geam-éaoé, purblind ; geam-fíreac,
blear-eyed, Coney's dict.

gáirí (gáirí), father ; áéarí is not used in Meath, he
says. Ir marí a' gáirí e, he's a good father (not
oáirí, as in dict.).

galapíreac, smallpox.

spacé (grayh), want, need : ní'í spacé ágam leir, I
don't want it.

luoca, the roof of the mouth, bones near the upper lip.

loineán, a churndash. This is used in Munster also; but clabairpe, in Connaught; cf. loimro, Coney's dict. malarpe (móllúth), a drake. Is this the origin of Eng. "mallard," a wild drake; and is it not the same word as máraol, or báraol, of other districts? malarpe píadain, a mallard.

neantog éaoé (nyanthóg chweech), bastard nettle.

pótean bpeac, variegated thistle.

ppéata (piraythú) a potato; cf. Muns. ppáta. In Connaught pata.

éam? (hóm, hám), give me: éam an eódaip rin ar vo lám (hóm á nyóhúr shin ess dhú láiv); éam vo lám (hám dhú láiv). Is this a contraction of eabairp óam?

éam (hóm) tamall v'an páca, give me a loan of the rake. ráirpúgée (sähree), tired, weary; cuirpéad=dry (thirsty).

geapian=a horse (in general), capall=a mare. So also in N. Connaught.

pparóean, hurry: cá pparóean oim=cá veipir oim (Connaught), tá veiténear oim (Munster).

ATTENUATIONS.

bortpéad (bwayroo) for bortpab.

avóimim (éd'v'im) for avóimim.

coigear (keggar) for coigear.

vig (l'v'ee) for vóigsa.

tineam (t'vinnoo) for óéanamh. (imperative time (=véin), as time map veipéar me, abairp map vubairp me, glac mo éomáipre, 'r' ip' leop rin).

éomnic (hinnick) for éomnic.

PECULIARITIES OF PRONUNCIATION.

A slight *v* sound is heard after b and m, when before a broad vowel; as báp=bwás, ap bául=er bwául, mdeáip=mwár, &c. Also after f, when before diphthongs like ao, oi, &c.; as faobap=fweewür, foigro=fwaydh.

ea before f, g (c)=e in met; as meap, veap, feagal, eagla, eagairp.

ea before é, o, n, n, ng, t=a in hat; as feap, ceap, gleann, feangán, bean, neantog, teanga, teact (tháth), react (sháth), feoigail, leat.

ea sometimes=o in hot; as feal, oream, ea=ü in leabairó (lyubbee).

ó=au in haul; óp, póg, póf, &c.; but ó=oa in boat in móp, epácnóna, cóig, bóinne, bócaill.

ainm, name, is pronounced "írim," anam, soul,=ánüm, aipe=éyá or úryá.

peaoigail=fadhél, gráigáil, cackling,=gragáil.

ab=ó; as gábab (göür), &c. But am=ou in rout; as raipipab, vaimpab, &c. ab or am final=oo, as leanaab, puath, av final=oo.

me, I, and fe, he, before vowels=mé, fé; but before consonants, or at the end of a sentence, are pronounced má, shá.

é (he, him), generally is pronounced ä; as ip' móp an feap e (ä).

The prepositions are shortened before the article or possessive pronouns; as o na píge, fa mo véin, le na fiacta.

PHRASES.

(cá me vut ruar an cnoc (thá má güil soos ü crock), I am going up the hill.

(ca me vut ríor an gleann, I am going down the hill. éirpúg rúgac éirpéac éallais is used to set off horses when in gear for ploughing.

éirpéac (húsha)="the leader" or horse directly in front of the ploughman, who sits at the left-hand side of the plough. Cf. coracé, beginning?

éallais=the far horse from the ploughman. Cf. éáll, beyond, yonder?

éirpúg rúgac (pron. herree hooga) "go on" (q. go briskly), éirpúg=éirpúg, rúgac=go rúgac; but perhaps éirpúg éirpúg?

ca an feapáinn beag á' vo beit péiró, the rain is nearly over.

ná bí vo mo bóirpéad (wayroo), don't be bothering me. go vé cá ar mup (=bup) n-áipe ampin? What are you about there?

cá faobap ceapit mntí (inshee) anoir, there's a good whetting in her now (said of rícan, a knife).

NAMES OF PLACES.

donac na h-Oirpe, the Fair of Nobber.

" Cille Caléaig, " " Baillieboro'.

" na Cabairge, " " Kingscourt.

" Cille Mhuigheann, " " Kilmainham.

'nuamí (nooav), Navan; donac an uamí (eená in ooav), the Fair of Navan.

ceannasap mór na míre, Kells.

Sean-éairleán, Oldcastle.

Croga-caol, Crossakeel.

Oroideat (pron. dhryth), Drogheda.

beul-áca-burde (=bleá-bui), Athboy.

Taittean (pron. theltan), Teitown.

Beirpíní (Berginny) beag na píonán, Virginia.

Opim-miopclunn (pron. dhrem-iniselin), Dromiskin, Co. Louth, and Dromiskin, Co. Meath.

Seapcoz, Shercock).

Cluain-meala (pron. clunn-molla), Clonmellon.

Cnoc na bároa (crock na wárdha), the Hill of Ward.

bóinne, the river Boyne.

AN TEANGA GAELTIGE A GAIC CLUAIN TAIRB.

Is í seo an teanga vo labairp bhian bóimie,

áirp mág cluain tairb a láir a píóigte, O'áirpéaro ré eipor éipor'tnna éle-láim píóigta,

áirp vubairp gaeabpab báp a g-cáp éo glóimáip.

Vo labairp áirp go bípóigimáip cneapra, In fa teanga bínn vo bí faoi ceannap, A élaróeam 'nna véap-láim go h-áip vo éapimáig,

Ní beiró mo pígeacé go bíacé faoi éáirp áis Oanap.

O' píepéapir na tréin a ngaeóigte bíapra, Opimní níl baogal faoi vo píém 'r ceannap,

Feuc píi éoigam móip go buan 'nna feapam, Áis fóipar áirp an am a namá vo éipap-gáip.

A n-veog-laoi éuaró iar m-buaró an éata,
 ari a gluanmib uairle san buairt no
 fearis,

1r tuit-rí an buiréadar go léiri a déair,
 O tá mo éir-rí raoi éugao réim beiri m'
 anam.

Do éog Dia ari a focal go h-obann an níg,
 go flaitear na ngráir go h-ápo, nmairígeadt,
 a mearg na n-áingéal, na n-áptol, na
 naoim,

A g-cairadar muipe agus a g-cumannad
 éiríot.

A Ríg na bfeairt an t-anam ní mairóim
 oir,

Do éannuiréer Leo' báir in ra páir Dia-
 haime,

Síó gur éogair moiois a b-foéair a
 fínníot,

Bí an t-éairí 'r an mac re éirle rínte
 O' fás éirle go bráé le gráó o'a g-cuimne.

amlaorb o'súilleabáin.

Holliston, Mass.,

March 5th, 1890.

No Irish scholar would commit a mistake as to the
 author of these two pieces, even if inserted anonymously.
 In one of them it is asked—shall the *Gaelic Journal* die?
 Irishmen, it is for you to reply as to the journal.
 Foreigners will keep the Irish tongue alive.

inisteabhar na gaeohtige.

A n-eugparó ré, a n-eugparó ré, ár n-ihirleabapán
 bneás,
 an clóó arián a labpar linn i g-canaíam ár n-gráó,
 ár n-éiríotl fíot le cánt ár n-éirí' oo éur ari
 faoi éail,

'Sí éomíeo beó o'ár fíoté go beó ari éalan inre
 fáil?

A n-eugparó ré, a n-eugparó ré i n-eapraé ós a
 faogail,

San taca o' fágail ó beagán laim' mearg iomláin
 Clann na n-gaóal,

A n-eugparó ré, ár lóprán léiginn, ár leabapán
 lompraé, lán,

ár g-éiríeo óil oe mairéar fuigill ár n-abpán 'gur ár
 n-óán?

A n-eugparó ré, a n-eugparó ré, ár b-pláta úr, go
 bráé,

ár maróin maoré a beata, no an o-éiofaró ré éum
 bláé';

án b-fárraró ré; an rhabparó ré éiríe éirinn glair
 go fóil,

Sean-rgealea ginn' 'gur nótaré binn' ár o-éangán
 'gur ár g-éoil?

A n-eugparó ré, a n-eugparó ré o'éir beata bláó'
 no óó,

An réal arián a éairbeáir go b-fuil ár n-gaóil
 beó;

Go b-fuil rí beó, 'r go m-béir rí beó—má'f éme rinn
 gan feall—

Chom' fáo a'f mairéar móin i g-cláir no fíaoé
 n-óán na n-gaill?

A n-eugparó ré, a n-eugparó ré? Bíoó fíeagha uair
 go léiri,

A chlann na n-gaóal, cé b'áit a b-fuil bup g-óim-
 nuidé faoi an r'péir.—

Suar, ruar, gac fear, 'gur foillí'g' óáinn i n-aon gúé
 brioimpar, plán,

"S'í gaeóilí'g' mhin rean-éiréann caom' ár o-éangá
 réim, arián!"

Má eugann ré, má eugann ré, ná cluinead mé níot mó,
 don tpaéat ari éur bup raoirre uair a éoréé no go
 beó;

'S'í raoirre uair gac rclaburde boité—ní fíú é
 raoirre o'fágail—

naé o-tabarfaó mear o'ár leabapán oear i o-éan-
 gann inre fáil.

"páoráic."

a thuriminn thuibh tháil.

áiríotíge ó'n sacp-bheupla
 le "páoráic."

A! mo thuriminn thuib, tháil, mo fíosa na m-bó,
 'S'í a h-míeáat a o'fás mé gan fuaimínear no rúg;
 bhí rí ceannra mar mairíeoan 'ríotíe oimne no énd,
 Oé, a thuriminn thuib, tháil, a fíosa na m-bó!

ba h-aorínear liom o'éirí'g' ari maróin oo gúáé,
 go m-buairinn oí feup glair le o'páé ari a bláé';
 agus o'éiríeinn le m'áirín as reinn 'ran g-éirí,
 mar oo blí'g' rí mo thuriminn, mo fíosa na m-bó.

Do poimínear mo gráó roir thuriminn 'rimo m'aoi,
 agus o'óirí'g' ari o'óiríe ríne le h-íomláin mo bup;
 aéat tá m'áirín boéat ríne 'ran poirí'g' go beó,
 agus éail mé mo thuriminn, mo fíosa na m-bó.

Do éualall' ó'n b-beapla éum Sionnáine móir,
 a'f oo éuapí'g' ari m'aoi a'f íarparó mo r'péir,

Do fèol mé loc Samhain, a'c marb no beò,
nìor capad liom Dhuinn, mo fiosa na m-bò.

O, abhar, a càirde, an b-facaid ri b' i,
no an fìor daoib an b'ead do b'ònaid mo èiride ?
So riab reirfan gan ionar in oirde 'sur ló,
a òro nam mo Dhuinn, mo fiosa na m-bò.

A'c riùbalpac gac òrlac air éadan 'an tothain,
a'ur cluinnid gac cìr ann mo ùeup-éaonead b'òin,
a' m'acair liom eirfan, beò buille no dò
air fon Dhuinn ùilb, ùilp, mo fiosa na m-bò.

Foras, I do not know. Fuirlead, fuirlead, and
panacò are the words generally used here for *waiting*,
staying.

J. C. W.

séagán boét ó éirinn.

(Contributed by Mr. PATRICK O'LEARY, Inches, Eyerles,
Castletownbere.)

I.

Anoir ó cáim vealb ó eairiad ná éasac,
Raémur an t-aozail-ro, talan ná tmeó ;
Tózfar mo mairiúde le fumeam am'
séagailb,
'S ní rtaofar in aon ball go maéad air
an t-Cove.
Tózfar mé áiréac gan m'acail⁽¹⁾ gan
éirleing
A'ur maéad éar tmeim-muir go Sapanad
nuad
Ma' a beò ól-pas a t-taibairm' a'g
Seágan boét ó éirinn.
'S ní céao plán éirinn féim éum na méim
beò am' óeoir⁽²⁾.

II.

Éir óró a Séagán boét mar i' parróin
bos, baot tu ;
Tá m'illead ve'n t-aozail ro nári gábar
éirí fóp,
A'ur leig-ro veo' m'áigéacac gan d'ad
éar céim oir
Gan capar a' glaoac oir i' vealb do lón
Fiairleing ve'n áiréac do éamug a t-céim
éirinn

Cia b'earu é mar station 'ná Sapanad
nuad ?

'S nac (b) fuil aon ball le págail ann éom
ráileacac le h-éirinn
A'ur fan-ra a'gao glaoilac mar b' a'ur beo.

III.

Ní b'róga na hata ná anuir éum léine
b'ionn aonne éam glaoilac nári gábar
eua fóp,
Ní b'ion léo mo veacair, a' ní éaíneann
mo r'émí léo
a' air m' ann ní glaoilac ó m'ealéing⁽³⁾
mo r'óir,
Failte ní veacair nuair a gábar ná
b-veacair
A'c tairia⁽⁴⁾ a m'eice a' r'ag m'airac ve
éiré⁽⁵⁾,
A'ur ná éirinn ro liom leacair b'ionn m'air
go a'oró
A'g m'eacac 'na r'laosa ve b'air mo f'iom'.

IV.

Ní ceann me gan meabair, ná aballéan⁽⁶⁾
gan éiréac
A'c veine beag a'oró tá fuine go léor,
G'ó nári léigear m'air air meabair ná air
leabhair éaol-éair,
A'ur ní feacair aol-peann a'gair am'
óro.
Do paoilear go b-earu éam oir tamall
in aon ball
Éar parrige éiréac go Sapanad nuad
Ná lúide éum g'airéac i' n-gairéac⁽⁷⁾
r'leibe
A'g g'earó mo g'ear nári éleacair m'air
fóp.

(1) m'acail, injury, damage, i' m'oir an m'acail oo bi
air, he was suffering from a great injury.

(2) óeoir put for éiré.

(3) m'ealéing, failure, b'laóam an m'ealéing,
the year of the failure ; o m'ealéing mo p'oir, since my
supply failed me.

(4) t'pao, place, direction.

(5) aballéan, an awkward, dull person. aballéa,
dull, stupid. i' aballéa an n'ó beir gan eolair leig
ná r'g'obad, it is a stupid (awkward) thing to be
without a knowledge of reading or writing.

(6) *garbdeán*, coarse land, chiefly of a peaty nature, and abounding in rushes, &c.

(7) *veacham*, dy-im; here, however, é is guttural. In *gabam*, *meabair*, *leabair*, b dotted has the sound of v, though in conversation it is silent. The sound of the final b in *leabairb* is always pronounced in the greater part of West Munster.

C R Í O C.

Cairín óir, agus cor ar
 O'olpaó mac an iúg veó ar
 Ní bun eirínnne, ar ní báiri eirínnne
 A' ní goá 'ná ceáirínnne iúgne é.
 (Fheasga—Cíoch.)

Cim éugam anoir anall
 Inghion an iúg go tium, ceann,
 Fáinne óir ar báiri a bair
 I' cúl a coir eirí n-a ceann.
 (Fheasga—Tuaig)

An gaoí anoir bídeann rí tium
 A' gaeiríann rí troid ve'n taorve;
 An gaoí anoir bídeann rí rial
 A' curíann rí iarg i liontaib;
 An gaoí a n-uair bídeann rí fuair
 A' curíann rí fuad ar daoimib;
 An gaoí a n-uair bídeann rí teit
 A' curíann rí iad ar iolcáib.

sean-ráiríte, no sean-focail.

Ní abriann fearis ríor.
 Ní bídeann tpeun buan.
 Ní moturíann beul fliú beul tium.
 Minic do bann sume plaitín a buailpeó é
 péin

Má mhealltúisean an peun i' maré an éiríoch.
 Ole an riubal ná ceáiri ioná ríao
 Aighe ríor a ríoríceas ríad
 Ní éitíseann iú maré u'eac a g-cóinníúe.

In a short time I hope to be in a position to send some songs suitable for insertion in the *Gaelic Journal*. The above were written down as spoken by a native, so that any mistakes that the reader may detect must be attributed rather to the usage of the *spoken* tongue than to any fault of the writer's. You may depend that I will endeavour to do what I promise.

Do éara go bráde

paorúis o'laoghaime.

August 22nd, 1890.

DONEGAL IRISH.

J. C. WARD.

Fuaim, sound, is *tuaim*; *pneumáca*, roots, is *peniháca*; *buir*, your, is here and throughout Ulster pronounced *m-buir*, like the first syllable in *murder*. In the South the *b* is aspirated; in the North it is eclipsed.

b and *m*, before or after the broad vowels *a*, *o*, *u*, have the sound of *w*; before or after the slender vowels *e* and *i*, they have the sound of *v*. To this rule there is no exception; and this is a great advantage which the Donegal Irish possesses.

The termination *muir*, of the first person plural imperative, is used instead of *maoir*. *Suirdeamuir*, let us pray, is used instead of *suirdeamair*; the latter form being unknown to Irish speakers here.

To the north of Donegal Bay, bounded on the north and west by the Atlantic, and on the east by the parishes of Killybegs (Upper) and Ardlara (Killybegs Lower), is a peninsula, consisting of the two parishes of Glencolmkill and Kilear, and here is to be found the best Irish spoken in Ulster. An Irish-speaking native of these two parishes can be recognised by the peculiar way in which he pronounces the following words:—*agam*, *agam-re*, *agamne*, *agairpe*, *agat*, *ragairpe*, and *maéairpe*.

<i>agam</i> , at me (=I have),	is pronounced	i-im;
<i>agam-re</i> , at me (=I have),	„	i-imse;
<i>agamne</i> , at us (=we have),	„	i-yinne;
<i>agairpe</i> , at you (=you have),	„	i-yise;
<i>ragairpe</i> , a priest,	„	si-irt;
<i>maéairpe</i> , a mother,	„	as if written
<i>maéirpe</i> .		

The *g* in the foregoing words is aspirated, and the *a* preceding and following has the sound of the first *a* in *ácar*, a horn, and *agair*, the face.

In the two adjoining parishes of Killybegs and Ardlara the inhabitants are distinguished by the way in which they use *do* very often instead of *ní*. Their reply to an *b-puill breac oir?* generally is, *do níl*.

Dr. O'Donovan remarks that in some words, such as *epóda*, brave; *oiaóda*, divine, the *da* is pronounced *ga* in Munster, and the same is the case here.

The widest departure of the spoken language from the written is the way in which verbs of the second person plural, imperative mood, are pronounced. In many such verbs there is a weakness almost amounting to a hiatus, when the word is pronounced as it is written; and, consequently, in the spoken language a syllable is added. Thus *ruiríó*, sit ye, is pronounced *ruiríogú*; *ceiríó*,

conceal ye, is ceilighrò ; òeanaib, do you, is òeanaib ; fanaib, wait ye, is fanaib.

There are a few words in which consonants have a broad sound, though followed by a slender vowel such as *rig*, a king ; *tiùge*, of a house, where the *p* and *t* are broad. On the other hand, there are a few words where a consonant, though followed by a broad vowel, has a slender sound, as *anor*, now ; *ro*, this ; *ruo*, you ; *oe*, in *oe bria*, because ; *oiob*, off them, have the *o* broad. The *r* in *ro* is frequently broad, as *an fear ro*.

The following prepositional pronouns have also a peculiarity in the way in which they are pronounced :—

<i>faicte</i> , under them,	is pronounced as if written	<i>faibée</i> ;
<i>leo</i> , with them,	" "	<i>leobée</i> ;
<i>léi</i> , with her,	" "	<i>léibée</i> ;
<i>oiob</i> , off them,	" "	<i>oiobée</i> ;
<i>oiob</i> , to them,	" "	<i>oiobée</i> ;
<i>naibte</i> , from them,	" "	<i>naibée</i> ;
<i>éairí</i> , over her,	" "	<i>éairibée</i> ;
<i>criobta</i> , through them,	" "	<i>criobtee</i> .

In Neilson's Irish Grammar, published in 1845, *uaibte* (*uaibée*), from them, is given.

We have a very useful preposition in frequent use here, viz., *anor*, to, to him, which I have not met in books. It combines with the pronouns as follows :—

<i>anor</i> , to me.	<i>anorpann</i> , to us.
<i>anor</i> , to thee.	<i>anorpanb</i> , to you.
<i>anor</i> , to him.	<i>anorpana</i> , to them.
<i>anoribéi</i> , to her.	

We say, *Chuaib ré anor phársaic aig iarraib* comáirle, he went to Patrick asking advice. We have no cum in our spoken Irish in Donegal, *anor* supplying its place most frequently, and be at other times. In the *Angulus*, in Dr. M'Hale's Irish Catechism, I find " *Thaib anseal an tSeapma le teacéapaeat aig mairé*," "The angel of the Lord declared unto Mary." The place of *aig* would be more appropriately, I believe, supplied by *anor*.

PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

Aglee.—Off the right line, wrong. The best laid schemes of men and mice gang off aglee. The door is aglee ; that is, ajar.

Airls, earls.—The earnest money of a contract or bargain. *laipar*, O'Reilly's dict. says, is an earnest penny.

Aigle, égle.—The charred cinders of burnt timber. The égles of long since burnt fires, can be seen in peat bogs and mosses.

Yan.—One ; seems to be Irish *aon*.

Yanst.—Once, onest, yinst.

Awau, avá.—At all. Have you any news? Naething avau. What's the matter? Nothing avau.

Awá, awau.—Away. He is gone awá.

Bairn.—A child. How many bairns have you? This is the usual word in Dewshury, York-bire.

Wain, wains.—Child, children, are the terms in common use here.

Bauky.—A bauky person ; one too easily frightened at everything. The same as if a horse balked at a fence. One afraid of everything.

Beit, beat.—To add fuel to the fire. Beat the fire. This has arisen, no doubt, from the custom of using a stick to push the chaff, or "showse," on to fire on hearth, or under griddle when baking in times past when fuel was scarce.

Bing.—A heap of anything, as a bing of stones, a bing of potatoes, bing of grain.

Bígles, boguils.—Hobgoblins of any kind.

Brackens.—What the ferns are always called.

Brake.—A two-horse harrow. O'Reilly's gives *briacáto*, a harrow, a rake. *ré briaé 'n' ponar*, is said of harrowing misfortune over one.

Braw.—Fine, handsome. "A braw boy is easy busked," dressed, said a man to me one day. A braw bride is easily attired for the wedding. This is the Irish word *briaé*.

Brawly.—Very well ; from *briaé*.

Brisket.—The breast, bosom.

Brise.—Boiling water poured out on oatmeal. Said to be a favourite dish with the Scotch ploughmen in past times.

Bucht, bocht.—A pen for sheep. This is the Irish *boé*. Bothy is sometimes used for an improvised house ; a sort of shantee. One account states that the Island of Bute has its present name from a *boé* erected there by St. Brendan, the navigator.

Bumclack.—A humming beetle.

Bush.—Dresses.

Cuff, Kaff.—Chaff.

Callan, Kallan.—A boy just before he is a man. What, is it that callan going to get married? They are only callans, not men. The second syllable is short.

Claw.—To scratch.

Clead.—To clothe.

Cleekit, cleek'd.—Hooked, connected. They are going to be cleeked for life (married) ; arm-in-arm.

Clips.—The tongs-like instrument used in pulling thistles out of corn.

Cloot.—A cloven hoof.

Clootie, clooty.—An old name for the devil, because he has to use the cloot when he appears to people.

Cockernony.—Anything projecting prominently from a female's head-dress ; a top-pin.

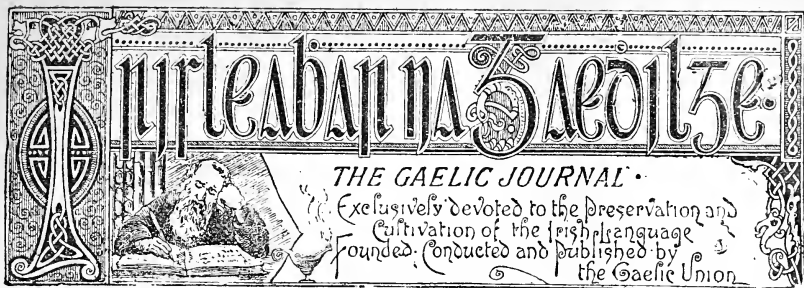
Coof, Kief, Kef.—A blockhead ; a ninny of a person.

Notes from *bois* an *te-rolar*, regarding *Rachra* in next.

TO CORRESPONDENTS.

Pressure on our space obliges us to hold over till our next issue Mr. P. J. Kavanagh's translation, "The Daisy." We have just received a communication from Mr. J. J. Lyons, of Philadelphia, and will duly attend to it. Mr. James O'Sullivan, Cahirdaniel, Cahirciveen, has kindly favoured us with a Gaelic poem. Mr. Fleming has recently received the following subscriptions :—Rev. P. Walsh, C.M., Cork, 10s. ; Mr. Patrick O'Leary, Mr. James O'Sullivan, Mr. T. M. Carmody and Miss Mary Whelan, 2s. 6d. each.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy ; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



No. 38.—VOL. IV.]

DUBLIN, MAY, 1891.

[PRICE SEVENPENCE.

TO THE MEMBERS OF THE COUNCIL OF THE GAELIC UNION.

My Friends,—In the last issues of the *Gaelic Journal* I requested you to get ready to relieve me of the care and worry attending the editorship of your periodical, and I once more appeal to you on this head. The unfortunate turn of affairs in this country of late would enable me to tell you of the selfishness, if not worse, of those I had to complain of during the past years—you would not be shocked now at hearing these things. However, this is not the time for telling you how artful and untruthful and dishonest were several of those with whom I had to work in trying to keep the Journal alive. I can now hand it over to you with a better prospect of success than at any time heretofore.

Who were the members of the Council of the Gaelic Union, was not known to anyone for years: you can now taken counsel together. That the great majority of the best modern Irish scholars in the country are in your ranks, no one will deny; nor will anyone, I think, say that the very great majority of you are not honest and unselfish. The Journal I hand over to you with a clean record. It has no untruths in its pages, nor have any unfair personalities been inscribed in them. The one blot on them in this latter respect I have already expressed my sorrow for. The future historian of the Irish language, when setting down the name of Sir Patrick Keenan in the very first place among patriots, will also add that when he was wronged in the pages of the *Gaelic Journal*, the Editor of the Journal had the courage publicly to express his sorrow for the wrong.

I would again say to you, my friends, that it is absolutely necessary for the existence of the Journal that you shall have a paid official to act as Editor and Secretary. A moderate salary will suffice to secure the services of this officer, who will surely be able to supplement it in Dublin. But, take my word, the very patriotic persons who would be most happy to do everything for you, I imagine would soon get tired of the work. To choose the best person possible will be your difficulty as soon as it is known that money is to be had. The worst part of 1891 is now probably past. I may then be spared to see a few numbers more of the Journal in your hands. The subscriptions to the Journal, if paid regularly, will, I believe, be sufficient for all; and as you all have got the five numbers of the Journal issued within the last twelve months, I beg to request that subscribers who have not paid within that time will do so at their earliest convenience. Father O'Growney and I have enough to do without the additional labour of applying for subscriptions.

When we know the amount of the subscriptions and donations to the Journal, we will appeal to all friends for the additional sum required; but this sum must be a small one.

This number of the Journal, as well as the last, was delayed a long time by my illness. Irish scholars will allow that our contributors can compare favourably with any Irish writers in the world. We show for the first time that the Irish of Donegal and Galway offer but slight difficulty to the Munster reader. In the next number will be given the sums contributed since the last list of receipts. Any person who has not got his receipt and Journals, will please to notify this to me without delay.—Ed. G./.

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STAIR ÉADOMONN UÍ CLÉIRIÚS DO RÉIR SEAGHAIN UÍ NEÁCTAIN.

Do iug ari, agus do iunne poll ma láir, agus do éirí a éann tús an b-poll i ngleur go raib leir an éadóga iomha, agus an leir eile 'na óiaró. An triá éonaipe éadomonn é féin 'ian iuóct rin, a reao a subairt leir féin; uir éadomonn, an féiririgir tú éadomonn? n-óomnac, má'í tú, ní tú éadomonn o Cléiríúg bí a n-allóo agam: 'íir coraíla le Sibhoir o Sibóin tú 'ná le h-éadomonn o Cléiríúg.

Do bí marí ro, ag gnáct óol 'ian m-bealac, go t-táirle fearí cpaor-leacáan bolg-móir ari ag gabail le h-air ierlge teampuil; agus an triá do éonaipe an fearí é, do rtao ari a céim, agus a subairt, Coniuro te in nomine Patris et Filii, et Spiritus Sancti, ut narres mihi quid vis ut pro te faciam? A subairt éadomonn, ó'á fíieagria: Non opus est ut me conjures, nam conjuratus et valde turbatus sum ante.

A maigirir, a gíráó, ari buacáil do bí a n-aice an fíir móir, acámaoio ari lom-fágar; cao é rúo no cpeao a subairt?

Eirí, ari an fearí móir, tairiung amac do paróirín, agus guró óia, óir ir rírioiac é; agus an uairí do éirí mipe faoi gaeirib a lairionn é, do fíieagria a lairionn, agus a subairt go raib gaeira agus buaróreao go leor ari féin éana agus nac ari maactanac gaeira nuao ari bíe do éirí ari. Ir cóir a veiríearí go m-bí gac uile feoir teangán ag rírioiac. Páiteir, páiteir, a maigirir, a mímíirín, abair páiteir agus labair a n-gaoróirig leir.

An uair a t'áitín éadomonn an fíiróamonn in a iabaoar, do éirí buiríreao anmóir ari nor tairib ar, óir t'áitín go ríoir-máit go m-buó f'agair an fearí móir: Do iunne ann rin meiríollac marí gabair, agus amur-riaó marí maao. Do léig ann ro an r'agair é féin ari a gíiríib, agus é ari coim-éiríe, agus a subairt nairigim féin oir, i n-áinn an léair, agus an mío, agus an Spírioiac Naomh, a mhirín tam cpeao é an buaróreao acá oir, nó an féirir líom-ra cabair do éabairt uir? Agus má'í féirir do beairó gan anmair, gan euir, gan impeirán uir e.

Ir féirir, maireao, ari an rírioiac, agus i ngleur go t-tuiríó tú ríoiarí mo buaróirí; an uairí do bí mé r'agáirle marí írpe, do éirí mé i t-tinnear anmóir, agus do éiríarí na léaga bieríeannur báir oim, i móó go n-subairt na h-uile nac raib óal éiríge go bpiáct agam. Do cuiríeao ríor ari f'agair tam, agus do fuairí mé ceairí na h-eaglaire. Ann rin do ríuiam mé go m-buó cóirí tam léagáio éirí r'agbáil aig an eaglaireao máit do fuairí an oiríeao rin uom óóearí agus fuairí r'é-rean. Ní raib uo maoin r'agáirle agam uairí b-ríu óam láirí uo ríneao uo-ran leir acé léine cealrác náirí éirí mé ari mo óruiam ariam, agus ríeirí bhoó agus ríoiaríe nac veacáirí ari éora uime ari bí maí. Do bionn mé iao ro óó r'á maóam r'eug uon éag-cuairí rin in a raib me. Do iug r'é-rean an t-iomláirí uioó ro leir uo láearí, gan

fuirneac le mo b'ar féin. 'Do fuair mi
faoiteas ar na mára; agus an t-
faoil mé mo coir-beart do éirí oim, do
h-innreabó dam go u-tus an fadair leir
iao féin agus mo léine. An ius ar fa
mi, agus mé féin beó? Naí éirí ré-
rean go f'laiteoir Dé, na go h-irruonn
coróche, ná mi féin, áit aig bhuinnis roir
neulaid, go m-baintró mi léine, b'íosa,
agus f'ocairde de féin, nó de fadair éirí
eile ar a fón. Agus anoir, atáim le t'irí
b'laithir mo f'ceinnead beirleir, mar éirí
tú, ó fadair go fadair, agus o tom go tom.
Agus anoir éis mo aingeal coimheacra
oim a éadac do f'oiriur-re ag iairiur
f'oiriur-re oir.

Go b'fóirir Dia na glóire oir, ir t'irí
do éirí, agus ní f'airreoir do éirí-
ra uair éim do leara agus do f'laithir-
ar an fadair, ag t'irí-oir a b'íosa, a f'oc-
airde, agus a léine éirí; ag i'ad, ag f'o
uair [iao] agus mo m'le beannaic leo éim
do f'laithir. 'Do glac an f'oiriur go f'onn-
mar iao, agus a uair, mar ir lón anma
agus cuirir uair [iao] f'o, go m-buó lón
f'oiriur ar na m'le uair-re é [iao ?].
'D'iméir an fadair ann f'o ar na n'oir a
m'laithir, gan b'íosa, gan buair, o'á ar
féin do b'í a do no a t'irí do m'leir uair;
ag innir o'á f'obal go m'le ar éirí do,
agus cionnur do f'abail fé anam do b'í na
f'oiriur.

(Le beir leant.)

LITERAL TRANSLATION OF O'CLEARY'S NARRATIVE.

He took it and made a hole in the middle,
and put his head through the hole in such
a manner that half the blanket was before
him, and the other half behind him. When
Edmond saw himself in this plight—"Yes,"
said he to himself. "Uru! is it possible
you are Edmond? By Sunday! if it be
you, you are not [the] Edmond O'Cleary
we had long ago; you are more like Gil-
bert O'Gibbon than Edmond O'Cleary."

He was constantly going on the road

thus, until a wide-mouthed, big-bellied man
met him, passing by the side of a church-
yard, and when the man saw him, he stood
in his track (step) and said: "I conjure
thee, in the name of the Father, and of the
Son, and of the Holy Ghost, to tell me what
you want me to do for you." Edmond said,
answering him: "There is no need that you
conjure me, for I am conjured and troubled
enough already."

"O master, dear," said a boy who was
with the big man, "we are done for (*lit.*
found bare); what is that, or what did it
say?"

"*Whisht*," says the big man, "drag out
your beads and pray to God, for it is a
ghost, and when I conjured him in Latin,
he answered in Latin, and said that he was
conjured and troubled enough already, and
that it was not necessary to conjure him
again at all (*lit.* put spells on him). Rightly
is it said that a ghost can speak (*lit.* has)
every sort of language." "*Pater, pater*,
master, *avourneen*; say *pater*, and talk to
him in Irish."

When Edmond knew the straits in which
they were, he began bellowing like a bull,
for he knew the big man was a priest—he
bleated like a goat and barked like a dog.
The priest threw himself on his knees and
trembled, and said, "I conjure you in the
name of the Father, Son and Holy Ghost,
to tell me what is your trouble, or is it
possible for me to give you relief; and if
it be possible I shall certainly give it with-
out refusal or contention."

"Well, then," said the spirit, "it is possi-
ble, and I shall make you understand the
cause of my trouble. When I was alive as
you are, I fell into a very heavy sickness,
and the physicians passed judgment of
death upon me, so that all said I could
never recover again. The priest was sent
for, and I got the rites of the Church.
Then I thought it right to bequeath some-
thing to the good clergyman who had got
such trouble on my account. I had of
worldly wealth nothing worth offering to
to him but a dress (?) shirt that I had never
put on my back, a pair of shoes and stock-
ings that had never gone on the foot of
man. I bequeathed these to him should I

die of the grievous sickness in which I was. He took them all willingly without waiting for my death. I got a favourable turn on the next day, and when I thought to put my foot coverings on me, I was told that the priest had taken them and my shirt away. Did he take them and I alive? May he never go to God's heaven, or to hell, or myself either, but hover among the clouds till I shall take my shirt, shoes and stockings from him, or from some other priest on his account. And now I am these three years a wretched wanderer, as you see, from priest to priest and from bush to bush. And now my angel guardian brought me to implore relief of you."

"May the God of glory help thee; thy case is pitiful, and I will not withhold my help from thee for your good and your salvation," said the priest, throwing his shoes, his stockings and his shirt to him, saying: "Here they are for you and my thousand blessings with them for thy salvation." The spirit took them hastily, and said: "As they are a treasure of soul and body to me, may they be a lasting treasure in heaven for thee."

Then the priest went, in the way his Master did, without shoes or boots, to his own residence, which was two or three miles from him, telling his people often what happened to him, and how he had saved a soul that was in sore straits.

(To be continued.)

VOCABULARY, NOTES, &c.

This portion of O'Leary's Narrative should precede that in No. 37; in fact, it should come immediately after that in No. 29, p. 69, where some readers will recollect Edmund had been ejected from the gambling house in a nude state. He found outside an old blanket (*caroo*, or *caroois*) that had done service between the saddle and the galled back of a horse; this he appropriated, making a hole in the middle of it, through which he thrust his head, and then he proceeded on his way.

Craoig, a mouth; nearly always a wide mouth. *ailloo*, an obsolete term, except in the phrase *a n-ailloo*, in the old times.

Cearp, rights (rites of the Church, extreme unction, etc. *Copmhla* (comparative of *cophuill*, like) more like, *le*, to. *meigiollae*, a bleating like a goat. *amhréad*, a barking; this is *peamhail* in Waterford.

[*Sláim*, the low whimpering sound which dogs emit, and is indicative of grief; *usléaire*, that long-continued dismal howl which we sometimes hear from dogs at night, and which in Ireland at this day is considered the sure omen of some near misfortune—most generally a warning

that one of the family will soon die. *Slamail*, that single yell which hounds sometimes give when scattered up and down, looking for their game. When the combined pack makes but one body of sound, this is called *geoin*.—Barron's Magazine.] Can our readers make remarks on or add to this?

Dom (so mo in MS.) *dochar*: *uasó*, or *trubhoir*, or *ole*, would be said in Munster instead of *dochar*; *dom* *uasó*, trouble about me.

Dap b' ru dam lán do fínead do-ran (*éirge rin*) *leir*, which it was worth while to reach my hand to him *with*. In No. 36, p. 49, of the Journal, the term *dap* is found twice, just as here; it is incorrect in all three places. In other books and MS. it is written *nay*, *n-ay*, *ay*, which are equally faulty. If the reader turns to p. 67, No. 29, of the Journal, he will find an attempt at explaining such expressions as correct as could be expected before Dr. Atkinson's works (*a*) and (*b*) had appeared; and in the next issue of the Journal another attempt will be made in the same direction, which, it is hoped, will exhaust the subject.

Cealtair, clothes; *léine cealtair*, perhaps to distinguish it from *léine aipunn*, the alb; and from *eir-léine*, a shroud. *pasóirgead*, in Waterford, *pasóish* or *biread*, the crisis in a fever. When a person gets over this crisis, they say: *do fhuair fe pasóish*.

May ir lon, etc., in Waterford. This formula was very common in the mouth of beggars 60 years ago.

mo píopa fíorú, dónn.

Ir iomaó bunle rearb, tróm,

Do fhuair in mo fáogal;

Ir munn bí mo pócaid lom,

'Sur cíor na mior san díol;

Aé in gac buairéad, beag no mói,

Ní raib mé ruam san fonn,

'Nuair pógar éú, mo míle ríor,

Mo píopa fíorú, dónn.

Mo beannaét oir a éara píor,

Ceud beannaét air do éean;

Ní iarram gíad aét éú go ríor,

Mo píopa fíorú, dónn.

An lá a d'fás mé tír mo bheré'

Le uil air fuo an doimain,

Ba píarad éit no úeóra teit',

Ba fíur, mo-geur mo b'íon,—

I ríorim, ríon; i n-geon no gáó

Air fíurhingeat na o-tonn,

Fuair míre rólár in mo éiád

Ó m' píopa fíorú, dónn.

'Sur uíbhair leat: "A éara píor,

Ceud beannaét air do éean;

Ní' agam 'noir aét éú, fáraoir!

Mo píopa fíorú, dónn."

'Nuair capad' eura liom air o-cùr,
 Ba rìginnac' eù, 'Sur bân,
 B'ì rnas' na h-òige air do ghnùir,
 A' b'ì do òlann plân;
 Anoir atà cù fém 'Sur mé
 Nìor rìne b-fao, mo ghlàd,
 Èuarò fìce rannas' eair a n-òé
 Ò b'ì cù in do blàt.

Aet, beannaet oir, a càpa fìor,
 Ceut beannaet air do èeann;
 Nì fèiridh linn beir' òs go fìor,
 Mo fìopa ghoirid, òoinn.

Ba èeannra eù, a pùin mo èiridh,
 'Sur veiridh é, a rìdhi,
 Sur minic fuairidh in nio òit
 An eiridh nà' b'ì ba èòir,
 Ir minic, minic buail mé fém
 An rìmeas'òir air do èàp,*
 'S nì oùbairidh liom ariam: "Mo leun!
 San agao ciall nìor fèairidh!"

Ba foighead' eù, a càpa fìor,
 'Nuair rìgill mé fìor do èeann;
 Bèir' loig luite ann go fìor,
 Mo fìopa ghoirid, òoinn.

Mo èreac'! 'Nuair òeairidh air an t-foigal,
 'S air nòr na n-òeanead' ann,
 A èirigear b'ìdair m' an m-baozal
 Cuir Dia ór a g-cionn—
 'Nuair rìuairidh fém sur ionnan eir
 Na fìopa, fìr sur minn,
 Nì iongantac' é m' clunntear mé
 Ag fèiridh liom go b'ìd:—

Mo beannaet oir, a càpa fìor,
 Ceut beannaet air do èeann;
 Nì rìgairidh cù 'Sur mé go fìor,
 Mo fìopa ghoirid, òoinn!

"PÀDRAIC."

* Càp, giall.

ROMH-RÀD.

DO'N LÉIGTEOIR.

A'g r'o òuit, i b-foclair' foiréir, an
 reuil árrar' ar feolcòipeact' snead'gura
 7 ìine Riagla. Cuirtear i g-clò mar r'o é,
 lé pùil go m-béir mear' a'g an tpeam (go
 móir-móir a'g an aor ós) tuisear an luad-
 gaeòilge, ar na reuibinnib' luad'maria atà i
 o-tairid' 7 i b-pòlaid' i o-teangarò na h-
 éiridh. Inr an *Revue Celtique*, leabair
 IX., do cuirtear an reuil i g-clò ó'n lánm-
 reuibinn bunuòaraid' lé Whitley Stokes, 7
 ir ar a loig r'in do iugneair-ra an t-
 airc'pùg'ad' r'o. Do leanar, mar ir fèairidh
 o'fèiridh, do na b'ìdairidh bunuòaraidh.

e. o'g.

IONNRAH' SNEAD'GUSA AGUS ÌINE RIAGLA.

sliocht leabhair bhunthe leacain.

1. Do b'ì anpò móir ar fèairidh Roir tar
 éir b'air Òoinnail ìine doòda mic Annmheac',
 7 (=agus) ba h-é r'o fàc a n-anpò. Tar
 éir do m'acair Ìineil Còba éir do g'abid'
 i m'ar Òoinnail, do b'ìdair mic Òoinnail
 'na iug'èir ar émeul Cònaill 7 ar fèairidh
 Roir. i. Donnac' 7 Fiac'a;—Donnac' ar
 éir Cònaill 7 Fiac'a ar fèairidh Roir.

2. Ba móir a n-anpò-ran a'g Fiac'a, óir nì
 leig'í a'g nà eiridh doòda a'g éin-neac' óiob,
 7 ba h-aùbal meir a b-foig'ama, óir nìor
 ba foig'antaròite do iug' p'airidh òoinne iad.

3. B'ìdair do b'ì Fiac'a 'na iug' oirra. 1
 g-ceann na b'ìdair a'g Fiac'a go h-inbair
 na òoinne, 7 g'airidh eiridh fìr Roir.
 doubairidh fè leò—"Dèanarò tuisleac'
 foig'ama!" "Nì fèiridh agairidh nìor mó,"
 ar r'ao. doubairidh fèiridh leò:—"Cuiridh
 b'ìr fèiridh ar mo òeairidh." Do cuirtear;
 7 ba h-àinlaid' do b'ì an fèiridh 7 a leat
 o'fèiridh

4. doubairidh fèiridh annpò:—"Nì fèiridh

bui b-poḡnaí lán fóir, óir ní fuil go h-uile an seile. Cuiro ná tula iní na gleánnairb go m-béiróir ina o-tíri (cóm-éirim); cuiro cpoimn iní na maḡairb go m-béiróir na g-cóilteib.”

5. Ba h-anhínn o'eipúḡ fíad fíadám i nḡair óóib. Eipúḡ munníri uile an iúḡ i nḡair an fíaró. Ba h-anhínn vo báineasair fíri Róir a aima féim vo'n iúḡ (óir ní iarb aima aḡ éin-neac óóib-ían), 7 vo máibasair anhínn é.

6. Ba h-olc lé n-a bíáḡair, lé Donnḡaó, an ḡnóim ínn; 7 téiró ré, 7 vo iúḡne ré bíarḡoe óóib uile, 7 vo cúirí n-éin teac lé n-a loḡcaó iao.

7. Ba h-anhínn aubairte ré féin:—“ní cóiri óam an ḡnóim ío vo óéanaí ḡan cómaíle le m' anamḡair, lé Colum-Cille.”

8. Cuiḡeari teacḡairíoe uao go Colum-Cille: tḡ Sneadóḡur 7 Mac Ríagla ó Colum-Cille, 7 cómaíle leo óó, .i. fearca lánaima (cḡí ríḡéiró péiríe) óóib vo cúirí an b-fairḡe, 7 go m-béaríad Óia a bḡeiteamḡair oíria.

9. Vo beirḡeari íoiteḡ beaḡa óóib, 7 cuiḡeari an b-fairḡe iao, 7 teiróir fíri o'a g-coméur, éim ná ó-tíḡoírí an g-cúl.

10. Iompurḡo Sneadóḡur 7 Mac Ríagla an g-cúl aḡ uil go h-1, go Colum-Cille.

11. Maí vo bíasair iní an g-cupiac, vo cómaírlíḡasair easoíria uil o'a nḡeoin féim iní an móir-muirí amuḡ an tuiar, maí vo éasair an fearca lánaima, aḡ ná ó'a nḡeoin féim vo éasair-ían.

12. Iompurḡo anhínn aní éaoib a lámie veiríe, 7 réiró ḡaoḡ lé réal íaríotuaró iní an móir-muirí amuḡ iao.

13. Fá éeann cḡí lá, vo ḡab tairíe móir mianac iao, aní éaoí naḡairí feurḡasair é o'fulang.

14. Ba h-anhínn ba tḡuaḡ lé Cíorḡ iao, 7 vo beirí go íuḡí ro-blarca maí leamḡaḡ iao, 7 íarḡíḡḡeari oe iao. Vo beiríe aḡtḡaó 7 buirḡasair vo Óia, 7 aubíar: “Fáḡamuir áirí n-íomíam íá Óia, 7

tabíamuir áirí (maríoe) íamí iḡeac iní an g-cupiac.” Aḡur vo leirḡasair o'a n-íomíam, 7 éḡasair a (maríoe) íamí iḡeac iní a g-cupiac; 7 aní éeac 1 o-tíri 1 n-íurí óóib, ír ann aubairte an íle:—

Sneaóḡur 7 Mac Ríagla

Vo munníri Cólum Cille, etc.

15. Cuiḡeari go h-íurí eile anhínn iao, 7 vo bí cloró aḡḡoí éairí a lárí, 7 coría éirí munní, 7 ba íeall móirí o'airḡeao an coría ínn, 7 vo bí bíaróim míoia aḡ léimnḡ iní aḡaró an coríad ínn. Ba mío íoná colḡeac íreann ḡac bíaróim óóib, 7 íarḡíḡḡeari iao-ían óóib.

16. Óíomíarí go h-íurí eile anhínn: 7 ḡairíóḡí íomíia íomíia iní an íurí ínn, 7 éim cat oíria. Aon ḡairíoeac ḡaeḡealac munní, 7 téiró ré aní an tḡaḡí, 7 vo cúirí íailte íomíia, 7 aubairte leo:—“o'feairí na nḡaeḡeal oam-íá,”* aní ré: “éamḡ íreann cupiac óínn íonn (anní), 7 ní máireann óóib aḡ mīre amám. Vo cuiḡeac éim bíarí iao leirí na h-eacḡíannairí atá aḡ aḡreab na h-íurí ío.” Aḡur vo beirí ré bíad óóib íḡeac iní an g-cupiac, 7 íarḡasao beannaḡ 7 beiríe beannaḡ.

17. Séiró an ḡaoḡ anhínn iao go h-íurí 1 íarí cḡann móirí, 7 eunlaíe áluinn airí. Vo bí eun móirí aní a báirí, 7 ceann óirí 7 cloríoe aḡḡoí airí; 7 munníó ré íeul coríarí an voíam óóib, 7 munníó ḡeinaíam Cíorḡ ó íluiríe Óíḡ, 7 a báiríe 7 a eiríḡe; 7 munníó íeul lse an bḡeiteamḡur; 7 ba h-anhínn vo ḡabairí an eunlaíe uile aḡ tuarḡam a o-taob lé n-a íeacḡanairí, go ílirí na bíasao íola aní a o-taobairí, aní eagla cómaíreac an bḡeiteamḡur. Ba comáin 7 ba creutáir an íuḡ ínn. Aḡur vo beirí an t-eun uille vo óunlirí an éoimn ínn vo na cléiríeacáirí, 7 meo cpoimn voimí móirí an uille ínn. Aḡur aubairte an t-eun leirí na cléiríeacáirí an uille ínn vo éabairte leo, 7 a cúirí aní

* “Dúine o'feairí na nḡaeḡeal mīre.”

NOTES.

The *tompañ* is taken from the Yellow Book of Lecan, now in the R.I.A. Library, which was composed A.D. 1416, by Gilla Iosa Mor MacFírbís. The *tompañ* differs from the *longear*, the former being a voluntary expedition, undertaken from curiosity or the spirit of adventure; the latter was a compulsory exile in punishment for some offence.

The numbers refer to the sections and lines.

- § 1. The historical characters belong to the seventh century, A.D. *Domnall mac doḃa* died A.D. 639, and was succeeded by *Conall Coel* and *Ceallac* (sons of *mael Coba*), who reigned until A.D. 656. *Tír Chonaill*, *Tirconell*, the present Donegal. *Fír Rois*, the men of Ross, a district, according to Donovan, about Carrick-mac-ross, embracing the adjacent parts of Louth and Meath.
- § 2. 2. A law regulating the colours which could be worn by the various classes in Ireland, was enacted by King Eochaid Eú-gadhach (Four Masters, at the year A.M. 3644). One of its provisions was—*aen doḃa i n-euroaigib moḃaḃ*, one colour in the dress of bonemen.
- § 8. 2. *Mac Mhaḡla*, now Magreely, Greely.
- § 11. 3. *Oul i n-oileirpe* in the original.
4. *Lanaham* would now be said.
- § 17. 12. This phrase in various modified forms, common 7 *crecra*, common 7 *crecrair*, "communion and creature," is not frequently met with, meaning something very precious.
- § 18. 3. The Plain of Heaven, *maḃaie na b-plaitear*.

Throughout the tale attention has been paid to the correct use of the present tense termination, the usual colloquial ending in *-ann* being not used except where demanded. See 6, 2; 8, 2; 12, 2; 17, 1, 4, 5, 7, etc.

VOCABULARY.

No word given in vocabulary to Atkinson's "Three Shafts" is here set down.

ainmhe, *gen.*, *-neac*, proper name of a man.

alcuig, *v.*, praise.

anpo, *mas.*, hardship.

aoḃ, *gen.*, *-a*, lough,

aoḃ óis, the young.

bápp, *oo b.*, on account of.

bain *oe*, take from, formerly *bean*, *infia*. *buain*.

bóinn, the Boyne.

buaḃán, a salmon.

cló; *cuir*; *ḡ-cló*, print.

ceanannur, Kells (Co. Meath).

claoḃ, *clao*, a rampart.

comharrig, decide.

comharron, *pron.* *corrm*, level.

copa, *gen.*, *-paḃ*, a weir.

canice, a chant.

colpḃac, a two-year-old calf.

Domnall, Donal, proper name.

eallac, cattle.

éin, one, form of *don*, *aen*.

Enoch, *éile*, Enoch, Elias.

euroac, clothes.

ennlaic, *collective noun*, birds.

ppeann, male.

pípuan, just, holy.

poḡancatḃe, a servant.

píppeann, *fem.* crew.

ḡab, take, has many meanings; *as ḡabáil fálm*, singing; *oo ḡabatar ap*, they went off.

ḡairbeac, hero.

ḡaeḃeal, *-lae*, Gael, Gaelic.

inbear, bay.

inir, island.

iompañ, *verb.* row; *iompañ*, voyage, rowing.

leamnac, new milk.

Láirpéibinn, manuscript.

leis reit doḃ, lay weariness aside.

longear and *iompañ*, see notes.

marḃe paḃa, an oar.

meaḃaean, *infia*, of *meaḃuig*, weigh; the weighing, judgment.

manac, longing.

móir-móir, *so m.*, especially.

muine Oḡ, Virgin Mary.

oileirpe, pilgrimage.

péirpe, a pair.

paḃ, an oar.

reac, reach, now *reac* or *reoir*.

Rois, *gen.* *Rois*, Ross, name of district.

Sálm, a psalm.

peara, *gen.* *-eao*, sixty.

reile, spittle.

reolturpeac, sailing.

riaportuair, north-west.

riánán, a peculiar sort of musical composition.

rlán, a farewell; *r. leac*, adieu.

rluic leabair, a copy of a book.

Sneasḡur, *gen.* *-ra*, a proper name.

riall, a piece.

Teamair, *gen.* *-rae*, Tara.

tonn-ḡáir, wave-roar, roaring-sea.

ANECDOTA FROM IRISH MSS.

II.

ḡéil mḡnacḃ ano ro roir Maelorḃan.

R.I.A., D. 4, 2, fo. 50b, 1 (A.D. 1300).

Ceipḃaḃ mac Tímpaín aḡláirí uoipme inuigí, co ro léicreḃe aḡláirí a ceḃac i faipiaḃ na faipirge, co fáairí ḡilla oib turicairí mḡnacḃ uirí trídís 'na faipiaḃ .i. muir-lan ḡlar cuimno móir, ocuḡ ḡan uoipar faipirí, acḃ 'na ceipḃe comécuimno. Ueipḃo in ḡilla lair hé ocuḡ cuipḃo ari uacḃaḡ na ceḃac ocuḡ tenoair ḡac ḃaipir co cuair. 1r ann acḃaḡalacair in ḡuic móir uirí trídís cécna, ocuḡ ir eḃ ro acḃeip: Maelorḃan! Maelorḃan! Ro fíreḡair in ceipḃe móir uirí maḃ a paib, ari bélaib na ceḃac, ocuḡ ir eḃ irbeip ó ḡuic móir eile .i. Uairémarḃe! Uairémarḃe! 1r ann uirí uoip na ceipiaḡ in ceipiaḡ co paib uoipum uari ari, ocuḡ ro mḡmarḡ in ḡac ro bóir ḃaipir féin, ocuḡ uoḃuair 'na iḡe uo uoipum uari ari coipcece in maḃ

Thet' mac-rú no marbtha
 Mo éonh úr mo éiall.
 Doirgne hen boet om
 I n-víaro mo maic.
 Mo éiríe úr coep éiríe
 A haitle in áirí tñíarí
 Ónóu co tí bñáé.

TRANSLATION.

Then, as she plucked her son from her
 breast for the executioner, one of the
 women said :

"Why do you tear from me my dar-
 ling son,

The fruit of my womb?

It was I who bore him, he drank my
 breast.

My womb carried him about, he sucked
 my vitals.

He filled my heart :

He was my life, 'tis death to have him
 taken from me.

My strength has ebbed,

My voice is stopped,

My eyes are blinded."

Then another woman said :

"It is my son you take from me.

I did not do the evil,

But kill me—me: don't kill my son!

My breasts are sapless, my eyes are
 wet,

My hands shake,

My poor body totters.

My husband has no son,

And I no strength ;

My life is worth—death.

Oh, my one son, my God!

His foster-father has lost his hire.

My birthless sicknesses with no requi-
 tal until Doom.

My breasts are silent,

My heart is wrung."

Then said another woman :

"Ye are seeking to kill one; ye are
 killing many.

Infants ye slay, fathers ye wound; you
 kill the mothers.

Hell with your deed is full, heaven
 shut.

Ye have spilt the blood of guiltless
 innocents."

And yet another woman said :

"O Christ, come to me!

With my son take my soul quickly :
 O great Mary, Mother of the Son of
 God,

What shall I do without my son?

For Thy Son, my spirit and my sense
 are killed.

I am become a crazy woman for my
 son.

After the piteous slaughter

My heart's a clot of blood

From this day

Till Doom comes."

NOTES.

Line 2. *peóloénmaio* lit. *fleshmaker*. Cf. *na peóloén-
 maio* *ocur na bápaíreó*, Stowe MS. 992, fo. 62a, 2.

Line 6. *po-r-ib*, *po-r-imócuip*, past tenses with infixed
 pronoun of the 3rd person sing. masc.

Line 25. *pém=pém*, to rhyme with *céli*. Cf. *mo ben-ra
 péme*, LL. 276b, 15. *i n-ógail a átar péme*,
 LL. 19a, 4. *pacra-ra péme*, LL. 297a, 45.

Line 26. *mo beáa úr rú báp lit. my life is worth (equal
 to (like) death)*. Cf. *naé pacur-ra píam ocur naé
 céla a rú ar uairi ocur ambénaib tháí I never
 saw or heard its like for cold and storms*. Rev. Celt.
 xi. p. 129.

Line 28. *m'óirí* (*m'óirí* MS.) *cen lúas*, lit. *my foster-
 father without wages*.

Line 53. *cóep f. a clod, lump*, would now be spelt *caob*
 or *caobh*. *doirgne úí cóep éiríe he made two
 lumps of clay*, LBr. in *cóep éiríe ocur fóla pobóí
 por a éiríe, úrrí porcéarar*, LL. 173a.

CORRIGENDA.

I am indebted to Dr. Whitley Stokes for the following
 corrections:—In No. 37 of this *Journal*, p. 69a, l. 4. in-
 stead of *mám* read *mám* = Lat. *manina*. ib. p. 69b,
 l. 4: *caé maó a n-gabmaio*, translate: *every place into
 which we come*. ib. l. 17: *voénauip ra ceampais*,
 transl.: *they went throughout Tara*. ib. *caé aen ar a
 m-beiréad*, transl.: *every one whom she overtook*.

KUNO MEYER.

Sgeul ar nÓra ní mac doóa
 agus na sídeógaib.

Ar níú map ó'inníúg Séamuy O'Muirí ar
 Eanácl Cuain i g-conrae na Sallúme é.

(Contributed by Mr. C. P. BUSHE as a fair specimen of
 West Connaught Irish).

Lá émaró íneacáa úo bí baintieabac
 boet 'na comúre ag Cairleán an Eacaeio
 i bpoipú úo énoc Meađa i g-conrae na

Gaillime, a m-b'ainm oí Nórí Ní Mac Dotha. Do bí sí an-boct. Buo í a ceirio bean-
cungaanta.

Do bí sí amuic ag cuimniúgaó cuail ag
iairiaró teimeaó vo na malmaigib. Do
éuala sí toirann carúiri taobh fíari oí.
O'feuc sí arí a cúlairb agus vo éonnaic sí
ghairgíreac beag gleurta faoi n-a éaróig
óeirig, a bhíirte leatáiri agus a naparúin,
agus é ag bualaó leatáiri arí iairann vo bí
arí a glúinib. Do éumniú sí go tapa gurib
é an ghéararóe leirpreacán vo bí ann, agus
vo éuala sí i n-mteacé a faogail vá
bheirceá é gan vo fíúle a éogbáil vé, go
o-tiubháir ré ruar a éairge óuit, acé vá
leirgeá ar t'ámaric é, go n-mteógaó ré
agus nac bheirceá ahiirte é.

Do éirall sí arí, agus o'éirig ré vo léim,
agus vo leir ré píora leatáiri tuicim uaró
arí an talam. Dubhairt ré léiri: "Tóig é
rim." Nuair vo éiom ríre ar go b'acé
leir-jean! Do tóig sí an leatáiri agus 'nuair
a o'feuc sí uairi, ní ruib ré le feiceáil i
n-aic arí bit. Buo móri a bhíon. 'Sé a
dubhairt sí: "Éail mé mo fárobheir, acé
níl neairt arí; ir' goirre cabairi Dé 'ná an
voirur."

Do éuir sí an éual arí a muin, agus
o'iomruig sí arí arí a baile; annrim vo
éonnaic sí maracé ag cuail uiriré arí
éapall bán; vo beannuig ré ói, agus vo
labairi ré léiri: "B'fuir eolur agat arí
bean o'ari b'ainm oí Nórí Ní Mac Dotha,
'féirio a tá annici bean-cungaanta?"

"Ir' maic marí éirila, a ghíad; mure an
bean a tá tú loirig." "Má'ir tú an bean,
reo, buail ruar arí mo éulairb."

Do éul ré an capall i n-agaró rtaigie;
vo éair Nórí an éual o'a muin; vo buail
sí ruar arí an rtaigie; ar rim vo éuaró sí
vo léim arí a éulairb arí an g-capall; vo
éiomáin ré leir éom meari agus vo bí m'ir
an g-capall a óéanam; dubhairt ré go ruib
huala bairmíogán fínn-beairia go h-an-
vona 'nuair a o'fágaib ré an bhuirig—an
maracé vo bí ann, buó uirne ve na uairinib

maite é—vo éiomáin ré arteaé éirio píoirre
fara uoiréa éirio an g-cnoc. Do bain geirte
móri Nórí 'nuair a bí sí ag uul éirio an
m-bealaé rim. Níori b'fara ói go b'faca sí
arí a comairi an t-áirigáó nac b'faca sí
agus narí faoil sí go b'heircearó sí coróe a
leiríre. Tugaó ruar ag voirur móri na
bhuirigie i; vo leirgeáó anuar ve'n éapall í.
Do bí ag an voirur ríomri váreus ban-
comhóeacra. Do éuir gac bean acab céao
míle fáirte ríom Nórí Ní Mac Dotha i n-a
h-ainm agus i n-a fíoinne. "Go mairiú ríob
r'lán," a dubhairt Nórí, "Cia an éaoi a
b'fuarí ríob m'ainm-ra amacé?" "Ná bac
leir rim, a Nórí," a dubhairt bean acab.
Tugaó Nórí ruar an rtaigie go reomria
na bairmíogá; 'nuair a o'fágb'arí Nórí
annrim vo r'faparaó ó éirle. Bí go maic
agus ní ruib go h-olc. Níori b'fara vo bí
Nórí iricé no go ruib leant m'ic beiríre.
Do bí áéar móri m'ir an g-éuir arí rim a
éoiríreáil.

Do iunne Nórí a ruib le uéanam aic.
Do gleur sí an leant, agus vo éur sí
arteaé vo'n bairmíogán m'ir an leabará é.
Do éainic bean uaral óg arteaé; dubhairt
an bairmíogán léiri Nórí a éabhairt amacé
agus ruo éicint fágaib ríeró ói le caiteam.
Do ruairi Nórí ite agus ól, nac b'fuarí sí
a leiríre ruam ríomie, ná 'na uairig ó
o'fágaib sí Cairleán an Eacaéir.

Do bí Nórí m'ir an m-buirig arí reao
míora, agus vo fáoil sí go ruib sí ir' na
fláiréarairb, agus ní ruib a fíor aic cia an
éaoi a b'fágaó sí áic éom b'eadg agus éom
caiteamáib leir an áic rim, acé i n-mteacé
na míora rim vo bí na malmaigie bocta faoi
an-fóg móri no gurí fíll sí oiríre.

Éom luac a'ir bí an bairmíogán go maic
agus 'na ríuróeam, vo éuaró sí réim agus a
curo ban-comhóeacra amacé lá. Do bí omari
an taobh iricé ve'n voirur. Do éum an
bairmíogán arí túr a meur m'ir an omari,
agus vo leag sí arí a fáil uirí í, agus vo
iunne gac bean eirle acab marí an g-ceaona.
Do ghíoirí marí rim i g-comhruir arí fágbáil

na bhuinne dórb, go m-berdeas mao vó-
feiceálta le rúilb uinne beó. 'Nuair a
o'mtérgeas ar amac dubhairt Nóra léiti réim,
"Ní corraite doarb ná d'airia," agus oo
junne rípe mar junne maoir. So goirte
'na d'iaig rín o'ioe an banníogán Nóra,
agus dubhairt rí léiti nac g-conneógaó rí
níor foire o'n m-baile í. O'farruig an
banníogán oí an rarb bó aici; "Ní, a
ghrád," dubhairt Nóra. "Seo veic b-púit
tuir agus ceannuig bó," dubhairt an banní-
ogán. Bí na ba rairi 'fan am rín, a' r
dubhairt rí léiti beata a ceannaect ar a
m-berdeas aici i n-diaig an bó a ceannaect.
O'páigán Nóra rlan agus beannaect ag an
m-banníogán. Oo éuaró rí ag aonac an
toirlaig m'oir, agus oo ceannuig rí bó.
Oo bí rí ag dul amac ar an aonac, agus oo
ceannaect rí d'airia ban buó b'eadgaeta oo
ceannaect rí airia, agus an banníogán
iompu amac ag teact aici éirí an aonac.
Oo gert Nóra agus oo éuir rí céao mile
ráilte iomh an m-banníogán, agus o'farr-
uig rí oí, cia an éaoi an rarb an leant.
"Tá ré go m'air," a dubhairt an banní-
ogán, "aet cia leir a b'aca tú mé?" "Con-
naic mé leir an t-rúil reo tú," airia Nóra,
a' leagan meir ar a rúil veir. Oo éuir an
banníogán réroeois faoi n-a rúil, agus a
dubhairt rí léiti, "ní feicirí tú airte
eoiríe mé."

O'fúil Nóra a baile faoi b'ón; ní mar
rín oo faoil rí ar marom a o'fúilreao rí.
Tus rí bó a baile léite, agus má tus, buó
raoi an bó uirre-rí í, oá réim oo éall rí
a rúil veir léiti.

Réir buó é airgíoo o'fan i n-a lairab i
n-diaig an bó a ceannaect oo éuaró rí go
tuam agus oo ceannuig rí beata air. Oo
mar rí a b'ao air leat-rúil, aet ní faca rí
airia uinne eirí ve na raoinb marce go
b'rair rí báir.

NOTES.

Ar réir mar o'innig=oo réir mar o'innir.
Ar a cúlair, behind her. Oo na mairigib, for the
children.

Cual, a fagot, gen. cuairle; this word is fem. in Con-
naught. Also meir, a finger, is fem. in Connaught.
Cummig=cumhig. Conneógaó=congeógaó.
Ar go b'ad leir-pean! away with him for ever!—he
vanished.

'Séir a tá anner (inner), bean énganta, who is a
midwife=a tá 'na bean énganta.

Rinn-bhearra, King of the Fairies.

An bhuigín, The Fairy Palace. Feicéal=feicir.
Seite, fear, terror. Oo gert rí, she started or was sur-
prised.

Ar a comair=ór a comair; so, al-o, ar a cionn for ór
a cionn, &c.

Ireó=arig. Amuc=amug. Airte=air. Eicir
=eigir, some.

Pláiceairb, spoken as if pláirir.

Réir buó é airgíoo, whatever money. See vol. iii., p. 24.

B'páigán=b'páig. B'eadgaeta=b'eadga.

O'páigán=o'páig.

Ceannaect=ceannaect. Acab=aca.

Ar leat-rúil, blind of one eye.

Beata, provisions.

Uinne beo=uinne bí.

Cairleán an eacair. Castle Hackett.

Luan a' t-sléibe.

Luan a' t-sléibe, luan a' leir-rigir,
a' luan a m-beromir eir faoi b'ón,
Tuirí an t-air anuar 'na éoirab,
Lairí an r'péir 'r beró an m'uir va
uoagó;

Air a' t'péir r'péir ve élog m'ir Oé
Beró gac eiréatúir va b-púil marb beo,
Raéirí gac aon anir a' éolan raoinva
'S a' t-anam glégeal air énoc na n-oeir.

Éirig r'uar, a p'ecair, ir r'uar éú
'S oean r'péir éuirí 'r tú 'na éall
'S g'uir m'ir a luao tú m'ac Oé go
h-uairbeac

'S g'an tuair agao le páigal va éionn;
Tiofairí an uair a m-beromir buair
Forcaileogair uairéanna 'r r'uirbair eill,
Beró gac anam r'uar, boet anir a' éolan
uairbeac,

'S iao a gl'uarbeact go Slia na m-beann.

Tiofairí an t-aon-mac ann a' ceair a
uéanao,

'S ann rín a beréar a' cunuir r'uar,
'Hna r'uir air beinir ór éionn r'iol
d'om,

Air g-cuirí va léigéao 'r ar n-agair air
r'uar;

Leabair faoi feula aige a mheas a n-
-tormh

Ó chruinnigh an chéadúir go t-téig ré fan
uair,

'S gur b' é dubhairt h-éarso, o' amhóein
an easceair,

Nac leigheas aon neac dar éiontuig uair.

Cia b' é a éurheas a dóctur ar Rí an
Domhnaig

'S gur Muir a h-óige a gurheas i n-am,

Cúl a éabhair do na mionnairé móra

'S gan cur na cónuifan a énté le fiant;

A éiríde a dóiréad don aicéige mó-élan

'S gan faillige an uirnaige éeanaó air
luar no air móil,

Luét a n-éorpa aig na h-airmunn domhnaig
h-aoibin dóiréan fín lá éleib éioéam.

Tiocfaid an éleigheas éar, bairmair,
múinte

Cruifair a h-éiréas 'S gur éleáctair a
élan

"A éle, nac mé féin a o' oir do éaob éar

'S nac iao réo na réosa da marb tú oir;

Nac iao réo na maolmairé do fín do éaig-
'S nac iao réo na céibmairé a éur na
n-éual,

Nac iao réo na meirpa a níg do éneas,

'Sa éle, na éiréig mé 'i mé faoi éuriam.

O' ioméair mé o' don-éac éirí máiré ann m'
aon-éiomn,

A' an oiré ééigheas gan éan mo éairé,
gan éac mo léir-éairéona i é-éairé
éuolam

éac maieré caol, éuamig a' n-éair éiré;
éuabair mé 'i méiré éo faoi éiré go léir
léac

A éeacnéas a h-éarso 'i mé éag gan lué,
A éairéiré éiré, tá 'i é-éiré éeanaó
'S éabair léac a' méiré éa da é-éairé do
éúil."

This Poem, on the Day of Judgment, is written in
Philadelphia from the dictation of Celia Ferry, a native of
Gweedore, Co. Donegal, Ireland.

NOTES.

As a general rule a preposition followed by the article
an does not cause eclipsis of the initial consonant of
nouns in the spoken language of Ulster; but aspiration
always takes place, as éoc ré a éoca air an balla;
féar ri air an éac; o' éiré ri leir an éar; tá bairne
aig an éabair; éiré éeac éir an éairé.

Another peculiarity I notice in the Ulster Irish is that
the personal pronoun does not come after the demonstra-
tive pronoun, as éin a' éamé a é-éair a élar uiré; fín
a' éacal a tá fíor; réo an éan a tá éar; réo a' éar
a tá éair.

In Connacht we say, fín i an éar a éur air a'
m-éar mé; fín é 'n éar a éairé do léim éar a'
é-éairé; o' iméig ré leir a' é-éairé; réo é 'n éam
a o' éar 'ra n-éam; réo i an éan a éaró leir a'
é-éairé; tá éac uile éuine na éeolá le uair.
But in Ulster they say, fín an éar a éur air a' éar
mé; fín a' éar a éairé do léim éar a' éairé; o'
iméig ré leir an éairé; réo a' éam a o' éar 'ra
éam; réo a' éan a éaró leir a' éairé; tá éac
aon uile éuine na éeolá le uair. They also say, Chá
'n éacair mé éiré (I never saw him); tá éar mé
éam éiré (I was not speaking of you).

J. J. LYONS,

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Philadelphia, U.S.

DONEGAL IRISH (Continued).

J. C. WARD.

In Donegal, the contraction for ann mo, in my, is not
am, as in Munster, but mo, the ann being omitted, as
"tá mé mo éeolá 'i na éurig mé," I am asleep, and
don't waken me, the name of a well-known Irish air. In
the same way the contraction for ann do, in thy, is not
do, as in the south, but éo, as will be seen from the fol-
lowing:—Prince Charles Stuart visited Glencolmkill, and
was conducted to a man named M'Ginley, who was be-
lieved to be proficient in the English language. When it
was time for the Prince to retire for the night, his host,
above referred to conveyed the request to him as fol-
lows:—"Bed, bed, a éuine éairé, éurig mé sleep
éur; " i.e.—"Bed, bed, nobleman, I fixed a sleep for
you." The Prince having taken the hint, his host boasted
of his accomplishment to those who remained, as follows:
—"Tá éu do éuré 'noir éur m' éeolá éur a'
éin-na-éur éur éur éur do éur éu; " you are
lying now, and I there is not as much English in Meena-
Croish as would put you up."

The éo, éé, in the future tense of verbs whose im-
perative ends in uiré, or é, is very distinctly pronounced
by Irish speakers here. It has exactly the same sound as
ough in the word lough. With regard to the f of the
future tense and conditional mood, it is very seldom pro-
nounced, but neither is it silent. It has the sound given
to f in féin, in Connacht and Ulster, viz., that of é or h.
Thus, éairéim, I would strike, is pronounced éairé-
éim. It would appear that é, which was anciently used
in many verbs instead of f, is still sounded.

I give the following story as an example of the Irish
spoken in Donegal. It is a great pity that an attempt is

Ác̃t le t̃eac̃t t̃ũb̃ na h-or̃ó̃c̃e, a t̃ó̃ẽañann
me c̃r̃í̃á̃d̃,
Im̃t̃é̃í̃g̃t̃o ũam̃ t̃ẽ p̃r̃iẽab, am' f̃á̃g̃b̃á̃il t̃an
r̃í̃g̃á̃t̃.

III.

Sẽar̃an an t̃l̃ar̃ í̃ l̃á̃r̃ í̃r̃í̃g̃t̃ í̃r̃ m̃í̃-á̃d̃,
Á̃s̃ur̃ f̃ó̃r̃ í̃r̃é̃ í̃r̃ t̃ú̃l̃í̃g̃e a l̃ẽí̃g̃í̃ẽann mo
c̃nẽá̃d̃;

Tá b̃r̃í̃g̃t̃ r̃í̃n, t̃ar̃í̃ ñ-ó̃ó̃í̃g̃, ñí̃ m̃í̃r̃ẽ t̃á̃m̃ í̃á̃d̃,
S̃ur̃í̃ "c̃ũí̃r̃le mo c̃í̃or̃ó̃e" an t̃ãt̃ t̃l̃ar̃ t̃o
b̃r̃í̃á̃t̃.

PAORUIG O LAOGBAIRE.

THE FOUR WINDS.

8 Waterloo-avenue,

North Strand Road,

February, 1891.

To the Editor, *Gaelic Journal*.

DEAR SIR,—In No. 30 of the *Gaelic Journal*, in a piece (m̃í̃r̃ẽ na n-ũãõí̃ẽãd̃ m̃á̃í̃e na na r̃í̃ab̃r̃í̃ãí̃ẽ ãr̃p̃ O'm̃á̃t̃á̃í̃na ãs̃ur̃ ãr̃p̃ a b̃ũãc̃á̃í̃l) contributed by Mr. O'Brien, there appeared a verse about the Four Winds (see Vol. III., p. 85), of which another version, sent by Mr. O'Leary, of Castletownhere, was published in the last number of the Journal. I find that I obtained a long time ago what seems to me a much better one than either from Mr. Bryan Hanrahan (b̃r̃í̃an O h-á̃ññr̃á̃c̃á̃m̃), a native of Athea, on the borders of the counties of Limerick and Kerry. I give it here just as I heard it:—

an t̃á̃õt̃ a n-ũãr̃á̃d̃, b̃í̃onn í̃r̃í̃ f̃ũãr̃ ãs̃ur̃ b̃ãí̃ẽann í̃r̃í̃
ũam̃ ãr̃ c̃ãõí̃r̃í̃b̃,
an t̃á̃õt̃ a n-ũẽãr̃, b̃í̃onn í̃r̃í̃ t̃ãí̃r̃ ãs̃ur̃ c̃ũí̃ẽann í̃r̃í̃ í̃ãt̃
ãr̃ í̃õí̃l̃ẽãí̃b̃,
an t̃á̃õt̃ ãñõí̃r̃, b̃í̃onn í̃r̃í̃ t̃r̃ẽí̃r̃ ãs̃ur̃ c̃ũí̃ẽann í̃r̃í̃ í̃ẽí̃le
ãr̃ t̃á̃õí̃r̃í̃b̃,
an t̃á̃õt̃ ãñõí̃r̃, b̃í̃onn í̃r̃í̃ í̃ãí̃l̃ ãs̃ur̃ c̃ũí̃ẽann í̃r̃í̃ í̃ãí̃g̃
c̃ũm̃ t̃í̃p̃e.

The above, it will be seen, differs from Mr. O'Brien's and Mr. O'Leary's in the lines about the north and east winds, and in having c̃ũm̃ t̃í̃p̃e for í̃ l̃í̃oñt̃ãí̃b̃ in the west wind line. My reasons for thinking it a much better version are (1) The assonances are perfect, thus, a n-ũãr̃á̃d̃ assonates with f̃ũãr̃ and ũam̃; a n-ũẽãr̃ with t̃ãí̃r̃ and í̃ãt̃; ãñõí̃r̃ with t̃r̃ẽí̃r̃ and í̃ẽí̃le; ãñõí̃r̃ with í̃ãí̃l̃ and í̃ãí̃g̃; and this is not altogether the case with the other versions. (2) Two obsolete words occur in the line about the east wind, viz., t̃r̃ẽí̃r̃ and í̃ẽí̃le, which I think show that this version has received less corruption than any other, for it is the usual practice when words in verses preserved orally become obsolete to substitute for them other words that are still in use. Mr. Hanrahan, though a good Irish speaker and scholar, did not know the meanings of t̃r̃ẽí̃r̃ and í̃ẽí̃le, and he repeated the line to me in the first instance to know if I could explain

it for him. I only attempted to explain t̃r̃ẽí̃r̃, saying that it appeared to me to be the positive of the comparative and superlative form t̃r̃ẽí̃r̃ẽ (ñí̃õí̃r̃ t̃r̃ẽí̃r̃ẽ, stronger, í̃r̃ t̃r̃ẽí̃r̃ẽ, strongest), which is usually assigned to either t̃r̃ẽũñ or l̃á̃ñõí̃r̃ in grammars, although there are regular comparative and superlative forms, t̃r̃ẽí̃m̃ẽ and l̃á̃ñõí̃r̃ẽ, formed respectively from each of these. Since then I have found that t̃r̃ẽãr̃, strong, occurs in Dr. Keating's t̃r̃í̃ b̃í̃õí̃-g̃á̃õí̃ẽ an b̃h̃á̃r̃ (see Index, p. 447, of Dr. Atkinson's edition, where he also gives t̃r̃ẽí̃r̃ẽ as the comparative), and this may be the same word as t̃r̃ẽí̃r̃: cf. with t̃r̃ẽãr̃ and t̃r̃ẽí̃r̃, í̃ẽãr̃g̃ and í̃ẽí̃r̃g̃, which both mean "dry, barren;" í̃ẽãr̃g̃ is the form in use in West Galway, as c̃ãõí̃ã í̃ẽãr̃g̃, a dry sheep; but í̃ẽí̃r̃g̃ in the east of the county, as b̃ẽãñ í̃ẽí̃r̃g̃, a barren woman, í̃r̃ í̃ẽãr̃í̃r̃ t̃ũí̃ í̃ g̃ẽc̃ẽí̃r̃ ñá̃ t̃ũí̃ í̃ẽí̃r̃g̃, it is better to be asked in marriage than to have no children (lit. to go dry or barren.)

The word í̃ẽí̃le is very obscure. I only met one person who knew it, a Meathman named Brian Shaffery, whose name figures in the last number of the Journal. I repeated the line to him, and he *unhesitatingly* translated it thus:—"The east wind is cold (t̃r̃ẽí̃r̃), and it puts frost (í̃ẽí̃le) on people." When questioned further he said that he had often heard both t̃r̃ẽí̃r̃ and í̃ẽí̃le used in these senses in his district (Moynalty), but it is rather strange that he asserted at the same time that he never heard any verse about the winds repeated in County Meath. Can any reader of the *Gaelic Journal* say if his translation is correct? There is a good deal of variation in the east wind line in different districts, probably because other words have taken the place of t̃r̃ẽí̃r̃ and í̃ẽí̃le. The following was given me by Mr. M'Glynn, of Tuam:—

an t̃á̃õt̃ ãñõí̃r̃ c̃ẽí̃r̃ẽann t̃õ r̃í̃m̃õí̃r̃, ãs̃ur̃ b̃ãí̃ẽann í̃r̃í̃
í̃ẽí̃r̃ ãr̃ c̃ãõí̃r̃í̃b̃.

The south wind line, according to a native of East Galway, was as follows:—

an t̃á̃õt̃ ó̃ t̃ẽãr̃, b̃í̃onn í̃r̃í̃ t̃ãí̃r̃, ãs̃ur̃ c̃ũí̃ẽann í̃r̃í̃ l̃ẽãr̃
ãr̃ c̃ãõí̃r̃í̃b̃.

Why ó̃ t̃ẽãr̃ (to the south) for a n-ũẽãr̃ (from the south)? l̃ẽãr̃ he translated by "fat," although it commonly means welfare, prosperity.

In conclusion, I give a Connacht version taken down by Mr. C. P. Bushe from the dictation of a man named Holian, a native of Cong:—

an t̃á̃õt̃ a n-ũãr̃á̃d̃, b̃í̃onn í̃r̃í̃ f̃ũãr̃ ãs̃ur̃ b̃ãí̃ẽann í̃r̃í̃
ũam̃ ãr̃ c̃ãõí̃r̃í̃b̃,
an t̃á̃õt̃ a n-ũẽãr̃, b̃í̃onn í̃r̃í̃ t̃ãí̃r̃ ãs̃ur̃ c̃ũí̃ẽann í̃r̃í̃ m̃ãí̃r̃
ãr̃ í̃õí̃l̃ẽãí̃b̃,
an t̃á̃õt̃ ãñõí̃r̃, b̃í̃onn í̃r̃í̃ í̃ẽũr̃ ãs̃ur̃ c̃ũí̃ẽann í̃r̃í̃ í̃ẽí̃r̃ í̃
í̃ẽc̃ãõí̃r̃í̃b̃,
an t̃á̃õt̃ ãñõí̃r̃, b̃í̃onn í̃r̃í̃ b̃ẽí̃r̃ ãs̃ur̃ c̃ũí̃ẽann í̃r̃í̃ í̃ãí̃g̃
í̃ñ t̃í̃p̃e.

The reciter had also the following variants:—for b̃ẽí̃r̃, í̃í̃õí̃r̃, and for í̃ñ t̃í̃p̃e, í̃ l̃í̃oñt̃ãí̃b̃. It will be noticed that the above, except in the east wind line, agrees very closely with Mr. Hanrahan's, but some new words occur in it, viz., m̃ãí̃r̃, í̃ẽũr̃ and b̃ẽí̃r̃. m̃ãí̃r̃ is for m̃ãí̃r̃ẽ, beauty, but "increase" or "growth" would rather seem to be the meaning here; c̃ũí̃ẽann í̃r̃í̃ í̃ẽc̃ãõí̃r̃í̃b̃ is curious when contrasted with Mr. M'Glynn's b̃ãí̃ẽann í̃r̃í̃ í̃ẽí̃r̃ ãr̃ c̃ãõí̃r̃í̃b̃; b̃ẽí̃r̃, Mr. Bushe informs me, was explained by Holian as "goodness of any kind," but as the construction of the sentence shows that it is an adjective and not a noun, it probably has the same meaning as í̃ãí̃l̃ of the Munster version. A n-ũãr̃á̃d̃ in the latter is peculiar, probably n-ũãr̃á̃d̃ of a n-ũãr̃á̃d̃ was regarded as the root and then eclipsed again. Keating does not

ecl pse at al', but uses a cuair, which shows that a is for ar, from (see Index, Cui Bior-ghairte an Bhair under ar). Can anyone say why a now eclipses the cardinal points? In in rípe is the Connacht form of éim (pronounced éim in Munster), and should never be spelt áim, as the pronunciation is "in" and not "ón." I have written caoirib for caoiréib in all cases, because the latter, though given in grammars, does not represent the pronunciation.

Yours faithfully,

J. H. LLOYD.

N.B.—Since the above was written I have received from Mr. Bushe the following additional variants. They were given him by a Mayo lady who knows a good many such sayings. North wind line as follows:—

Ḡaot an éuair, bíonn rí fuar agus cuipéann rí fuact
ar ba ḡuala daimead.

East wind line—

Ḡaot anoir, bíonn rí tóir agus cuipéann rí ḡeir i
ḡcaoirib.

Is an éuair (pron. in hooi) the genitive case="of the north?" ar ba ḡuala daimead (pron. er dha whóly dheeni) was translated "on people's shoulders" (gy., two shoulders). Tóir=dry. Holian also used this word. Tóim, dry, occurs in Mr. O'Leary's version, and it is possible that tceir may also have this sense, as the Highland Society's dictionary has the following word, "tcears, s.f. great drought or very dry weather. Provin., and with tceir and tcears we might compare for the termination táibteir and táimlears, which both mean "backgammon."

I have since found that both O'Brien's and O'Reilly's dictionaries have a word falc which, if not identical with falc, is at least closely related to it. "falc, sterility, frost; adj., barren, sterile, baked, dry."—O'Reilly. "falc, barren, sterile, frost, sterility proceeding from drought, ex. boimean móir agus falc déamhar fan ḡeimpead ro, great rains and hard frost this winter. Annals Tig."—O'Brien. The above quotations seem to show that Shaffery's translation is fairly correct. The following words which a e found both in O'Reilly's and O'Brien's dicts., and in that of the Highland Society may also be connected in some way with falc, viz., fealcár, austere, deceitful, knavish, harsh, unpleasant, fealcár-each, sharpness, sourness, knavery.

The following notes and couplet have been received from Mr. J. C. Ward, of Killybegs, Co. Donegal:—

FIRST VERSION.

Tair, damp, humid.

fae, luck, prosperity.

Tceir, probably from tcear, treachery; every one is acquainted with the treacherous nature of an east wind, especially to such as have not good lungs.

feile. I think you are right about this word. I had an idea that some word like feile should mean a tomb-stone.

SECOND VERSION.

Tor, cup, dry; arain cup (cup, this word is pronounced, being frequently used) ré rin, arain ḡan anlan; mar an ḡ-céanna, le brácan cup. This is the only one of the words in common use here.

Ḡeir i ḡ-caoirib. The allusion here is to the east wind being dry, and that puts fat on sheep. The wet winter is bad for sheep.

Ḡaot faoirige marbar caoirib
Ḡaot mhárta marbar daime.

J. C. W.

Another friend has kindly supplied me with the following information:—

In Connacht ó deair or ó n-deair=from the south; this is strange, as ó deair in Munster=to the south.

Tceir=dry; probably used in particular of the cold dryness of the east wind; cf. Shaffery's translation "cold."

mair=damp, moisture; a word in frequent use in Connacht. If this be the proper explanation the spelling mair' is incorrect.

beir; perhaps a derivative from the verb beirim, bear, bring forth.

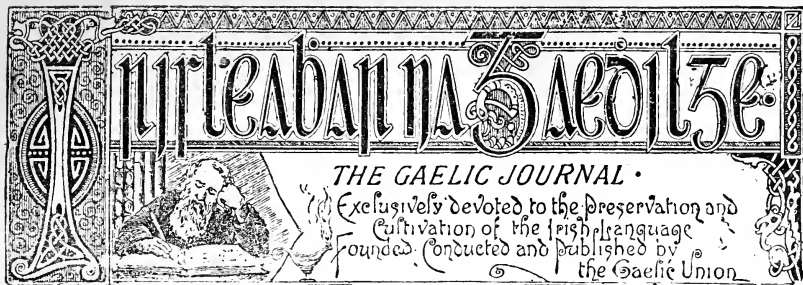
In a version repeated to him by a Corkman, another obsolete word, ppear, took the place of tair. The reciter could not explain it. Can it be connected with the following words, viz., ppar, fluent, "bpear, clean, pure, great, mighty, grand, prosperous, ppar, ready, active, free, liberal, ppar, a shower, pparac, showery, fruitful."—O'Reilly? For the comparison with bpear compare poc and boc, a he-goat, buck, pparpós and bappós, a pannier, ppar and English brass from which it is a loanword, Mid. Irish ḡibé (O. Irish cipé) and the modern colloquial forms, pé, pép buró é, O. Irish bparc and the modern pparc, a beast, a worm, and for the comparison with ppar, &c., ppear and ppear, a root, pilbin and pilbin, a lapwing, pilb and pilp, Philip, pláin and English flour, flower, from which it is derived. ppear would thus have much the same meaning as tair, viz., wet, moist, mild, or as fial, viz., generous, liberal, bountiful.

He also suggests that a n-deair, a n-deair should be spelt i n-deair, i n-deair, and would explain them "in the north," "in the south."

The line given below is a variant taken from a Kerry version:—

an ḡaot a n-deair, bíonn rí deair agus cuipéann rí
bpic i liontaib.

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RETIREMENT OF THE EDITOR OF THE GAELIC JOURNAL.

Readers of this Journal, and not only these, but all interested in the fate of the National language of Ireland, will learn with deep regret that the veteran Editor of the Journal feels compelled to withdraw from further active participation in the Gaelic movement. Mr. Fleming has finally decided to relinquish the editorship after the publication of the next issue.

For some time past his delicate state of health, and the increasing infirmities of years, have made him feel unequal to the constant strain which the direction of the Journal, in addition to his own work, entailed upon him. An entire rest is needed after his long life of hard work, and, sad to say, not a little trouble and care. Surely we may hope that he who has so earnestly, and for so long, laboured for the advancement of the old language and literature of Ireland, may be enabled to spend his last years (many and happy may they be !) in content and comfort. In other countries such labour as his would be deemed worthy of honourable and substantial recognition, but John Fleming possesses no reward for his labours but the recollection of work well done for sake of a noble cause.

The retirement of the moving spirit from the editorship of the *Gaelic Journal*, the only Gaelic organ in Ireland, is a loss which we shall feel more and more every day. Other and less competent hands must take over the direction of this Journal, and plead, with no uncertain voice, the strict claims of the National tongue upon the Irish people. If there were a hundred of the stamp of John Fleming, as zealous and as constantly energetic in promoting the Gaelic movement, there would be no fear for the result.

Real workers in Gaelic, either students who endeavoured to cultivate the language, acquire a mastery of it, and show forth its hidden powers, or others who endeavoured to spread amongst their friends an interest in the great Gaelic literature and the fate of the old tongue, were very rare indeed a few years ago ; and, if they have largely increased of late, this increase must be attributed to the exertions of a few, and notably of Mr. Fleming. In spite of discouragement, open and hidden, the movement in favour of the old tongue has progressed, and is now progressing in a way surprising to those who can recall the contempt with which Irish was treated twenty years ago ; and bearing this in mind, it is not too much to hope, and to promise to Mr. Fleming, that even in his own days that movement, largely promoted and fostered by him, will succeed in bringing about the realization of that constant

dream of his—to have the old language of Erin taught in all the Irish schools, gladly learned by Irish children, and encouraged and respected by the Irish people, the scattered *Clann na nGaele*, all the world over.

In wishing John Fleming farewell—but we will not here borrow the words of the stranger ; we will say to him from our hearts, *flán a' beannact*, and each of us will add *go raogáilighé oia éú !*

e. o's.

TO THE COUNCIL OF THE GAELIC UNION.

MY DEAR FRIENDS,

In a few weeks nine years will have elapsed since a circular was issued announcing that the *Gaelic Journal* would appear in the following November. The names appended to this circular were those of the Reverend Maxwell H. Close, Father John E. Nolan, David Comyn, Michael Cusack, and John Morrin. My name did not appear on the circular. I knew there were neither readers nor writers in the country to support an Irish periodical. How much these subscribers to the prospectus have done to keep the Journal afloat you know quite well ; at any rate this is not a time to dilate upon the subject. When I saw that the Journal would be issued, and that it would inevitably die after a few months if depending on its staff, I at once became a contributor to its pages, in order to delay as long as possible the ridicule that its failure would bring on the Irish Language movement ; and now, after its nine years' existence, I hand it over to you with a clean record, and a very good prospect of its living and flourishing for many years to come.

Some weeks since, on going into the

country on my holidays, and finding that I was gaining no ground—the weather, I believe, was against me—I asked my friend and fellow-labourer, the Reverend E. O'Growney, to write the matter below for the Journal, and to give notice of my retirement from the ranks of the Gaelic Union, as well as from the Editorship of the Journal, as soon as its fortieth number had been printed. I retain its nominal Editorship until then, in order to give you time to take measures for its future management. You labour under the greatest disadvantage in living so far apart; and you must lay down some plan by which you will be able to take counsel together, *and record your votes* on every point of importance connected with the Journal. For the present I would suggest that you give your proxies to the Very Rev. Peter Casey, P.P., of Dungarvan. Father Casey had to speak out with no uncertain voice on the question of the payment of Results Fees for the teaching of Irish in Convent Schools, and it may be necessary for him to speak out hereafter.

I stated in the thirty-sixth number of the Journal that I had got the sum of £4 2s. 6d. to meet its current expenses. The £4 were given me by the Rev. James Keegan, and the 2s. 6d. by S. J. Barrett. *ḡaḡaḡaḡ* and J. J. Fleming have since paid me 5s. each for the same purpose, and Mr. James Grace, Lisnamrock, N.S., 2s. 6d.

The list below will show the subscriptions and donations to the Journal that I have received since the last list had been published—about £21; for all these sums Father O'Growney has given receipts, and in the next number he will give an alphabetical list of our subscribers, and of the payments made by them since the Journal came under my sole care.

I now appeal to all lovers of the Irish tongue to come to the rescue of our only Irish periodical, and I feel certain that my appeal will be responded to. An Editor who will do the business of Secretary and supply matter enough to the Journal is absolutely necessary. He will get help, effectual help, from the contributors, but he must be always prepared to depend on

himself. To earn my bread I am bound to work in the Royal Irish Academy from ten to four o'clock every day, and this is as much work as I am now able to do.

As a parting gift, I would ask the Council of the Gaelic Union to give, *for me*, to the Rev. E. D. Cleaver, one-fourth of the stock of *Gaelic Journals* on hands, which he will distribute to such teachers and pupils of National Schools as he thinks most deserving of them. I would also *suggest* that another fourth of the Journals be placed at the disposal of the Pastor of Dungarvan, to be given by him to Irish-teaching Convent Schools, and such other Irish-teaching Schools as he thinks best. The remaining moiety of the Journals will be sufficient for all your purposes.

It only remains for me to beg and beseech the Council to allow no untruthful or dishonest person to have anything to do with the management of the *Gaelic Journal*.

JOHN FLEMING.

P.S.—Since the Journal was thrown upon my hands, in March of last year, this is the sixth number published; and the subscriptions that have passed through my hands amount to about £40, of which the natives of the Diocese of Waterford, at home and abroad, contributed between a fifth and a sixth. J. F.

TO SUBSCRIBERS.

The following amounts have been received since our last publication of names, in No. 37 :—
Rev. E. D. Cleaver, £2 11s., to send the Journal to several teachers.

Mr. J. M. Tierney, £1 6s. 9d., applied as requested.

Mr. P. H. Barrett, £1 4s. 6d., for self and Mr. E. O'Reilly (whose address was not given).

M. A. O'Byrne, New York, 5 dollars, applied as requested.

Captain Norris, New York, 3 dollars, applied as requested.

One Pound each from Fr. Casey, Dungarvan; Fr. Power, Cobar; Joseph Cronien, New York.

Ten Shillings and Sixpence from Fr. Quealy, Killrossney.

Ten Shillings each from Captain Delahoyde, James Brennan, Esq.; James Lynch, Belfast; the Poet, *ḡaḡaḡaḡ*; the Lord Abbot, Mount Melleray; Fr. Maurus, Daniel O'Brien, Esq.; Fr. Rice, Ladysbridge; Stephen T. Barrett, Mr. David Fitzgerald, Mr. C. P. Bushe, Rev. T. M. O'Reilly, Sydney; T. B. O'Connor-Kerry, do.; Mr. John Lynch, Cahir; Mr. P. J. Broderick, do.; Mr. Michael Fitzgerald, Castlemaryr.

Seven Shillings and Sixpence each from T. H. Lloyd and J. J. Fleming.

rá bhuilir aς ριαιuige ραι ρin? Má leiz oo bhuairib na n-óglaod n-óiomu-
 ρac goilleamain oit. Meire oo mátair,”
 arí, “ní mó ρearic a (ς-cosa) mac lé
 oaimib na calmian ioná oo ρearic-ρa liom-
 ρa.” “Oo b'éoiri ρin,” arí ρeirean, acé
 tabairi óam ρiof m'atari 7 mo mátair ρéin.”

§ 8. Oo éuaró a míume leir, 'na óiaró ρin,
 gur ídς 1. Láimh a mátair é; gur aςairi ρé air
 a mátair annρin a atairi v'innρinac óó.
 “Baóς,” arí, “an n'ó atáir aig⁴ iariaró,
 óir, va m-b'eol ouit v'atáir. níoirb ρéairi
 óuit, 7 níoirb ρéairi leat é, óir iρ ρava ó
 v'eus ρé.”⁵ “Ír ρéairi liom ρiof beit aςam
 air, arí éaoi arí bit,” arí ρé.

§ 9. Aoubairt ρí a atáir leir⁶ annρin
 go ρíunneac. “Ailíoll ρaobair Caeta
 v'atáir,” arí, “v'eoςanaacé Monuppa.”
 Oo éuaró ρé 'na óiaró ρin v'a atáiróa 7
 v'a éirí ρéin, 7, a cómalcaróe leir (7 ba
 h-óglaodé ionmíume iao ρúo). Aςur oo
 bí ρáilte aς a míunetiρ óó, 7 oo éunirear
 meirneac níoir ann.

§ 10. Ainiρi éirig 'na óiaró ρin, oo bí
 ρionn óglaodé i ρerlic éille Óuib-éluana, aς
 caiteam cloé (niρt). Oo bí cor ílalee
 Óúin 'na ρearam arí ρotairac na h-ea-
 laire, 7 iρ éairiρi oo bí ρé aς caiteam na
 cloíde. ρeari ním-éangacé éirig oo
 míunetiρ na éille, b'pene a ainm—au-
 bairt ρeirean lé Mael Óúin:—“ba ρéairi
 óuit v'ioςaltar v' v'éanam n' n' ρeari oo
 loirceao ρonn (annρo) ioná beit aς
 caiteam cloé éari a énamib loma loirceé!”
 “Cia ρin?” arí Mael Óúin. “Ailíoll,” arí
 ρé, “v'atáir ρéin.” “Cia oo mairb⁷ é?” arí
 Mael Óúin. Aoubairt b'pene:—“eireac-
 aóiríρe oo lairg,” arí ρé, “7 oo míllea-
 tar arí an m-ball ρo é.” Oo leiz ρé an
 éloé uaró annρin 7 oo éuní a b'pac uime 7
 oo éuní a éulairt gairceao air, 7 ba b'p-
 nac oo bí ρé v'e.

§ 11. Aςur oo loirg ρé an t-eolair¹⁰ go
 lairg, 7 aoubairt an luét eolair leir,
 nac b-ρuirgbeao ρé oul acé arí mair. Oo
 éuaró ρé annρin go Coricompuaó aς iariaró
 oirca 7 beannacéa arí ómaró oo bí ann,
 go v-toiruirgbeao ρé aς v'éanaó báio. (Nuca
 ainm an oiruaó, 7 iρ uaró ainmniúéair
 b'oiréann Nuca. i. Cairiag Nuca.) Aou-
 bairt ρeirean leir an lá a v-toiróéao ρé
 an báio, 7 meuo na ρoirne oo ρacáo innti, i.
 ρacé b-ρiri v'eus; aςur aoubairt leir gán
 ouine ní ba níó nó ní ba luza ioná ρin¹¹
 óul innti; aςur aoubairt leir an lá a
 ρacáo ρé arí mair.

§ 12. Annρin oo iugne Mael Óúin báio
 tpi-éioineacé,¹² 7 oo bí an oiréam, oo bí lé
 oul 'na ρoéairi, ρéró. Oo bí gairmán, 7
 Óuirán ρile, oirpa.

§ 13. Oo éuaró ρé arí mair annρin, an
 lá arí 'ubairt an oirai leir iméacé.

§ 14. Mair oo éuarai beagán ó éirí, tarí
 éir an t-ρeoir oo éógbáil v'óib, iρ annρin
 éangarai a éunip cómalta. i. tρuní mac a
 oroe 7 a míume, v' n' éuan 'n a n'oiró, 7
 v'pógirarai air teacé éuca arí g-cúl arí
 'n a g-comne, go v-téiróir leo. “Pílliró
 a baile; óir v'a v-téiróir arí g-cúl ρéin,”
 arí Mael Óúin, “ní ρagairó¹³ liom-ρa acé
 a b-ρuil aςainn annρa.” “Raśmuno-ne¹⁴
 aó' óiaró inρ an mair, go m-báiróρair ρinn,
 muna v-taśairi-ρe éugainn.” Oo éunirear
 iao ρéin a v-tρuní inρ an mair, 7 ρnámuno
 i b-ρao ó éirí. Ó oo éonnapic Mael Óúin
 an n'ó ρin, v'ioimpuirg ρé éuca, 'n a g-comne,
 éuní nac m-báiróci iao, 7 éus iρteac inρ an
 g-cumacé iao.

§ 15. Oo bíotarí an lá ρin, go tpiacénóna,
 aς iompaib, 7 an oróce 'n a óiaró ρin go
 meaoon-oróce, go b-ρuararai v'a inρ beaśa
 maoia, 7 v'a óúin ionnta; go g-cualarai
 amac arí na v'únaib ρuam 7 ρośari na
 meirce, aςur na míleao aς maoiréam [a

⁴ Aoubairt go ρíunneac “an n'ó atá t'ú (oo)
 iariaró.” ⁵ ó oo calleao é. ⁶ v'innρi. . . . óó.
⁷ ρean-balla, oo leirgeao i léiz. ⁸ cóiméionól.
⁹ mairb, mairb.

¹⁰ v'airi ρé an bealaé. ¹¹ ρai n'ó éairi ρin.
¹² i. cunac v'éana oo ρlacib 7 ρnoiceann bó ρine
 oirpa arí an t-aob amuirg.
¹³ i. ρacáio, ρacainno i g-comnacéairb.

ngníom]. Águs ba h-é ro aoubairt feara aca lé feara eile:—"Congbuidh uaim," arís, "is éinne meise ioná éirí, óir is meise do maib áilíoll faobairi Caia, 7 do loipe Dub-cluam air; 7 ní iugnead olc nam o'a éirí, go o-tí ro, lé n-a muinntir; 7 ní deáirair-fe a fámáil rin do gníomh." "Buair 1 lámháib an nro ro!" arís Seáimán, 7 arí Duairán ríle; "is oíreac éus Dia rin 7 do gáib [rúir] arí m-báirín móimáinn. Téirímir 7 cneadair arí an o'a óin ro, ó o'foillirg Dia arí náimíse ionnta."

16. Maí ro bíodair arí na bmaíraib rin, éainic gaoth móir oirra, go maobairi gá n-ioncúir éair muir an oíche rin go maroin. Águs arí maroin féin, ní fácaodair tíri ioná talamh, 7 níorib eol oíob cá maobairi. Is annrin aoubairt Mael Úinn:—"Leigro do'n bas beir 'n a cóimniré,¹⁵ 7 an taob arí áil lé Dia a éabairt, tugair líb é." Do éiríalladair annrin amac in arí muir móirí neamh-fóiriceannairg, 7 aoubairt Mael Úinn lé n-a cóimltaib:—"Is ríib-fe éus ro oirraimn, ag bui o-ceilgean féin in arí an g-cuiriad, éair bhréirín an oíreaoiría 7 an oiruaó aoubairt linn gan o'fuirínn do oúil in arí an g-cuiriad aet a maib agairnn innti oimáib-fe." Ní maib fneagria aca-ran, aet beir 'n a roir lé réal.

§ 17. Trí lá 7 trí h-oróche oíob, 7 ní fuaíodair tíri ioná talamh. Annrin, maroin an ríear lae, do éualadair rogarí uata 1 n-oiréaró. "Gáirí éinne lé trí i ro!" arí Seáimán. An tan éainic an rolar oíob annrin, do iugneadair arí an ríri. Maí ro bíodair ag caiteamh éirínn¹⁶ ag feúcan cia aca do maedó 1 o-tíri, is annrin éainic ríata móirí do fíangánaib, 7 gac fíangán oíob cóim móirí lé fearaí, arí an o-éiríag éuca arí an muir. Ba mian leo iao féin 7 a roíteac oíche, 7 teiríro maí rin. Trí lá eile 7 trí h-oróche oíob, 7 ní fácaodair tíri ioná talamh.

18. Maroin an ríear lae do éualadair

rogarí tuinne lé éiríag, 7 do éonnacodair, lé rolar an lae, in arí móirí áro, 7 *forseumna* 'n a timéall 'maguairt. Ba h-iríle gac roirícaman oíob ioná an ceann ba góiré oó. Águs líne do éiríannab 'n a timéall, 7 móirín o'eunab móiría arí na éirínnair rin. Águs ro éirínnairg¹⁷ lé éiríle ag feúcan cia oíob do maedó ag cuairteagó na h-inre, 7 ag feúcan an maobairi na h-éin ceannra. "Is meise maedair," arí Mael Úinn. Do éuaró Mael Úinn annrin, 7 do cuairteagó an inre, 7 ní fuaí aen-nro o'ole innti; 7 oíreodair a ríre do na h-eunab, 7 éusodairéineile oíob iríeac in a g-cuiriad leo.

§ 19. Trí lá 7 trí h-oróche oíob arí muir 'n a oíaró rin. Maroin an ríear lae o'airígeodair in arí móirí eile. Samhíeac a talamh. Maí éangadair go éiríag na h-inre, do éonnacodair anniré in arí an inre maí (beiréac) eac. Cora con air, 7 ingne gáiría gáiría, 7 ba móirí an fálte do bí agce oíob: do bí ré ag léimnig 'n a bfríad-nuiré, óir ba mian leiríao féin 7 a roíteac oíche. "Ní bhríac acá ré móimáinn," arí Mael Úinn, "éiríallair arí g-cúl ó'n inre." Do gúiríro an nro rin; 7 maí o'airíag an t-anniré iao ag teiréac, do éuaró ré arí an éiríag, 7 do gáib ag toéailt na éiríag lé n-a ingnib gáiría 7 ag caiteamh upíurí leo,¹⁸ 7 níorí fáoirleodair-ran go n-eulócaríur uaró.

§ 20. O'iomíodair 1 bfrá annrin, 7 do éiríro in arí móirí ríeró uata. Do caiteodair éirínn, 7 do éuirí oíre-éirínn arí Seáimán oúil ag feúcan arí an inre. "Racáimur aiaon," arí Duairán ríle, "ionnur go otagairí-fe liom-ra, uairí eile, in inre arí bí éuiríear an éirínn oim." Do éuodair aiaon arí an inre. Móirí a meir 7 leiréac, 7 do éonnacodair fíreé móirí fára, 7 loirga áirbérí-móiría eac uirí; meirí ríoil lunnge 1 loirg éiríad gac eic. Águs éonnacodair annrin, fóir, blaoríga cnó móirí, 7 cnuc móiría o'fíngleac (na n-euráil) o'fíag

¹⁵ arí a fíreac. ¹⁶ ag éirínnair, ag oúil éim éirínnair.

¹⁷ éusodair cóimáirle.

¹⁸ g a g-cuiriad.

բօւլ, չօ միլիոնի լիստա քօլա քօլի-ծօղիցա
 ար Է տօսօնի լոնոսի չօ լաւն ան տալան
 լան տի. Գոռլոն Ե՛քնիցօսար ան ուր լին չօ
 տան, քօւտիլիւս. Դօ նօսար իլօնաճ,
 չօքնանաճ, լաչ ; 7 ուօլին եօլ տօնն զաճօս
 տօնան 1 լաճօնի, ոճ զաճ հ-աւ 1 Եքնիցօնի
 քօնար, ոճ իլի, ոճ տալան.

§ 25. Rāṅṣavay²² annyrin myr mōy erle, tary ēyr vōib tuiyye mōy, ocmyar, 7 tary, vo beit omya; 7 iao corēa, caryavoeaē, žan rūil aca lé covayr fearyta. Mōyān vo ēyannayb myr an myr yin 7 iao lān-coryeā; ubla mōya oyrōa omya. Žeāyly-aymmōrēte vearjya mayr mycayb fā na cyannayb yin vo tērōrōy lé bun na ž-cyann, 7 vo byalyrōy lé n-a ž-coryayb veyrōv iao žo vcyvryōy na h-ubla vōib, žo n-īrōy iao. Ō mārōm žo luyže na žyēne vo žyrōrōy an mō yin; ō luyže na žyēne žo mārōm nī eiyūžōy ay mon cōy, aēt vo bōyōr in uamāyb na talāmān. Mōyān v'eunayb ay yndām tmmēall na h-myre yin 'māžcuyayt, ay an cāob amuyž. Ō mārōm žo ndōn vo yndāmāyōy nī ba yia 7 nī ba yia amāc ō'n myr. Ō ndōm žo fearycay²³ vō ēyžōy nī ba žōyie 7 nī ba žōyie vo'n myr, žo v'tērōrōy, tary ēyr luyže na žyēne, myr an myr. Vo lomārōy na h-ubla annyrin 7 v'īrōy iao. "Tērōmyr," ay mael vūm, "myr an myr i bvylyo na h-ēin; nī vēcaypie vūmne yonā vo na h-eunayb." Vo cūarō feary vōib annyrin v'feiryōn na h-myre, 7 vo žlyao veyrean na yri erle cūyže. Teit an talām fā n-a ž-coryayb, 7 nōy fevovavay ātyužat mntcy āž a tary, ōyi ba tīy teimrēte i, 7 vo tēvōat na h-aymmōrēte an talām ōy a žcyonn. Čyžavay beāžān vo na h-ublayb leo, 7 tērōvō in a ž-cuyāc cōv ba leayž (vēcayr) leo, ōyi nōy vōion ē tary ēyr a v-cuiyye, tary ēyr ocmyar mōy 7 tary ēyr yaoēayr ō tūonn žo tūonn. An tan vo bī polay na mārōne ann, vo cūavay na h-ēin ō'y myr ay yndām ay an myr. Leyr yin, vo tōžbāyōy na h-aymmōrēte teimrēte

Տ-ոսն ար և n-սամայն, 7 տ'երօյր նա հ-սբլա
 Տօ Լաճե նա Տրինե. Ան Եան Եօ Եայրի նա
 n-սամայն Իս Եօ Եերօյր նա հ-եմ Եայ և
 n-եր տ'ե²⁴ նա n-սալլ. Եօ Եսար Մալ
 Եուն 7 և մսնուր անդրո, 7 Եօ Եալճեսար
 և Եայն Եօ նա հ-սբլայն ան ան տ'օճե Եր.
 Եօ Եոնճարօյր նա հ-սբլա օգր 7 Եայ
 սար օնի մալ Եստնա. Իր անդրո Եօ
 Լոնսար և Տ-Եայր Եօ նա հ-սբլայն մայ
 Եա մալ Լօ, 7 Եօ Երալլեսար ար մայր
 արի.

DRUMMÍN.

'Oo bí aḡ Seaphia Caol Ua Donncaḡa
 ppáinnéirín ppeirḡḡeacá ppóircaimail vāp
 ba cōmāim Ṯpūimín, aḡur ḡárla cḡuac
 aḡbāi vā h-aḡḡéanāim aḡe 'ḡan iḡlāim.
 Le linn na cḡuacá vō leaḡaḡ, vō bí an
 ppáinnéirín aḡ pparḡ-ḡiḡaḡa aḡi na luḡaib.
 'Oo léim ceann vō na luḡaib aḡi cḡeḡaḡ
 ó'n ḡ-cat a bí vā v-ḡapān, iḡeacá i m-beul
 Ṯpūimín, aḡur vō ḡuit an ppáinnéirín maḡb
 aḡi an láḡaḡi. Anḡpōm avubāiḡ an vūime
 nāḡal ḡuāḡi pḡiḡḡeannmāi a ḡlūḡḡe
 ḡaḡmte maḡ leānḡ:—

I.

1ṙ bṙónac̣ mo čoṭ
 ʒo tuiṙeac̣ am' ṙ'laṙ,
 1ṙ cṙó-laʒ mo čoiṙ,
 1ṙ veoiṙac̣ mo ūeaiṙ.

II.

Ո՛րք բառապաշարս քո խոսքի
 Որք բառապաշարս քո խոսքի;
 Դ՛ն քո խոսքի-քո խոսքի
 Որք բառապաշարս քո խոսքի

III.

1r minneac mo ȝol,
1r coimntecac mo cneaw,
As caomeaw mo con
1r ciocmac mo ȝneaw.

IV.

1 pgeolaib na pgoi,
1 peodaib na pean

²² Ὁ οὐ ποιεῖται, ἥ ποιεῖται.

²³ compareσαι, σύντριψέ na h-orúce.

²⁴ $\Delta_{15} = 1$ te.

I g-ceolairib na g-cior,
I r nód-beas mo sean.

V.

Mo coileán san baor,
Mo sheasán a bair!
Mé 'm donán dá éir
Ag searíán mo éair.

VI.

A bhrúctac níoi boirib,
A ghrúctac níoi gairib,
Níoi éuatac a coriann
Ba giun:gaac (seannac) a dealb.

VII.

Níoi éitéal a colg
I rúgmao na reals;
Ba lútmair a loirg
I lúbarib na leairg.

VIII.

Mo coileán níoi bog,
I r tiombádaac a éiríoc;
Gé'ri giobánta a glóir,
Níoi óiozbaíl a gnióm.

IX.

I r fuarthaac go moe
Do gluairead amaé,
Go ruatac a corip
Ní fuarthaac a cab.

X.

Do uallac a cori
Ag rguabaac na rgar,
Ag ruatac na lon
A bhuacairib a neao.

XI.

A éuitim lé lúic
I r mior mo ruac;
Do b fuparoe 'búil
Dá u-tuntead lé cat.

XII.

Le buile, go moe
Do ruatac amaé,
Gur lingear 'ran loe
Míoi rilleap i rteaé.

XIII.

I n-voirib an Roir,
Ná i g-Cuimin na g-cior,
Ní iméiginn am' coir
San Ojruimin lé m' air.

XIV.

I g-Catair na g-cloé,
Ór leacán na leact,
I b-parmao mo con
Do éairinn mo feal.

XV.

'Tan lúginn air mo leir,
Do rinead lé m' air,
A ólaorigte do m' deir
Do éioiann lé m' boir.

XVI.

Ba éarurde a éprio,
Gé'ri éanaroe a neap;
Ba neam-élaorigte a émué
Ag caparoe lé cat.

XVII.

Ní éaobad an corie,
Do érapad an éapic,
Ní rianad an bhoie
Do éarpad an r-apic

XVIII.

Ní éluicéad an míol,
Do élupead an r-uan;
Ní lingead cori linn.
Do éuntead 'ran luait.

XIX.

Do rleanmuis an lúic
'Na órianad i rteaé,
Ba seangac (seannac) a rmut
I u-teannta ag an g-cat.

XX.

I r eiac liom a émué,
A éliab agur 'ailt,
Ag ruacairib an énuic
Dá rriallaac lé h-airic.

NOTES.

Coimítead = Comaigthead, strange.

gnúirí = gnúirí.

X. 4 = ar bhuacáirb.

Cluicéim = hunt.

Cluip, attack, injure.

Aipe now means the lizard; aipe pléibe in Donegal.

The above very interesting poem was composed by one Geoffry O'Donohoe, a Kerry bard. We owe this copy to the kindness of Father Rice, P.P., of Lady's-bridge, County Cork, who obtained it from another priest, a thorough Irish scholar.

OÚTÉAIRÉ BREÁD AN PAORAIĞ.

I.

Coir na Léamhainne maí a ghnáthuigeann ba,
caoilne, agus gáimha,
Cairíde bogá uadairí agus móir cuio ve
léamhnae;
Ó' r tjom 'na rlaosa, agus feupí glar go
glúimib,
Agus céol binn bheáğ ag éanaib gac aon
maroin oiméa.

II.

Míl caoia maroin oiméa gancúpla 'c
a'léimne;
Míl bó maroin raimhíar gantamain le n-a
taob veap;
Míl neac óg ná reamra gan fogluim agus
beupá aip;
Míl aball-gor* gan úblair, ná cáipean
gan caoia.

III.

Bídeann an nóimín veap, óiró ann, agus an
meapá cum vaíte,
Miceóirí go h-áiró ann, ag fáir aip na
craannairb
Bídeann na bpaig ann óa g-cup i n-óiró a
o-tómar an peacairó,
Ar óa n-abrian na leóimain úo eug an glóirí
óir na rlaicir.

IV.

Bídeann na laoiğ bheáğ biaóta ann, a
g-cion bhaóta ag na gáimhaib,
Agus na ríomhaig 'na óiaig ríoin ag na ríab-
capail gailloa;
Taimhí(n)ğ na h-lapilain ar na ríaguiróe
o'n lon(ğ)oun,
Agus céol binn, bheáğ ríaca eug oia oim
gan canntal.

* pr. owl-órd.

V.

Bídeann gealaç agus gíman ann, bídeann
oia ann 'ra míteairí
Ar na óa abiróol veug ann ag veanaim na
cáğa,
Bídeann na h-aingil n-a n-oiaig ann 'r 'r
bheáğ iao a gímará,
Agus ríocairie ó óia cum an té eimallann
cum a fagail ann.

VI.

ğ iomóa nio bheáğ aeipac aip an o-tao-
beile óiom-éana.
An comin meap éaoiríom, ag léimne 'ra
n-gamain.
Úbla cúmaria a n-gáimíoinib, maí a ghnáth-
gean ríao meacain,
Agus ríagairíaoie na o-tuaç ag ríubal ann
gac marvean.

VII.

Ir iomóa eimann bheáğ oimáigean, oairí o
éomíto aip an o-taoib úo,
Fuinneğá ríao oipieac ag fáir taoib le
n-a céile
An éuac aip báip eimair' ann, céol ríoirin
agus naorğaiğ;
Agus ríin é mo éuntar aip oúteairí bheáğ
an Paoraiğ.

PAORUIĞ O LAOĞAIRÉ

This song was very popular in West Munster about thirty years ago. I more than once heard my father to repeat it with some slight variations from the version given by Mr. O'Leary, of which the following is the most important:—

Bídeann míteceal n-a n-oiaig ann agus ir
oun-bheáğ é a gáiró,
Bídeann ríocairie o óia ann o'n té
eimallpaó cum a fagailta.

P. O'BRIEN.

'Sa mhúinnín oílis!

(Translated into Irish by Eirionnach.)

I.

Ba óubac an lá úo o rğairí lem' ríomíac,
'Sa munnín oílip eiblin og!

Bí bhré ar mo éiríde nuair fógar a
veora—

'Sa mhúinnín oíliú Eibhlín óg!

Ba bán a mín leaca ar mo éiríde mar an
lile—

A láma ba fuar mar óruéet oíde' arí ríle,
Do rnuaineas nác fceirinn go bpiáé, bpiáé,
a gíle,

'Sa mhúinnín oíliú Eibhlín óg!

II.

Oiri b'eigín dam feolaó, marí raié'oiuip,
le'p bfeapab,

'Sa mhúinnín oíliú Eibhlín óg!

B'eigín om' ríóirí uil a b-fao tarí na
marab,

'Sa mhúinnín oíliú Eibhlín óg!

Glúairí arí ríuáigíte, go beoáa ag glóirí,
Tíáéet arí a g-caé 'ra ríoinn ve'n g-cieacé
óiró,

I'p m'píe uobhionacé, uébéirídeacé, faoi véora

'Sa mhúinnín oíliú Eibhlín óg!

III.

Arí vo fón-ra ó éiríe! i'p fava vo buairleas,

'Sa mhúinnín oíliú Eibhlín óg!

'Sarí fón mo ríóirí mo páirídeacé fáabálar,

'Sa mhúinnín oíliú Eibhlín óg!

Támie an r-ríóééáin, arí ríaoéarí bí
cpióéna—

O'fíleas éum m'anníacé le ríuáiceas uil'
líonta;

Nuair! fuairí mo ríin-ra ríe bíón a n-uain
rínce,

'Sa mhúinnín oíliú Eibhlín óg!

The above version by Dr. Sigerson is a reprint of a
cutting from the *Irishman*, dated April, 1858.

ANECDOTA FROM IRISH MSS.

IV.

Senac Sáigín.

R. I. A. D., 4. 2, fo. 51a, I (A.D. 1300).

Slúagóe Lá Donnacá mac Flannac mic
Mairíeélanac vo vénuin múní ocup éluó
i timéill Sáigín Ciapáin arí m'píóirí a
míná .i. Saóé inéan Donnacáa Reimurí ríé

Oiríagí. Arí bá tnué móirí ocup bá fíormac
leirí múní ocup cloó i timéill gac aipíóille
i n-éimín ocup a ceall féin .i. Sáigín gan
éluó gan múní. Co ríancatari ríu Míóirí lé
co Tuláig n-Donnacáa ríu Sáigín anairí,
ocup co m-bíóirí ac vénuin in éluó cac lá
i timéill na cille. I'p ann ríu ríóiríacé coirí
a haéarí-rí uon éill oia aónacáó, ocup fén
fíu ríu ríu ríu ag a m'píu. Ocup ríu haónacé
ríacéóirí. O ríu ríóiríacé an aóag, táncac-
tarí nónbup cpiorán éiabac cpiuóib co
m-báatarí fíu ríu áuag ac éiabáigéet amíal
i'p bér vo éipíoránab órín anall. Bá
gíleirí ríuacáa a ríuile ocup a ríacáa, ocup
bá uíuóirí gíal cac ball áile uíó. I'p
amíalac táncacatarí ocup uíuac leó uó, ocup
cac uíuac uóóirí íac uoníe gálarí lá co
n-aróirí uó. Ocup i'p í ríe in uíuac ríu :

Munnreirí Donnacáó móirí míc éealláig,
comve áabairí,
Clíara binne bíó ac glacóagí ríu ué arí
ríuáigab.

Slúagí ac mílíacé, m'píe lána, ríe n-óla
óccmá ríuina, ríuáiríalá, marí móra.

Sáirí a élarí i'p a ééteirí, comnme ué-
ríuáig,

Síeáa ríu ríe ríu ríu ríu ríu ríu ríu ríu ríu
nóal.

Cíocáa, cuiríenna co cuibó, ríu ríu ríu ríu,
Lá uán n-uacéglan éíuóirí co ríu ríu ríu ríu
Ráigíne.

Uonóirí vo uán, a míc ríu Ráigíne co ríu ríu ríu,
Caróe na cuiríu nó caróirí in múní vo bí coe-
acáirí?

Ríu gáabó ríu ríu ríu ríu ríu ríu ríu ríu ríu
áiríu in ríu ríu a ríu ríu ríu ríu ríu ríu ríu ríu.

Baptarí baptarí ríu a annam áairí ríu
clunnreirí,

Móirí a lúag arí n-uil 'ran allatarí—ríu
a munnreirí.

No bíóirí in élarí ríu ó fíe ríu co maríu
oc éiabáigéet laríu uíuac ríu ríu ríu áuag,
ocup cac uíuac vo fíe gáac íac uoníó gálarí

Lái co n-aoibí dó. Comhár ceirte oc laeáib
ocur oc cléiribí ve rin, ar bá hingsaó
veinna co follur a comaróeet in iúg lán-
éiribí.

Dá head ro tra ní oia éirabá .i. roáil
bíó ocur lenna ceá féile apptail in eáe
aróeill i n-Orruáig, ocur altram Dé eáe
tíge i n-Orruáig ar jon a éeirime timéill,
ocur tui peillege ceá tíge .i. peillec veé-
maróe ocur peillec míenn ocur peillec
tuipetín eime, ocur beir fá bheir ocur fá
ráiríoin órin amac.

Co n-veinrat na cléiríu tríédenur rin
oia co failirígea doibí cró imar' lenrat
na veinna hé. Conuicáinnice anígel Dé a
ríp voéum céile Dé vo éenél píacáe .i.
húa Capaill a píonneo, ocur atbeir: "Ír
mair a n-veinratáir," ar ré, "in trioraó.
Ocur nónbu vo éleir hui Congeoró íat,"
ar ré, "ocur ír é roo in trioraóe táncatari
i n-éimn a huppin, ocur ó náir' féora
ní voon iúg ma beáir ír aise acat aima
éec ag a veitceó. Ocur véncari oifpenn
ambáirac ocur uirce coirpíeá ocur eioetari
ar in úaig ocur ar in peillec uile hé ocur
ar maí na cille, ocur trioraó úaib na
veinna." Ocur voipnáó amílaró, ocur
táncatari eliar hui Congeoró i peéarib én
cúlóub rin aeoir eieiribíar, ocur níir' lám-
rat loige roppan talimam coirpíeá. Ocur
atbeiratar: "Mí peémaró, ní peémaró," ar
ríat, "in trioraó ocur in coirpíeá, úaí
jo beimí-r-ni a n-veáiró a éuip írnt
íaeáel, ar itá a ainm [i nim] ocur ní
cuingum-ne ní ví." Ocur jo iméiríetari
rin.

Ír annrin jo bú in eioirán Finn húa
Cingá ocur Mac Rinnac hua Conóirám
ann, comó íat na eioirána rin jo meab-
maígeet in vóain ocur in aipíuó ó éleir
hui Congeoró. Comó hí rin ealaóna jo
foáin doibí órin amac ocur vo eioiránab
aile na héipenn otá rin anall fóp.—Finn.

TRANSLATION.

A hosting was made by Donchadh, son
of Fland, son of Maelsechland, for the pur-

pose of making a wall and ditch around
Seirkieran, at the request of his wife,
Sadhbh, daughter of Donchadh the Stout,
king of Ossory. For she felt great envy
and jealousy that a wall and ditch should
be around every high church in Ireland,
and her own church, Seir, without ditch,
without wall. So the men of Meath came
with her to the Hill of Donchadh to the
east of Seir, and were making the ditch
around the church every day. Then came
the body of her father to the church to be
buried, being carried on a waggon. And
he was buried forthwith. When the night
darkened, there came nine shaggy jet-
black crossáns and were on the grave,
singing together, as has been the custom
of crossáns ever since. Whiter than snow
were their eyes and their teeth, and blacker
than coal every other limb of theirs. Thus
they came and had a song with them for
him; and every man that saw them, it gave
him a sickness of a day and night. And
this is that song:

"The people of great Donchadh, son of
Cellach, a proud meeting,
Sweet bands a-shouting are we before hosts.

"Hosts a-hunting, full plains, houses of
drinking,
Fair young women, generous princes, great
nobles.

"The shout of his bands and of his troops,
quartermen of a good host,
Ranks of skirmishers in the summer-sun
goblets, ale-shouts.

"Harps and pipes in harmony, poets with
stories,
With splendid gift they used to come to
the gracious King of Raighne.

"... thy gift, oh son of the King of
Raighne of graces,
Where are the horns, or where is the mirth,
that was at thy father's?

"It was profitable for the man whom all
amused,
Delightful the course on which he was in
the fair world.

"He baptized a baptism on his soul while
he was heard,

Great his reward after going into the other world—we are his people.”

That band was singing that song on the grave from evening until morning, and every man that saw them, it made him sick for a day and night. Hence a problem arose with laymen and clerics, for it was wonderful that demons plainly should be attending on the full-pious king.

The following now is something of his piety:—He used to distribute food and drink in every high church of Ossory on every apostle's festival, and to feed the poor in every house in Ossory for the sake of his body-troops, and three baskets from every house, a basket of tithes, and a basket of broken meat, and a basket of waxen tablets. And he was under judgment and under confession from that onward.

So the clerics fasted three days on God, that it might be revealed to them wherefore the demons pursued him. And an angel of God came in a vision to a Culdee of the race of Fiachu—O'Capaill was his name—and said: “Good is what ye have done,” he said, “the fasting. And they are nine of the band of O'Conghedh,” he said; “and this is the third time that they have come into Ireland out of Hell, and as they were powerless against the king in his life, therefore are they pursuing him after his death. And let an offering be made to-morrow, and holy water, and let it be sprinkled on the grave, and on the whole church-yard and the plain of the church, and the demons will go from you.” And it was done so, and the band of O'Conghedh went soaring into the air in the shape of black-backed birds, and dared not settle on the consecrated ground. And they said: “'Twas not bad, 'twas not bad,” said they, “the fasting and the consecrating; for we were after his body in the world, since his soul is in Heaven, and we can do no harm to her.” And they departed.

Then there were the crossán Find O'Cinga and Mac Rinntach O'Conodhran, and those crossáns remembered the song and the music of the band of O'Conghedh. So this is the art that has served them ever since, and the other crossáns of Ireland from that henceforward.

NOTES.

Line 15. *croppán*, scurra, O'Don. Suppl., a mimic, jester, buffoon, or scoffer; a lewd, ribaldrous rhymist; W. *croesan*, Peter O'Connell. “They were the cross-bearers in religious processions, who also combined with that occupation the profession, if we may so call it, of singing satirical poems [cf. *croppánacht*, a kind of versification, O. R.] against those who had incurred Church censure, or were for any other cause obnoxious.” Todd, *Irish Nemius*, p. 182.

Line 15. *cuibh*, *cuib* seems to mean *jet*, cf. *báitir* (viz., their eyes) *uubroir cuib*, L.L. p. 252b, 20.

Line 16. *úas*, f., *grave*; *mo dhúg úas* i n-*úas* *cona cloie* *cuibis éam*, *my virgin body in a grave with its hard, fair stone*, L.U. p. 119b. *po clarteo úas uo fíorib*, *a grave was dug for Fíorib*, L.L. p. 258b, 24.

Line 16. *clíapáigeét*, *singing in chorus*, O'R. *copnáipeét* *éum* *ir clíapáigeét*, Egerton, 1782, fo. 33b, 1. *oc clíapáigeét* *ocur oc canntáipeét* 7 *oc áomolao* *Óé*, L.Br. 121a, 22; from *clíap*, f. *band, train*.

Line 23. Every line of this *óan* consists of twelve syllables, with pauses (caesure) after the fourth and eighth syllables. Besides the final assonance which is dissyllabic, two words in every second line rhyme with one another (as *binne*—*finne*, *flaet*—*maet*, *íreé*—*éirele*, *cuib*—*muib*, &c.), and there is also alliteration in every line.

Line 31. *íreé skirmisher*. See O'R. *timpaigir a ríois* 7 *a íreé* 7 *a caéa mon caépas imacáipre*, L.Br. 124a.

Line 32. *faball* seems the gen. of *faball*, borrowed from Lat. *fabula*. Or is it for *aróbbi*?

Line 26. *sonor*?

Line 33. *álleap*, the other world, the opposite of *centap*, *this world*.

Line 45. *ceíteap* *timéill*. *ceíteap* f., a band of troops, was borrowed by the English as *kerna*. *timéill* is the gen. of *timéill*. Cf. *íur* *man*, *íur éalman*, *íúas timéill*, L.L. 357, marg.

Line 46. *peillec*, f., a basket made of untanned hide. It glosses *spórtula* in the Irish glosses, ed. Stokes. The word is borrowed from Lat. *pellicium*. Our passage is quoted in O'Don. Suppl. s.v.

Line 48. *mípeim* is the gen. plur. of *míp*.

Line 49. *cuic* is evidently borrowed from the Low-Latin, *ceriacum* = *cera*, which is in Ducange.

Line 45. *álleap* *Óé* lit. *feeding God*. Cf. the mod. phrases, *óallán* *Óé*, *boetán* *Óé*. What is given to the poor is considered as given to God. Cf. the following quatrain in *leabap bpeac*, p. 93, marg. sup.

ma beé áige lat ic' lamo,
máo concela pnamo áipe,
ni hé m' áige bír cen ní,
áet mao íru mac maípe.

If thou hast a guest in thy house,
And if thou hidest a meal from him,
It is not the guest that is without anything,
But Jesus, the Son of Mary.

For this use of *álleap*, cf. also the Four Masters, A.D. 1022, p. 800, l. 20. KUNO MEYER.

ADDITIONAL NOTES to *Comháb roir an báp áepu an clánpineac*, *Gaelic Journal*, No. 37.

Line 3. *ap an g-copp*, interpreted by Shaffery “on edge.” In Galway a brick on its “edge” (narrow side) is said to be *ap an g-copp*; on its broad side, *ap an leacán*. Shaffery understands by *ap an g-copp*,

"on edge," the state into which the edges of the joints and knuckles of the hands get when cramped by rheumatism or any other cause, so as to make them stick out and be sharp (a' r' ao gearr). Here, as *cnátha* is used, it refers also to the elbows, shoulders, &c.

Line 4. *Maib ba éanaíoe e*, "as thin as it was." *Éanaíoe* here is the superlative of *éanaí* (*éana* in Munster), thin, and *ba* is the past tense of *is*, as *maib* *is éanaíoe e* would mean "as thin as it is." This construction is still used in many places. The following, which occurs in *Ordo Chloinne tuimh*, O'Flanagan's edition, p. 32, is a fairly good instance of it, viz., *tabair p'pheanagur i (p'leao) maib i' taerfa éunap i n-éirinn*, give it to Fergus as soon as (lit. as it is soonest) he shall arrive in Erin. It is curious that only a few lines before this the other construction with *éan* and the positive, followed by *agur*, occurs, viz., *tabair b'naíap éanra coib luat a' r' éunap tú, élanm tuimheao so éur go h-éamain*. In English even, "I did it as best I could" is sometimes used for "I did it as well as I could."

Line 5. *Ap an gearr*, "on edge." *Gearr* gen. *gérpe s.f.*, edge, is given in Armstrong's Gaelic (Scottish) Dictionary. If it be the noun *gearr*, the phrase would be *ap an gearr*—perhaps it is *ap a gearr*, on her sharpness (*pracail*), or *ap a*, *g-éirip*, on their serrated edge.

Line 6. *Eugraítha* (pron. egzofultha), wonderful, terrible, extraordinary = *eugraíthail*.

Line 8. *Áobála* (pron. ofultha), awful, fearful, terrible, Line 11. *Óubairt ré le mo beul*, he said to my face.

Line 13. This line is really composed of two lines. The following note was made on it in *Gaelic Journal*, No. 37, viz., "There appear to be some words wanting after *faoi éum* to complete the line of the quatrain ending *ó amhríparc*." These words have since been obtained from the reciter. They do not, however, come in after *faoi éum*, but after *opeam*, and are as follows, viz., *rin pean-lúteap éam*. This is the way the lines should read and be divided:—

ná an o-taéuig' tú leir an opeam rin, pean-lúteap éam,

faoi coigear faoi éum ó amhríparc?

o-taéuig was pronounced as if written *oéaéuig*, i.e. the *o* was slender, and Mr. J. C. Ward has suggested that it should be an *n-oéaéuig* *tú*, but the want of the eclipsing *n* is against this.

Lines 14 and 15. *Stap* here is an instance of the vernacular use of an adverb of direction with *tá*. *Cuir p'ior an leabap. Tá ré p'ior, i.e. tá ré cunne p'ior. Cá b-puill an leabap? Tá ré p'ior, i.e. it is below*, whereas *tá ré p'ior* means it is *down, i.e.*, I have put it down. Similarly the above phrase means, "I greatly fear in truth that he is miles round (past) behind (backwards) with the old-spirit." So *b-puill ré p'ior* would mean that he was behind in a state of rest, without reference to his having gone behind (backwards). *Stap* is the adv. of direction, *frap* of position.

Line 18. *árimim*. This should have been spelt *árimigim*. In the Northern Irish all long terminations are pronounced short, hence *árimigim* = *annin*, *árimigean* = *ennan*, *árimigean* = *crinny'an*, &c. In Armagh *árimigim* has a fuller sound than in Meath, being pronounced *ed'yvim*. *Ó'an t-paogal* pron. *ó'an taél*; *gan éiall* should be *gan ééill*.

Line 25. *So g-caiteamun* should be *go g-caiteap mo un*. In Meath, Armagh, and neighbouring counties *rim* is not used at all, but *murone* (pron. *mumne*), and contracted form *muron'* (pron. *mum*), are the forms in use.

Line 26. *Le pó* explained by reciter, "in good twist." Here is a sentence that he used in which *pó* also occurs: "*bí pó óclac ampeo ágáinn*"—"we had great sport here." *Ró*, prosperity, is given in O'Donovan's Grammar as the word from which *amó*, misery, is derived. See also Connellan's Irish Primer, p. 48.

Line 28. *Leis uat an boza*. *Leis* here should be *leas*, as the word was pronounced *ly'eg*. In the Northern Irish *leis*, let, is pronounced *ly'ig*; but *leas*, knock down, lay down, *ly'eg*, as *ea* before *s* has the sound of *e* in *met*, as *peasgan*, *peagal*, *esla*, &c. *Leas ó* is also the phrase that is used in Connaught, as in the riddle, *no leasgar uaim i ap bápp an élaóa*, &c.

Line 33. *Maib b'anám liom*, that I am not accustomed to, lit. as would be seldom with me. *Maib* here seems almost to have the force of the relative pronoun; cf. the vulgar English, "I am the man as did it," where "as" is used instead of "who."

Also the poem should have been divided into five verses, each containing eight lines.

STAIR ÉADOMHINN IN ÉLEIRIG TO
RÉIR SEÁGAIN IN NEACÉAIN.

Ác an tan a o'fás an éoil, so éapla
peari so ran g-conair, águr epioceann maip
leir ari amun, águr o'fiarpunig óe epiao
é fáe a óeéirip, no an luar anála rin so
bí ann.

O'áirip éadomhinn so ó úo go rinne maip
so éalabair éeana, focail ari focail, éom
roéunre rin gup éwis an t-óglac epiao ba
riocair oamháa óo; águr óá méao so éunip
báeao na h-aon-bó, ariab a epioceann ari
a mun ari, níopi fáao gan a beie a peubao
a épiore a gairiue faoi fimpliueacé an
tunne.

An amagao fúim-ra acá tú, ari éadomhinn?
Áreao, go veimim, ari é-pean, águr ní h-
iongnao óam é; águr biaró tú féim ag
magao fút féim an uair a éunrepi cionnur
a o'éunig óuit. Cárpeap Epiope oam-ra an
peari rin ari a b-puill tú a eaint; águr ip í
puill na bó ari ariab an epioceann jo, an
puill so bí ari r'gian águr ari láma an Kill-
man rin so bí an gáipil-borao a mupin
óuit: Cillmana an baile ma m-biúim-pe, ari
ré. An borao gáipil, mac so mo éapreap
Epiope é; águr acá glap béapla ari: níl
ré acé le mí ari r'gail.

Ari fáao ari éadomhinn, moip éunip aon tunne
muim a leiríoe so ponc oearpóipieaoa oim-
ra, águr so éunip ré oim. Águr ari a fon

ínn féin, tabair mo bean-naóc dóib an uair
a éiríar tú iao. Carair na daoine air
adéile agus ní carair na cnoic. Feasfaide
go b-íreínn fóir iao. Do éiríeadair bean-
naóc le éirle agus a tóglaí a íorí-gháiríde:
gíreáó buó úeacair gáiríe buam ar éaó-
monn.

Do íubal íoríe, má buó fada no gáirí
an lá; agus le tuitim na h-oróce do íáirí
go gíáí-ghaile móir in a íaib móirín
tígeáó, agus íáca no do áirí air éil
gac don tíge dóib. D'airí éaómonn
íorí-ghaó as an g-céaó íorí-ghaó a t-áirí
éiríe; adé do íuair eiríe. D'íorí-ghaó
éaómonn cá h-anmí do bí air íeair an tíge.
Do íuairí-ghaó D'íorí-ghaó, air an íeair arí-ghaó,
é féin, ía bean, ía élaínn, ía íuairí-ghaó.
Íaíreáó, D'íorí-ghaó as D'ia íorí-ghaó-íe, air
éaómonn.

LITERAL TRANSLATION.

In the Preface to his little work, Father Hayden recom-
mends the "student to endeavour to understand each
section of his text by the help of a translation and gloss-
ary; then he should endeavour to put the English into
Irish in writing. If he does this several times, he will
find that the translation will gradually approximate to the
text of the author, and the degree in which it does so will
serve to gauge his own progress in the tongue he is
learning." I agree with Father Hayden. To become
master of any language one must work hard, and after
some plan, and the plan recommended above is the best
one. This piece of O'Cleary's adventures is short; let the
learner do with it as Father Hayden recommends, but
let him especially master the idiomatic forms of expres-
sion in it. When satisfied with himself on this piece, there
are three or four other extracts from the tale of O'Cleary
in former numbers of the Journal in which he can exercise
himself.—E. G. J.

After leaving the wood, O'Cleary fell in
with a man on the way, who had the skin
of a cow on his back, and who asked him
what was the cause of his hurry and of that
shortness of breath that affected him.

Edmond told him, word for word, from
beginning to end, as you have already heard,
what was the cause and occasion of them,
and so plainly, that the other could not
help breaking his heart with laughter at
the simplicity of the man, though much he
felt at the drowning of his only cow, the
hide of which was then on his back.

"Is it laughing at me you are?" asked
Edmond. "Indeed it is," said the other,

"and no wonder for me; and you will laugh
at yourself when you understand how [this
adventure] happened to you. A gossip of
mine is that man of whom you are speak-
ing—the Killman mentioned to you by the
little fellow—and the blood on his knife
and hands was the blood of the cow on
which this skin was. Killmanagh is the
town in which I reside; and the little
fellow is the son of my gossip; and there
is an English lock upon him. He has been
at school but one month."

"By the dear," said Edmond, "nobody
ever put me into such a logical strait as he
has done. But, nevertheless, give them my
greetings when you see them. The people
meet, but the hills do not. It may happen
that I shall see them hereafter." They bade
each other farewell; the man was continu-
ally laughing, but it was hard to make
Edmond laugh (literally to take a laugh
out of Edmond).

He went on his way [regardless] whether
the day was long or short, and at nightfall
he arrived at a large hamlet-village, where
there were a great many houses, and a stack
or two of corn behind every house of them.
He (Edmond) asked admittance at the
first door he came to, but he got a refusal.
He then inquired the name of the man of
the house. "Himself, his wife, his children
and his relations are of the Duffley people,"
said the man within. "Well, then," said
Edmond, "may God have no welcome for
you!"

VOCABULARY AND NOTES.

Tápla, met; literally, happened; do tápla íeair oo,
a man met (happened) to him. See Joyce's Gr., p. 120,
idiom 10. Instead of oo, air is mostly used. Conair,
a way; leir, with him; aige is mostly used for leir;
luar, quickness anála, of breath; luar anála, shortness
of breath; luar should be luar; or if ínn be omitted,
the reading will be: "was it shortness of breath was
in him?" instead of ann, in him, air, on him, is generally
said: abair air luar-ghaó 7 luar anál' air, "his limbs a-
rocking and shortness of breath on him."—Midnight
Court.

uo, a beginning; íorí-ghaó, easily understood;
íorí-ghaó, occasion; íorí-ghaó, material of which anything
is made; íorí-ghaó, the heir-apparent to a kingdom.

Do éirí-ghaó, afflicted him; literally, put upon him. In
this passage the prep. air is written twice; the air
underlined is that which is joined to éirí. íorí-ghaó
[ré], he was not able (to refrain from laughing); áí-ghaó
íorí-ghaó, breaking his heart; áí-ghaó, laughing
íorí, at (literally under) íorí-ghaó an óime; the

Ան տրոմած չէ եւ ան մաշկը բոլոր հոգիներուն
Ստեփաննայ, որոնք հնչած, ճշդ ուսում առնելու
բնական է, « Եւ ի վերջոյ »? Բարեկամ ան
մաշկը կ'ընեն ինչպէս որ ցուցանուի զի 50

cairdeas ré cairlean agus cúirt a 'deanao ann, le bealaíge móra agus ballaróe, abúill (úball-íor) agus gárróda a m-beirdeas an uile cineal crann agus lúib anna 'o'ar fág arísáin i n-gárróda uime uafail agus muina m-beiró fúin deanta a'asá roimh an oirde bainneó mife an ceann oíor," ár ré.

Thug Doimnal leir a éuro óirneir agus éoiríge ari an ároan bán agus 'o'irneir óó epuair agus éaimic leir, aóe ir mó beirdeas rígnóbea a'is ceapc i n-caoib claoirde lá ghréne 'n'á bí glanta amaé aige nuair a éaimic ingean a niaígeir le n-a óinneap éinge. 'O'arri ri ari fuidé riór agus a óinneap a 'deanao agus go b-peirdeas rísecaó é éioeas leirde a 'deanao. Tharraig ri ceirclín de fínáó fíosa ar a póca agus éómar ri éapc fao agus leaóas an cairlean leirde agus ní luaité bí fúin deanta 'n'á 'o'irneir fuar cairlean b'péag áluinn a bí maíe go leóir a'is ju'g éirneann. Mar a g-ceanna leir an abúill agus leir an uile fuo 'o'ar iarr a h-aíar a beir deanta, leag ri an fúirde fíosa éapc ari agus 'o'irneir ré fuar péir, epíoc-nu'gíe, ari óóig náe pab léoc no p'píó (fault) le fágail oirde a'is aon neac faoi an óoíhan.

(Lé beir leanta).

THE DAISY.

From the Irish of "PADRAIC" [G. J.,
No 35, p. 40].

By MICHAEL CAVANAGH.

The reader will easily recognise the ring of Shawn Gow's anvil, and the din of the Fair of Windgap.

Don't talk of the "Rose"—blushing bright
in green bowers,

Don't talk of the "Lily"—so soft, white,
and tall;

Don't talk of the "Primrose"—pale queen
of field-flowers;

I'd rather one dear little "Daisy" than
all.

Oh! give me the daisy!

I love the mild daisy.

I'd rather have one little daisy than all.

But yet, on the rose I would cast no reflection—

Its beautiful blush doth resemble, 'tis
clear,

The bright bloom of health and the brilliant
complexion

Kind Nature has given the cheeks of my
dear.

But mine be the daisy,
I dote on the daisy,
No flower like the daisy blooms fresh
through the year.

Again, I'm not blind to the lily's pure
brightness,

In splendour revealed, the clear
spring above;

It brings to my mind, in its softness and
whiteness,

The gracefully-shaped snowy neck of my
love.

But, I love the daisy,

I worship the daisy—

No flower like the daisy my nature can
move.

The sweet-scented primrose—of flowers the
most early

That bloom in the spring-time—I like
to behold;

Its' yellow leaves shine like those locks I
prize dearly,

Which grace my love's forehead—a
crown of pale gold.

But I'll sing the daisy,

I'll still praise the daisy;

With all my tongue's power its' claims
I'll uphold.

When I see the daisy, that shy wayside
pearl,

Smile kindly and sweetly as I'm passing
by,

I see not the beauty superb of my girl,

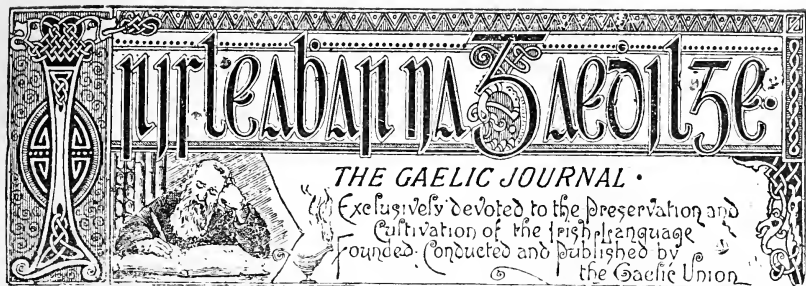
But think on her true heart and love-
beaming eye.

Oh! blessed be the daisy—

The dear Irish daisy!

That "gem of my country" I'll bless
till I die!

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TO OUR READERS.

All future communications intended for the Editor of the *Gaelic Journal* are to be addressed to the Rev. Eugene O'Growney, Celtic Professor, Maynooth College, in whose hands the direction of the *Journal* now is. Father O'Growney will also receive and acknowledge subscriptions to the *Journal*, or to the Gaelic Union.

TO THE IRISH PRESS.

The very existence of this *Journal* is known only to a comparatively small number of students of the national language. This fact has much limited, and, it may be said with truth, has nullified the influence which would naturally be exercised by the only periodical in Ireland devoted to the interests of the Irish language. Many people who would gladly promote the circulation of the *Journal* do not know with whom to communicate (Father O'Growney, Maynooth, Co. Kildare), or the amount of the annual subscription (2s. 6d., 60 cents.) The Irish Press, at home and abroad, has, of late years, shown much sympathy with the movement in favour of the old tongue; it could help that movement practically by making these facts known, when noticing the current issue of the *Journal*.

THE IRISH MEMBERS OF PARLIAMENT.

It has often been alleged that many prominent Irish M.P.'s were altogether hostile

to the language movement. Having gone to some trouble to ascertain the facts, we are happy to say that the contrary is the case, and that those whose names were so freely mentioned are warm sympathizers with the movement, and are prepared to further it whenever a suitable opportunity presents itself.

ANECDOTA FROM IRISH MSS.

V

The well-known habit of Irish scribes of entering on the margins of their MSS. short notes of personal or momentary interest, has frequently furnished us with most valuable information as to the time, place and circumstances in which these MSS. were written, or given us glimpses of details of life at an Irish monastery. Side by side with such entries in prose we often find little snatches of verse. These may be looked upon either as extempore compositions of the scribes themselves, or as reminiscences of popular rhymes, which must have been current in large numbers. Of the former kind is the famous quatrain found in the margin of one of the old Irish MSS. of the Continent, that of Priscian, at St. Gall.

Is áceir in gáir innoct,
 Fúruarua fúirge fúrofolc:
 In ágoruimmm moia muin
 Dono laeémaro lúmm oa loélino.

Bitter is the wind to-night,
 The white-haired ocean rages :

I do not fear the passage of the clear
sea

By the fierce warriors from Norway.

From this quatrain we learn that the MS. was written in Ireland somewhere on the coast, at a time when the piratical descents of the Norse were so frequent that they might be expected any night.

The following quatrains I have chosen at random from among hundreds. They are all written in the metre called *mannaiḡeacr*, which consists of four lines of seven syllables each. In the more elaborate of them there is both alliteration and internal assonance.

1.

Leabair bheac, p. 6, marg. inf.

Ar ḡríos óé, ná ódeir é'anmain
Óo éinó eillam étarbais!
Ná ceil cipe, ná ceil cpaó,
Bpice 'na rin in rógéal.

For the love of God, do not enslave thy
soul

For the sake of profitless gear!
Hide not coffers, hide not pelf;
Life is more brittle than they.

For the second ceil the MS. has cīl.
cpaó, for cpaó, to rhyme with rógéal.

2.

ib., p. 40, marg. sup.

Ni mairi ḡlún von ḡneleac
Éainiḡ umum ḡu hādām.
Ḥe mipe acáim nempeayac
In lum féin in lá amámac.

Not a link remains from among the
generations

That went before me up to Adam.
As for me, I am ignorant
Whether the morrow is mine.

Should we read *memum* for *umum*?

3.

ib., p. 41, marg. sup.

Óo bí mipe ḡan beir ann,
Ḥarí vaim am ḡan beir aipir:
Ueimín lum ḡo tuacra in báp,
Ní ueimín lum ca tpaé cīp.

Time was when I was not;
Soon again shall time be when I shall
be no more.

Well I know that Death will come,
Only I know not at what hour he will
come.

cīp is the 3rd sing. of the *s*-future of *tuim*,
I come.

4.

ib., p. 152, marg. inf.

Ir bailebac, ir sícuicir,
Ir cenóac cin céill,
Ar aipfeiseó don-úaire
Sip-aitpeb i péin.

It is blindness, it is folly,
It is buying without sense,
For the delight of one hour
Ever to dwell in pain.

5.

ib., p. 172, marg. inf. Harl. 5280, fo. 46b.

In ba mairén, in ba fain,
In ba fopu cīp nó fopu mair,
Acé mo fepair maca d'éc,
Móip in béc! ní fepair cain.

Whether it shall be morning, or whe-
ther it shall be night,

Whether it shall be by land or by sea,
Save that I know that I shall go to
death,

Great is the trouble! I know not when.

Instead of *maca*, Harl. puts the Lat. *ibz*.

6.

ib., p. 227, marg. sup.

bóeet da cad òuine ari òoman
 Anao ic a aomolao,
 Ocup nae anao mte én
 'r can anam ano aèaei.

What fools are the men on this earth,
 To cease from praising Him,
 When the bird does not cease,
 And it without soul . . .

aèaei for ac a éi in *its height*?

7.

ib., p. 36, marg. sup.

Aé, a lunn, i' buiré òuit
 Cáit 'ra muine a fuil do net.
 A óit'pebaig nae élino clocc,
 A' bino bocc rícamail t'f'et.

Ah, blackbird, thou givest thanks
 Wheresoever in the brake thy nest
 may be.

O hermit, that hearest no bell
 Sweet, soft, peaceful is thy note.

Élino, the enclitic form of the present,
 after nae, for éluinn; it rhymes with bino.
 Óit'pebae. So Ieuan Ddu, in the song *Yr
 Eos*, addresses the nightingale as the
 "hermit bird."

8.

Harl. 5280, fo. 46b, marg. inf.

Fada la nee marí atú,
 Can fepi cumainn aet a cú,
 San gilla aet a láma,
 San cúae aet a cúaríana.

'Tis weary for one to be as I am,
 Without a friend except his dog,
 Without a servant except his hands,
 Without a cup except his brogues.

KUNO MEYER.

CUIREADÓ.

Tá'n gèalaé ag rcaapaó a glóipe
 A'ri f'airiuge, r'laab a'gur r'lige,
 'S a m'áipe, a m'áipe, an cóir é
 'Beit óunta marí táirí anu'ra t'ig?
 O, éirig, a m'áipe m'í éurimín,
 Tá'n r'ean-élos ag r'ua'gairt an
 naoi;
 O, éirig óo' éúma, a m'uirimín,
 'Sur tarí liom, a r'óirín mo éiríóe.

Tá na r'eulta i m-bóga móirí neimie
 Ag r'migeaó r'íor o'riamnn anoet,
 'S má táim-re faoi g'ruaim no faoi óuibe,
 m'í liom-ra aet leat-ra an loet.
 O, éirig, a m'áipe m'í éurimín,
 A' r'feuc a'ri gl'an-r'eultaib na h-
 oróe',
 O, éirig óo' éúma, a m'uirimín,
 'Sur tarí liom, a r'óirín mo éiríóe.

Mari r'eósaib tá'n óuicé a'ri an talam,
 I' r'liuc aet r'euirí agur blaé;
 Aet i' r'ium, i' r'inn, 'Sur i' r'folam
 Tá m' éiríóe-re san r'liucáó do g'ráó.
 O, éirig, a m'áipe m'í éurimín,
 m'í' l' r'eóó a'ri an talam ná faoi
 éomí r'ealrae leó' r'úrlib, a m'uirimín,—
 O, tarí liom, a r'óirín mo éiríóe.

Tá aoirneap a'ri náóu'ri go h-uile,
 Tá g'áiríoeap a' r' g'heann a'ri g'ac r'aoib,
 Tá b'ionntanairí neimie 'ga r'leasó,
 'Sur tarí marí r'eláburíoe ag r'niom.
 O, éirig, a m'áipe m'í éurimín,
 m'í ó'riuirígeann óia no'n r'lige
 Síorí-fao'arí do é'rioiríuge, a
 m'uirimín,—
 O, tarí liom, a r'óirín mo éiríóe.

Tá óige an baile i g'cuimnu'gáó,
 Tá'n r'oléirí ag r'enní go binn;
 Tá r'eiríeáó le r'oiríoe g'ac òuine,
 'S iao r'ao-uairí ag r'anamunt linn.

O, éirigh, a Mháire Ní Chúimín,
Ní maídar ag tince le mí;
Oé! fás do fhean-éimna, a múimín,
‘Suir tar liom, a fíorínn mo éiríde.

Mho mallaét gac lá a’r gac oróde
Do’n fearu junn an ceuro túmna mói,
So maib ré gan ruamínear a coróde,
‘S gac ceamán ‘ran ceamán a’i a éirí.
O, éirigh, a Mháire Ní Chúimín,
Ní’l oínead do éadom-éiríde maí bí;
O, éirigh do’ túmna, a múimín,
‘Suir tar liom, a fíorínn mo éiríde.

Tá’n gaealac ag foillíruag do lonnhaic,
Tá meulta na h-oróde foillléir,
A’r féolrao éú plán tar an g-connlaic,
Má’r eim leat an oídeo a’i an b-fearu.
O, éirigh, a Mháire Ní Chúimín,
Bí tóicairíeac; éirí le mo fíuríde,
Oé! fás do fhean-éimna, a múimín,
‘Suir tar liom, a fíorínn mo éiríde!

“Páoríac.”

COIS NA FAIRRIGE.

I.

Fearógail fúar gearu
Na gaoite géiríe fuairíe;
Siorí-féiríeac éirí an fíréirí,
Oé! liom féim ír uairíneac.

II.

Áirí-éiríann na oíonn,
A’r íao go tíom ac bualaic;
An gáirí-éiríe c’ídeuic, áirí,
Lé mo éiríde c’íaríde, b’uairíneac.

III.

Na faoileám ag fílleac ‘ran fíréirí,
Ag gearu-fíreacógail tar an cuantíac;
S’íreac agur fíréirí na n-eun
Lé mo éiríde féim, Oé, b’uairíneac.

IV.

Suir na gaoite ír na ceiríe
Ag fíréirí-éiríeac lé ceiríeac cuantíac;
Muirí, tír, fíréirí, a’r féiríeac na gaoite,
Oé, uile go léir ír uairíneac.

An éirídeac éiríde

ON THE IRISH INFINITIVE.

I.

The English phrase, “It is right to love God,” is rendered in Irish “Ír cóir Dia do ghabúgac.” It has been usual to consider here that Dia is an accusative governed by do ghabúgac. To bear out this view, it has been found necessary in this and similar locutions to invest the word ghabúgac, or other word similarly placed, with the character of a verb, and with the power of governing an accusative, a character and a power that such words do not possess in any other construction. To question this view, and to endeavour to throw a little light on the true principle of the Irish construction under consideration, is the object of this present paper. On two grounds the argument is based—a thorough analysis of the locution it-elf, and an examination of the usage of Irish writers.

It has long been matter of dispute which is the more correct construction of the Irish phrase, signifying “in order to marry a man,” cum fear do pórad, or cum fíir do pórad; that is, whether the word translating “man” should be (fear) governed in the accusative by do pórad or (fíir) governed in the genitive by cum. The decision of this point, it may be remarked by the way, will be involved in the decision of the question now raised.

The word ghabúgac and such words are in Irish grammars usually termed *infinitives*; ghabúgac is called the *infinitive* of ghabúgim, “I love.” For convenience, this term is here adopted.

It is well-known to students of Irish that *infinitives* are, at least in accident, substantives. They have a full declension, plural number as well as singular. They may belong to any of the five modern declensions. They take the definite article. They govern the genitive or are qualified by possessive adjectives, as other substantives are. They freely undergo the government of substantives and prepositions. Moreover, the same word which in one context means an act or contains the idea of a verb, may in another context designate a concrete object free from the verb idea altogether. Thus, fearu means “the act of ceasing” or “a paddock;” cor, “the act of putting” or “a condition;” &c.; ceamán, “the act of making;” or “appearance” or “make;” pann, “the act of dividing” or “a share or verse;” meap, “to opine” or “an opinion.”

In the locution, Dia do ghabúgac, the *infin.* ghabúgac is in accident undoubtedly a substantive, and is in the dative case governed by the preposition do. This is evident, when we take a parallel example, where the *infin.* shows a dative form distinct from the nominative, as in lúirí do cup=“to send a letter,” where cup is the old dative of cor, or an bóer do gabáil=“to take the road,” where gabáil is the dative of gabáil=“act of taking.” Do is the preposition used in Irish to express the most indefinite relations between one thing and another. It may generally be rendered best in English by “to” or

(c) There is no visible reason why a substantive under the government of a preposition (το) should be

I cannot escape the conclusion that, as I have suggested, the received method of treating these idioms has originated from an analogy—an incomplete and mistaken analogy—with the idioms of other languages. It may be assumed that every writer on Irish grammar has approached the subject, having previously primed himself with the principles of Latin or English grammar. Hence, naturally *do éadac* *pánuir* *éadac* has suggested '*dixit Patricium venisse*', and the *do* of *do éadac* has raised a

ready reminiscence of the 'to' of 'to come.' So incomplete is the Latin analogy, that in the case of a "transitive" *infin.*, as *doibairt ré páorais do marbhadh*, the Latin rendering must change from the active to the passive *infin.*, 'dixit Patricium necatum esse.' Here arises a crux: if *marbadh*, *gráduadh*, &c., are to be regarded as moods of verbs, to which voice do they belong? I pass to the English analogy, which is still less satisfactory. In English, as in Latin, the *infin.* has a very limited play as a substantive—it can stand as subject or object of a verb. But, unlike the Irish *infin.*, it is indeclinable, has no plural, does not take the article, governs the same case as its verb, is never qualified by a possessive adjective or a genitive, is never used out of the signification of its verb. Further, unless the English *infin.* is dependent, it must be preceded by its preposition; whereas the Irish *infin.*, unless it is dependent, *cannot* be preceded by its preposition. We cannot say in Irish *buo maré liom do dul*, I should like to go; we must say, *buo maré liom dul*.

The object of the English *infin.* behaves towards it exactly as it behaves towards the verb finite. The object in Irish changes its relation to its verb, when, as commonly supposed, the verb, from finite becomes infinite. If the object retains its position after the verb, it changes its case. If, as supposed, it retains its case, it changes its position. More might be said, but enough has been said to show that there is no real analogy between the Irish and the English and Latin idioms.

Zeuss (*Gramm. Celt.*, pp. 483, 923, ed. Ebel, 1871) perceived the seeming Latin and English analogies spoken of; but he safeguarded himself with a 'prope' and a 'tanquam.' Windisch appears to take, regarding the earlier stages of the language, the view for which I contend (see his remarks on the *infin.*, MacSwiney's translation, p. 116). All writers on modern Irish grammar, that I know of, are either doubtful, or take the view against which I contend.

mac Léiginn.

(The second part of this important paper will appear in the next number of the Journal.—Editor.)

DOÁN DO NAOMH PÁORAIS.

I.

Ceao plán do naomh páorais, áro-aprcoi na poóla!
'Sé éug do ár do-cip dúicéir an plán-éireceadh fíor;
Ceao mola do'n t-reuoi do do mínn dúinn an reolaó
A d'éanar dúinn doaine go fínnéad páor.
Lé ceann-éireceadh bliadain, i rnuigé 'i n-éire-
bhaoi.

Do bí ré 'nár bharradó, 'na upraim go mbrú,
Cuairé cá eile ar pán, áet páorais a h-áin—
Do bí agáinn a lóchánn i n-áiré 'gur ceo;
i ngeal-ghlóirib ar g-éireceadh-ní éis leo dul faoi—
Tá ar nglóir i' fínnéad agáinn, moiu mar fáo ó,
ágar coingéadúire éireceadh 'i lá páorais a éiré.

II.

ní' naomh ar bí eile, 'gcuirí lonnraig na bhlaicear,
i' oile na é do éir áluinn a ghráó,
Sur an oileán do'ar cuiréad ó dia 'n a maicear,
Tis leir a lá éireceadh go mbródo 'i go mbláé.
ar neamh fuar i nglóir, go fíor do'ar fíor,
Coingéadúir ré 'n t-éireceadh 'bhao, 'bhao ó n-
éiré,

éireceadh na mbréus, i' meara ná 'n t-éug,
O ! ré dúibear é bhao ó éiré gíl ár g-cuan,
mar na naéada nime do ruais ré fáo ó;
'Sur nuair naé mberú caitéim na b'éise beo
buan,
béré eire fíor 'congáil lae páorais go oeo.

III.

mar rin, maicead, ceuro i' cóir dúinn a d'éanó
Lé cuiréad ar noile do, 'i cumann ar g-claib?
Do b'éairí linn an maiceceadh réin go n-éiréanad,
ná éiréceadh oir náire, ar n-áiré 'i ar naomh!
áet g'laicéir ré 'n g'eall, do beirínn gan feall,
go b'roil-reódmuio roileir in ar mbeaéar gan
rúé
an grian-folur fíor éug ré dúinn do fíor;
Sead ! páorais na m-bacull, do o' éuro-re ní' ann
don leand naé lóchánn do ghrá 'a fílig;
Oir i' ao na fíir-éireceadh—i' ao-ran a h-áin,
'm-bionn a g-éireceadh fan áet éairé i lá páorais a
éiré.

S. M. O'R.

A éiré = éiréce.

Coingéadúir = coingéadúir.

DOÁN DO MUIRE.

S. P. O'Cinnéiréig po éan.

I.

a bhainneagáin na naomh 'i n-aingeal
faoi o' éiréceadh moiu 'i go b'ráé
Cuirínn mo éiréceadh a' m'anam;
a bhainneagáin na ghráir 'an ghráda!

II.

a bhainneagáin, a máéair na bhlaicear!
a bhainneagáin, a fómpla na n-óig!
Do éiréceadh, a bhainneagáin na n-aprcoi,
larrfao a' g'guread lém' ló.

III.

a bhainneagáin deag-áinead, deag-miannad!
a bhainneagáin, deag-fómpla na m-béiré!
a bhainneagáin deag-labartaé, deag-éiréceadh!
a bhainneagáin deag-éiréceadh, deag-éiréceadh!

IV.

go h-uimhál, go h-óimhál, a maigeceadh,
Sead f'leacéiréig mé fínnéad do'ar coimáir;
á g'gure do'earaigúire lé mo t'gairé,
O fáo sam go fínnéad a éiréceadh.

V.

Anoir, a naomh-maigeceadh na maigeceadh,
Tabair éiréceadh dom' g'gure, áéiréceadh;
Deun fíer éiréceadh moiu 'i' t'ora,
Tíó naé fínnéad, a óig, áéiréceadh.

[We strain a point in order to admit the above beautiful poem, reminding one of the religious odes of the O'Dalys. It is the composition of an evidently gifted Gaelic poet, from whom much may be expected. We take it from the *Clonmel Nationalist*, a truly patriotic paper, and one of the few which do not close their eyes to their obligations towards the National language.]

AR O-TEANGA MAR A LABARTAR I.

(Lé páirtaig O'laogaire.)

I.

Annran uibhir reo de'n iurleabhar i' mian liom beagán de'n teanga marí atá í la-bairte fóir i m b'éaria do chúir ríor. Cúir ran (cúir ríor) a d'éanaim, c'ieriom ná fuil r'íge níor feárr ná blar beag de cáint r'geulúirde fúairic do chúir o' b'úir geómarí, uiréad marí a leir pé ar a beul binn é.

Míceál Éanós Óis (O'Muráda) b' annm do'n fear ari a b'ruil mé ag labairt: fear i'riol ba é, aét f'aril pé féin náir máir i'ruim uirne níor t'riéne ná é; uiréiníuim óib, a léigéoirúirde, náir labairt pé ponn de'n f'irunne go lá a b'áir, i'ruo a éairbeán-fao go pollur annran r'geul ro.

Bí comúirde míicíl le h-áir míoráir, agus do reub re curo de bun an énuic ari cúma go maib feuir bó nú a d'ó aige. Do uéairbúir pé féin go mímie fúir uéin pé na páirceanna com méit go b'fáirf'ad p'riácurde ionnta gan iao a chúir in ao' éoir. O'f'arí-fuirg uirne éinirg de, uair, cionnur bí na p'riácurde nuad. "Meorao ran uir," a'ir e-ran, "bíor am' fúirde annr an t'riar* anoe lé h-áir ceann (cinn) de r'na h-iomairúirde, agus éualao (éualar) an ceol i'ir binne do éar ab'ánúirde i'ruim. Lé tear na f'riéne, i'ir amla bí na cnáirín a' t'rior, i'ir a' cáint i'ir a' gleo marí reo:—

"D'ruo amad o'p' ! mo éar, mo éurha !
D'ruo amad a'ir ná bí am' b'ruagó !"

Soiri liom go uir an t'is aig i'arriaró máine agus r'giatós. Mí maib an p'án r'a' ucalam i g-ceairt agam, nuair reo aníor f'ad aon cnáirteirde com móir le do ceann. Cúadair a bairle go r'igiléaríre,†—ní b'ruiréad u' b'rioirín pé mo éora—do n'gear mo p'riácurde, agus do cúiréar ari an uiréne iao. Do fúiréar ari an r'uirúirín agus do uéair-gar mo p'riopa. Mí maib read go leir

taigíte agam nuair reo na p'riácurde ag r'icad. Tógar iao ari mo p'ógíar,* agus i g-cionn tamail do cúiréar ari an mbóir iao ! Molao go uoe le Dia chúir cúgam iao ; bíao an bíao b'eadg ; níor i'cear-ra a leiréirde i'ruim, pé in éirun é' agus ní ioríao go lá na leac, leir. Mí h-é rin féin, ac bíorair ag f'áirúirde liom, gan f'ioraca go maib ari tí na cúiríreac do luirge o'irra."

Uair eile u'érir teacé ó f'arana d'ó, u'f'arí-fuirg fear i'ruirad de a b'ragíad pé féin aon n'ro le uéanaim ann. O'f'eué Míceál ari ó mullac talam.† Bí an fear eile féin am ceurua le h-áir na teine d'á t'irgead féin, cia go maib an f'irun ag f'olla do na g-c'riann le tear. Do p'rioc cuil r'a' t'riúirde é, ac tugaó bar d'ó a chúir uirre le n-a p'riocao. "An u'adab," a'irra Míceál, da mb'iréad lair agat, c'ieriom go g-coimeáorá na cuileanna ó r'na hamanna b'agúin a bíonn ari c'ioáo i uirg'itib na f'aranao."

* At my ease.

† At any rate, pé aca in West Connaught.

‡ So often omitted, ó u'ub u'ub, from dark till dark.

IOMRAI MIAELE U'UIN.

(Continued.)

II.

§ 26. An tan do éiréarar⁽²⁵⁾ na h-ubla rin o'irra, 7 ba móir a n-ocíar 7 a o-tarir, 7 an tan do b'iréarar a m-beula 7 a r'rióna lán do b'riuntar na mara, do éiróir uir náir ba móir, 7 u'ín m'itir, 7 balla geal áir na éiméall rin amair a'ir d'á mba ar aol u'irgite do i'ugead é, nó amair a'ir d'á mba aon éloc éairle é. Móir a áiríre ó'n uir —beag nac máinir pé neulca nímie. Foir-gairle do bí an u'ín. Tígite r'neacáirra glégeala na éiméall. Marí do éuarar i'cead m'ran teac ba m'ó u'íob, ní f'acuarar aen-neac ann aét cat beag do bí ari u'iríarí an t'ige, ag cluité⁽²⁶⁾ ari na ceirre h-

* Siar annrin.

† In high spirits.

(²⁵) Mealléarar.

(²⁶) Imirre.

uaidm̃b cloic̃e vo b̃i ann. Úr̃eas̃ó ré vo léim ó ceann go éir̃le úioib. Ó'feuc̃ ré lé feal beas̃ ar̃ na fear̃aib, 7 ñoír̃ i'rao ré ṽá éluic̃e.

§ 27. Connac̃as̃ar̃í t̃hí f̃heas̃ta ar̃ balla an t̃ig̃e, ó uir̃am go h-uir̃am 'mag̃eas̃ar̃í. S̃heas̃t̃ ann, ar̃ oir̃í, vo b̃heas̃t̃n-ar̃aib̃ óir̃í 7 aigr̃o, 7 a g̃-coir̃a m̃f̃an m-ball̃a ; 7 f̃heas̃t̃ vo m̃uim-toir̃eib̃ óir̃í 7 aigr̃o—mar̃í f̃oñña saib̃ée (saib̃aig̃e) g̃as̃ m̃uim-toir̃e úioib. An t̃heas̃t̃ f̃heas̃t̃, vo élor̃óir̃ib̃ m̃óir̃a, 7 iom̃uir̃in óir̃í 7 aigr̃o oir̃ia. Vo b̃h̃eas̃as̃ar̃í leas̃b-éas̃a an t̃ig̃e l̃án vo éor̃ic̃eib̃ g̃eala 7 ṽeuraéas̃ib̃ loññiaéa. Uaib̃ b̃huig̃e, mar̃í an g̃ceur̃na, 7 t̃inne⁽²⁷⁾ ar̃ uir̃l̃ár̃í an t̃ig̃e ; 7 ior̃ic̃ig̃ m̃óir̃a 7 veig̃-leann meir̃geas̃aib̃ ioññta. “An t̃uinñe vo f̃ág̃baó i'o?” ar̃í Mael Úim̃ an t̃-eas̃t̃. Ó'feuc̃ an eas̃t̃ ar̃í go h-obann, 7 vo g̃ab̃ ag̃ éluic̃e ar̃í.

§ 28. Vo éur̃g̃ Mael Úim̃ aññir̃in g̃ur̃í ba úoib̃ vo f̃ág̃baó an f̃hoim̃ñ : vo f̃hoim̃ñne-as̃ar̃í aññir̃in, 7 ṽó'las̃ar̃í, 7 vo éor̃las̃ar̃í. Vo éur̃eas̃as̃ar̃í f̃uig̃leas̃ an leanna m̃ir̃na potar̃óib̃, 7 f̃uig̃leas̃ an b̃r̃ó i'rair̃eó. An tan vo f̃aoileas̃ar̃í m̃teas̃eó, as̃ub̃aig̃e t̃heas̃t̃ coim̃alta M̃aele Úim̃ : “An oir̃eib̃rao liom̃ m̃uim-toir̃e úioib̃ i'o?” “Ná tab̃ar̃í!” ar̃í Mael Úim̃, “ní g̃an coim̃eas̃t̃ at̃á an t̃eas̃t̃.” Éur̃g̃ ré leir̃ ceann as̃a, ar̃í a f̃oñ i'om̃, go l̃ár̃í na leas̃a ; vo éur̃ar̃ó an eas̃t̃ 'na úiar̃ó 7 vo léim t̃h̃ir̃o aib̃aib̃ f̃aig̃ir̃ó éim̃ñic̃r̃e, vo úóig̃ é go iarb̃ ré 'na luas̃t̃-heas̃t̃, 7 vo éur̃ar̃ó an a-ar̃ go iarb̃ ar̃í a uas̃t̃e ar̃í. Vo b̃heug̃ Mael Úim̃, lé n-a b̃huas̃t̃aib̃, an eas̃t̃, 7 vo éur̃í an m̃uim-toir̃e 'na ioñas̃ ar̃í ar̃í, 7 vo g̃lan an luas̃t̃heas̃t̃ vo l̃ár̃í na leas̃a, 7 vo éas̃t̃ ar̃í éur̃im̃ar̃í na mar̃ia é. Vo éur̃m̃all̃as̃ar̃í aññir̃in an a g̃-cu-ias̃t̃, ag̃ m̃ol̃as̃ 7 ag̃ al̃eug̃as̃t̃ an t̃ig̃eas̃ar̃ia.

§ 29. Mar̃om̃ go moó an t̃heas̃t̃ lae 'na úiar̃ó i'om̃, vo éur̃óir̃o m̃ir̃í eile, 7 f̃coñña uir̃ia tar̃í a l̃ár̃í, vo iom̃iñ an m̃ir̃í 'na ṽá leir̃ ; 7 vo éur̃óir̃o t̃heas̃as̃a m̃óir̃a vo éas̃ar̃eas̃ib̃ ioññta, iooóiñ, t̃heas̃t̃ ṽub̃ an eas̃t̃ i' b̃foir̃í vo'ñ

f̃coñña, 7 t̃heas̃t̃ b̃án an eas̃t̃ éall̃ ve. Ag̃ur̃ éoñnac̃as̃ar̃í fear̃í m̃óir̃í ag̃ vealug̃as̃t̃ na g̃-eas̃ar̃eó ó éir̃le. Nuas̃ar̃í vo éas̃t̃eas̃t̃ ré eas̃ar̃ia b̃án tar̃í an f̃coñña anall̃ g̃ur̃í na eas̃ar̃eas̃ib̃ ṽub̃a, vo b̃h̃eas̃t̃ í ṽub̃ ar̃í an m-ball̃⁽²⁸⁾ : nuas̃ar̃í vo éur̃eas̃t̃ ré eas̃ar̃ia ṽub̃ tar̃í an f̃coñña anonñ, vo b̃h̃eas̃t̃ í b̃án ar̃í an m-ball̃. Vo buas̃t̃ f̃eanñias̃t̃ ias̃t̃, ar̃í f̃eic̃ir̃in an neir̃ i'om̃ úóib̃. “So an ñr̃ó ir̃í f̃eáir̃í oim̃ñ,” ar̃í Mael Úim̃, “eas̃t̃eim̃ir̃ ṽá f̃las̃t̃ ir̃teas̃t̃ m̃ir̃-an m̃ir̃. M̃á as̃eug̃ir̃o ṽas̃t̃, as̃eóóim̃uio-ne ṽá ṽeóóim̃ir̃ ioññta.” Aññir̃in vo éas̃t̃eas̃ar̃í f̃las̃t̃ ṽub̃ ar̃í an eas̃ar̃eas̃t̃ i' m̃ab̃as̃ar̃í na eas̃ar̃eas̃a b̃ána, 7 vo b̃í í b̃án ar̃í an m-ball̃. Aññir̃in vo éas̃t̃eas̃ar̃í f̃las̃t̃ lom̃éa, g̃eal, ar̃í an eas̃ar̃eas̃t̃ i' m̃ab̃as̃ar̃í na eas̃ar̃eas̃a ṽub̃a, 7 vo b̃í í ṽub̃ ar̃í an m-ball̃. “Ní f̃eas̃eáir̃ an f̃hoim̃as̃t̃ i'om̃,” ar̃í Mael Úim̃, “ná t̃eóóim̃ir̃ m̃ir̃an m̃ir̃ ; go veas̃t̃eas̃t̃, ñoír̃ib̃ f̃eáir̃í ar̃í ṽas̃t̃ f̃éim̃ ioñá ṽas̃t̃ na f̃las̃t̃.” Ṽa éur̃as̃ar̃í ar̃í g̃-eúil ó'ñ m̃ir̃í lé eas̃g̃la m̃óir̃í.

§ 30. An t̃heas̃t̃ l̃á 'na úiar̃ó i'om̃ ṽaigr̃e-as̃ar̃í m̃ir̃í m̃óir̃í leas̃t̃an eile, 7 t̃heas̃t̃ vo m̃uic̃as̃t̃ éall̃uñe ioññta. M̃ar̃b̃ar̃o bañb̃ beas̃t̃ úioib̃. Aññir̃in ñoír̃í f̃euraas̃ar̃í a b̃heir̃t̃ leo ṽá b̃heir̃t̃, go oir̃as̃g̃as̃ar̃í uir̃le 'na éim̃éas̃t̃ : vo b̃heir̃t̃eas̃ar̃í aññir̃in 7 éur̃as̃as̃ar̃í leo ir̃teas̃t̃ 'na g̃-cu-ias̃t̃ é. Vo éur̃óir̃o aññir̃in f̃las̃t̃ m̃óir̃í m̃ir̃an m̃ir̃í, 7 vo f̃aoileas̃ar̃í teas̃t̃ ṽf̃eic̃ir̃in na h-iñje ar̃í. Mar̃í vo éur̃ar̃ó Úir̃ián f̃ile, 7 g̃eas̃m̃án, ag̃ éur̃all̃ ar̃í an f̃las̃t̃, f̃uap̃as̃ar̃í ab̃áim̃ leas̃t̃an, náir̃í ba úóim̃an, ióim̃pa. Vo éom̃ g̃eas̃m̃án coir̃í a g̃eas̃t̃ m̃ir̃an ab̃áim̃ 7 vo oir̃as̃t̃ ar̃í an m-ball̃ í, mar̃í vo loir̃eas̃t̃ t̃eime í, 7 ní ṽeas̃as̃ar̃í ñoír̃í i'ia. Connac̃as̃ar̃í aññir̃in, eas̃t̃ éall̃ vo'ñ ab̃áim̃, ṽas̃ta m̃óir̃a maola 'na luig̃e, 7 fear̃í m̃óir̃í 'na f̃uioé 'na g̃-coim̃ar̃í⁽²⁹⁾. Vo buas̃t̃ g̃eas̃m̃án f̃leas̃t̃ lé f̃las̃t̃ go f̃g̃anñir̃uig̃eas̃t̃ na ṽas̃ta. “Cas̃t̃ f̃á f̃g̃anñir̃ias̃g̃ir̃í na laoir̃ig̃ bas̃eas̃t̃?” ar̃í an t̃-as̃og̃as̃ar̃ie m̃óir̃í i'om̃. “Cá h-áit̃ i' b̃heir̃t̃ m̃as̃t̃ie na laoir̃ig̃ i'o?” ar̃í g̃eas̃m̃án. “As̃t̃ar̃o eas̃t̃ éall̃ vo'ñ f̃las̃t̃ úo.” Vo

(27) eas̃t̃ f̃eola.

(28) ar̃í an eas̃t̃eas̃t̃, g̃an m̃oill̃.

(29) b̃heóóas̃ar̃í.

an bean ceurona a'g teac't ar an tóin 7 a poiteac 'na lánm, 7 líonaró fá'n g-cláir ceurona é. "Cis bean-cigir do Mlael-Uúinn, éana," ar Seaimín. "Nac móir an t'ruim atá a'gann ann!" ar í, 7 do tóin í an toipar 'na t'iaró. O'fágarb (³⁷) an ceol ceurona 'na g-cuilaó a'fí' iao go lá ar n-a báraic.

§ 37. Cipí lá 7 cipí h-oróce tóib ar an g-cuma rin. An ceat'pam'at lá, do ériall an bean éuca. Alúinn go veimín éamiz í ann. B'iat geal uilpi. Fámne óipí fá n-a polc. Polc óipí a uilpi. Tá b'póigín a'igro ar a coraib geal-éopieia. B'ieat'ar a'igro 'na b'iat, 7 b'ieipnóe óipí ann; 7 léine p'ó-euot'pion p'íosa lé n-a geal-éneap. "Fáilte p'óm'at! a Mlael Uúinn," ar í, a'guy do f'oirí í ar gac fear ar leit' tóib 'na annm tóileap féin. "Ír f'ada ír eol 7 ír aic'ne b'upí o'teac't annp'o," ar í. A'guy do beipí írteac't iao 1 o'teac't móir do bí m aice na mapia 7 éus a g-cupiac 1 o'tipí. Annp'inn éonnacat'ar m'p' an cig p'óm'pa leaburó do Mlael Uúinn féin, 7 leaburó do gac t'pupí o'á m'untipí. Do beipí í tóib, m aen éip, b'iat cora'mail lé cáipe. Éus í curo do gac t'pupí. Gac b'lap ba m'ian lé cáe, ír ead do geibead' aipí. Do m'apí í Mlael Uúinn 1 leat'caib. Líonaró í a poiteac fá'n g-cláir ceurona 7 p'omnó tóib—lán p'oit'iz do gac t'pupí: do m'apí í gac t'pupí do p'éipí uaine. O'ait'ín í an ean ba leopí leo, 7 do í'guy í o'á m'apí. "Bean o'ieam'innac do Mlael Uúinn an bean ío!" ar gac fearí o'á m'untipí. Do éuaró í annp'inn lé n-a cipí 7 le n-a poiteac uata.

§ 38. A'ubaipte a m'untipí le Mlael Uúinn: "An labp'óemuro leite o'f'eucáin an mbéir í 'na m'naoi a'gac?" "Ca'í m'p'o tóib," ar íeip'ean, "labaipte léite?"

§ 39. Cis í ar n'a báraic. A'ubaipte ar léite: an mbéirí ar a' m'naoi a'g Mlael Uúinn?" Do éuaró í o'á cig annp'inn, 7 cig ar n'a báraic an t'p'ac ceurona o'á m'apí.

Muapí do b'ieat'ar ar m'eip'ge 7 p'ácaé, a'ueip'ro na b'p'at'p'a ceurona léite. "1 mbáraic," ar í, "do b'ep'at'ar p'ieag'p'a tóib o'á éaobí rin." Do éuaró í annp'inn o'á cig, 7 do éolat'ar-p'an ar a leat'caib. Muapí do tóip'ig'eat'ar, ír in a g-cupiac do b'ieat'ar, ar éap'p'as; 7 ní f'acat'ar an m'upí, ná an tóin, ná an bean, ná an áit 1 p'ab'at'ar, a'fí'p'.

§ 40. Mapí do éuat'ar ó'n áit rin, do éualat'ar in o'ieot'uaró gáipí móir 7 glóipí mapí f'abáil f'al'm. An o'róce rin 7 an lá ar n-a báraic go nóim tóib a'g iom'p'ain o'f'eucáin cia an gáipí nó cia an glóipí rin do éualat'ar. Do éróro m'p' áip' p'lab'á, lán o'eunat' b'uba 7 oonna 7 b'ieaca a'g gl'at'áe 7 a'g labaipte go h-áip'o.

§ 41. O'iom'p'at'ar beagán ó'n m'upí rin, go b'p'uat'ar m'upí eile náipí ba móir. Cip'oinn iom'á m'nti, 7 éin iom'á o'ip'ia. A'guy éonnacat'ar 'na t'iaró rin, fearí m'p' an m'upí, 7 a p'olc féin do bí o'eut'ac aipí. Annp'inn o'f'ap'p'ig'eat'ar o'e cia'í b'é féin, 7 cia'í tóib é. "Do fearaib éip'ean m'eip'e," ar í; "do éuat'ar in o'ileip'e (cupar) 1 g-cupiac beag, 7 do í'g'oilc mo éupiac p'ím mapí do éuat'ar beagán ó éipí. Do éuat'ar 1 o'tipí a'fí'p', 7 do éupieap p'óo o'úipí mo éip'e fá mo éop'aib 7 do éóg'bar mé féin aipí, 7 do éuat'ar ar m'upí. A'guy o'f'ág Oia an p'óo rin m'p' an láéapí ío (³⁸), 7 cup'p'at' Oia t'p'oit'iz gac b'iaóam ar a leiteat' ar ím annap go o-tí ío, 7 cip'ann gac b'iaóam a'g fá'p' ann." "Na h-éin do éróipí m'p'na cip'annat'ar," ar í, "annanna mo éloinne 7 mo m'untip'e iao, ip'ipí m'naib 7 fearaib, atá a'g p'eiteamí annp'ro lé lá an b'p'eiteam'naip'. Leat'-bap'ig'ean 7 g'ieim éip'iz, 7 uip'ge an tobaipí éus Oia óam: cig rin éusam gac lá," ar í, "cip'e p'ieap'tal a'ing'eal. U'm éip'at'óna a'fí'p', cig leat'-bap'ig'ean eile 7 g'ieim éip'iz do gac aen fearí tóib íúo 7 do gac aon m'naoi. Uip'ge an tobaipí, mapí ír leopí lé gac aenneac."

(³⁷ f'ág.(³⁸ áit ío.

loc. an. 10. R. 10. 10.

II.

III.

IV.

I.

* *Comne*, an appointment, or cunge, bonds, in other versions of this song.

(³⁹) τρεῖς, ἑξ.

Tuir m'áite 'i tuille atáim-re tuim
 Gan cáirte nó glóine a óiúgaó.
 I scábhaine an ghloicir ba shnáda m'íre,
 A' ar m'áib ba m'ime mo éúirra;
 'Sé (r)í mo r'áir mo f'ailb lé shnáó 'o'n
 b'ruineal
 Am' b'rágaio go r'ileann an c'úirga.

II.

Siúo mar a éapainn-re r'píe 'o'n ainpíu
 A' f'áile f'leargá (?) ór cionn r'áile,
 O f'liab go Sionainn, óa r'pian 'oe'n baile,
 B'áta-cliaé a' Tiochuir-áia.
 H'píne a' Cuiréal, M'umán 'g'ur Mealaí,
 Cluain g'eal Meala mar a'iréab;
 A c'óiríoe 'o'a m'píeacáó lé h-óir b'irde
 b'laíra,
 A' r'pí óga 'tuirtim i n'ghiaó léi.

III.

I' b'píeáio a r'píe 'i a óa r'píu g'laíra,
 'S a r'píob mar an eala a' an móir-ghúir;
 A'g'ur r'gáile an r'píeacáta tá 'na leacain
 A' r'pí r'píu go r'píeacáio r'pí lom-r'a.

A' r' b'píeacáio m'píu, 'o'an 'oíon a'
 cumann 'oam,

A' cumhniú f'píra eao r'píar leat,
 Mar r'píu é 'n e-anam boet tabaíra
 'oeo' 'oapíra,

A' naé r'píe mé 'oamanta i n'geall
 oíe.

To the Editor of the *Gaelic Journal*.

Dear Sir,—In the *Gaelic Journal* of last May I wrote as follows:—"It is a great pity that an attempt is not made, ere it is too late, to preserve some of the Irish folklore. Dr. Hyde deserves great credit for his valuable services in this direction in his *Leabhar Sgeulaígeacáta* and *Le h-Air na Temeaó*. There are hundreds of stories to be had in Donegal yet, which, in twenty or thirty years to come, will be lost unless some *organised* attempt is made at collecting them in the meantime."

Séamus Ó h-Air, who told the long story of *Shúil na S-Cor Óúib*, is, says Dr. Hyde, "unfortunately dead." Pádraic

Ó'Míneáin, from whom Mr. Larminie got the Donegal stories a few years ago, has since died. The best *Seanaéar* in this parish, and one of the two best in the adjoining parish, died last year, and in a short time all the old story tellers will have passed away.

In order that a portion, at least, of the old stories may be preserved, we should adopt some common plan of action, and I take the liberty of suggesting the following:—Let teachers, and any others also, who understand Irish, especially those who hold certificates on this subject, write down as many as possible of the stories to be met with in their own localities during the present winter. If they cannot find stories, let them write down songs. These should be placed in the hands of some competent Irish scholar for publication. I would suggest that they be sent to Rev. Father O'Growney or Dr. Hyde. If each teacher would forward at least two stories or two songs, much would have been done towards keeping our grand old tongue alive. I appeal to my fellow-teachers, and I trust not in vain, to do all in their power for their *teanga* mín, m'píu r'píu.

I am, dear Sir,

Yours respectfully,

JOHN C. WARD.

Killybegs, Donegal.

NOTICES OF BOOKS.

An *Teagairt* C'píeacáio fá 'oíne v'ioúóiré r'áta-boe.

The publication of this catechism for the people of Donegal is a formal recognition on the part of the patriotic bishop, Dr. O'Donnell, that Irish-speaking people should learn the truths of religion through the only language which they understand. It is a heartless thing to insist (as is yet done) that poor Gaelic-speaking children should learn their catechism and prayers by rote, and repeat them in English like parrots, while they are unable to say even the "Our Father" in the only words that come from the heart. May this be an omen of better days! It is a satisfaction to know that a cheap Irish prayer-book is also in contemplation. There are a few errors of orthography, etc., in this catechism, such as *ioncolnuigéte*, p. 16, *peacáio*, p. 11, the construction of *cúinne*, p. 4, and some others. There also some misprints. The notes and vocabulary at the end should prove useful.

Uanapíe na r'áio-shaéolíge. A new edition of this popular collection has just been brought out with many additions. In the advance sheets which have been sent, some badly-needed corrections have been made. The

first edition was published at the expense of Rev. E. D. Cleaver, and this, too, is brought out by the same well-known *Capa na Saeóilge*. The present edition is much enlarged by the addition of new matter.

NEW BOOKS, ETC.

Irish Phrase Book. By Rev. Edmund Hogan, S.J.

This collection of idiomatic phrases will be of the greatest possible use to those who are acquiring the language from books and MSS. The pronunciation of Irish is the first great difficulty one meets with, but the many and curious idioms of the Gaelic form the great *dux* of students. In these 144 pages one finds the majority of the idiomatic phrases involving the preposition *ar*. While recognising the value of the matter of this book, one feels bound to note some blemishes in the manner of its arrangement. And first of all, there is a sad want of uniformity of spelling, a thing which very much discourages students of ordinary fortitude of mind, e.g., pp. 36, 37, 60, 68, 98, 13, 131. There are slips in grammar and translation, *ar na pácaib*, p. 19; came to himself, p. 103, read "thought of him-self;" *ar ádhoe* for *ar a d.*, p. 36; page 80, where *ar na ceitche ceannuib*, etc., should be translated simply, "those four serpents." Again, the book is more dreary than 144 pages in the poetic tongue of the Gael should be. None of the ordinary familiar phrases, greetings, welcomes, sympathetic exclamations of our people, are set down. Father Hogan also invites criticism on his use of the modern Roman character. This matter has been fully discussed, and the result seemed to be that it was open to each to use his own pet letter. Father Hogan would force his own character (which in his compromised form is not so bad) upon us all, and, unfortunately for himself, piles argument upon argument to support his contention. His structure is a house of cards, and topples over on itself. Ten "arguments" are given. Of these, the tenth does not even pretend to be an argument; the first is but a friendly advice; the second would show that Irish ought never to have been printed in Irish type, and is, moreover, in very bad taste; the third, seventh and eighth destroy one another. There remain four others. It is quite clear that anyone who wishes can learn the Irish alphabet in half-an-hour, so that those who cannot master it can be no great acquisition. As to the errors in setting up Irish type, the matter in this Journal is set up without many serious slips. Father Hogan's own book is a proof that even his Hiberno-Roman type does not always prevent mistakes. Italic letters can easily be used with Irish type; at all events, no italics are needed in an elementary book like this. The only solid argument is that taken from the difference in cost of procuring and setting up Irish type—of this I cannot pretend to judge. These remarks are offered to Father Hogan, with all due respect, by one who owes much to his writings and example.

e. o's.

An *Saeóil*: Published monthly at 814 Pacific-street, Brooklyn, New York. Yearly Subscription, 60 cents.

This spirited little publication now completes its eighth volume. To no other Gaelic venture has it been given to live so long, and Mr. Logan should be congratulated. Among the items in the current number are three poems by the anonymous writer, *Sabán Donn*, who bids fair to rival *páorais*, and the *Gaobáin*, a Donegal song,

written down by Mr. A. O'Doherty; the usual instalment of O'Curry's Lectures, and contributions from T. D. Norris and J. J. O'Carroll. In all our papers there is a glut of poetry and a dearth of good Gaelic prose.

The *Tuam News* continues to supply a good Gaelic column every week. Mr. J. J. Lyons is working away indefatigably as ever, and is collecting a vast amount of interesting and valuable matter.

The *Irish-American* (Warren-street, New York,) never fails to print its weekly instalment of Gaelic. Like the *Tuam News*, it publishes many of the gems of the old printed collections which are now rare.

The *Clonmel Nationalist* gives some excellent Gaelic reading; an extract is given in this number.

The *Chicago Citizen* has not come under our notice for some time; it continues its Irish column as usual.

The *Irish Echo* of Boston is now suspended, but it is understood that an effort will be made to re-establish it. It was a fine paper, and it was a shame and a pity to let it expire in the centre of literary America.

Welsh as a Subject for Schools. Price Sixpence. This is one of the publications of the Society for Utilizing the Welsh Language. It is a very attractive and readable book, but, from an educational standpoint, not at all so well arranged as our elementary books.

Révue Celtique. The current number contains two interesting articles: "Loan-words in Irish," by Dr. Kuno Meyer, and the "Second Vision of Adamnan," printed for the first time by Dr. Whitley Stokes.

IRISH IN NATIONAL SCHOOLS.

There are many teachers here and there through Ireland who can speak and write Irish much better than I can, but who have no certificates to teach it, and can thus have no share in its preservation. In the neighbouring school, under the same manager, the teacher is a splendid Irish scholar; he has a good collection of Irish books for reading in his leisure moments, but he has no certificate. At the bishop's visitations I often stopped beside him, when I had an opportunity, to listen to him catechizing the children in the olden tongue. I said to myself how glad I should be, could I

ever approach to anything like the fluency of my friend.

I determined, if possible, to obtain the necessary certificate to teach Irish. A teacher now-a-days has not much time for himself; and even if he had, self-culture is frequently beyond his powers owing to the high pressure put upon him by the Results examinations—to work up for which leaves little mental or physical energy after a hard day's work in the vitiated atmosphere of, perhaps, a crowded and badly-ventilated school. I must say I received much encouragement from my then manager, the Very Rev. Father Casey, now P.P. and V.G. of Dungarvan. Indeed he was more certain of my success than I was myself. Father Casey is himself an excellent Irish scholar and an eloquent preacher in his native tongue. In 1884 I got the certificate, having studied for twelve months the following programme: First, Second and Third Irish Books; *Toruigheacht Dhiarmuda agus Ghrainne*, Part I. & II.; *Foras Feasa air Eirinn*; *Macghníomhartha Fhinn*; Joyce's Irish Grammar; and translation of our Fourth Reading Book. The Commissioners of National Education have since then considerably modified this programme, having excluded *Diarmuid and Grainne*, Part II., and *Macghníomhartha Fhinn*. They (the Commissioners) have also inserted at the top of the pupils' programme a conspicuous note, granting liberty to the teacher to use the vernacular where he sees it necessary. I avail myself largely of this note, as I will show further on, and with marked success, in every lesson I teach, from morning to evening.

I never sat down for one-half-hour together to study the above programme. The walk to and from the school, the half-hour's play among the boys, and a little while now and again by the seashore, was all the time that was given to its study. But this was largely supplemented by what I consider of great importance to the ready acquisition of a sound knowledge of Irish—especially of the many difficult idioms with which the language abounds—namely, frequent conversation with an Irish-speaking person. The modified programme for teachers' cer-

tificates is, in my opinion, not difficult to any teacher, man or woman, who would resolutely set to work to master it.

In October, 1885, I presented my first batch of pupils for Results examination, and I have, without interruption, continued doing so up to the present. The results of these seven years' teaching I will give in a tabulated form further down. I must say I find it harder to prepare the children for the first examination than for either of the other two—second and third year's test. There are several reasons for this into which I will not now enter. The teacher's real hard grinding begins when he finds himself face to face with the children of the first, second and third year's Irish, who receive instruction during the one half-hour. I devote *three half-hours weekly* to teaching it to my pupils—Mondays, Wednesdays and Fridays, from 9 to 9.30 o'clock. This arrangement does not, of course, interfere with the ordinary school-teaching. The children themselves make wonderful efforts to be in time for these lessons. I find several of them in at half-past eight, so anxious are they. I have never heard of any parents objecting to the teaching of Irish to their children, except one, and this was on the ground of delicacy. The English-speaking children are just as glad to join the Irish classes as the Irish-speaking children, and their success at the examinations is as great. There is a little difficulty with these pupils in the beginning, but it soon disappears. Mr. Pilcher, the officer of the coast-guard station here, had three of his children learning Irish. The officer himself was an Englishman, and knew not a word of Irish, and the children passed the full course most successfully. They can now read and write and speak it.

The effects on teaching catechism and explaining lessons to Gaelic-speaking children is really marvellous, where it is done properly. Dr. Fitzgerald, Bishop of Ross, and Dr. Pierce Power, late Bishop of Waterford and Lismore, bore strong testimony to the thoroughness and effectiveness of the instruction in the Irish catechism imparted to the children of this parish, when contrasted with those who were examined by

their lordships in English. This is easily accounted for: the Irish was the first language they heard and spoke—they prayed, and talked, and sang and played in their mother-tongue. The *Irish* Rosary is what is heard here—no other; and would it not be a great mistake, then, if not cruel, to make these little ones learn the catechism in a foreign tongue—foreign to them as the French or German—until they have first acquired a sound knowledge of the Christian Doctrine in the language of their fathers? The little children will commit to memory the English catechism, and reply parrot-like to questions put to them, but that is all. And, speaking here of the catechism, I cannot help saying that the Maynooth catechism was not easy to commit to memory or to understand. His Grace, Dr. Walsh, of Dublin, will, I hope, bring out soon a catechism that will contain everything religiously essential to the Catholic youth of Ireland, and couched in the easiest and simplest language; and then, I trust, some competent Irish scholar will be found to set about giving us an Irish translation of it. About 120 boys from the parish, were confirmed by the late lamented Dr. Egan in May last, and were all instructed in the Irish catechism, except very few. His lordship paid a very high compliment to the Very Rev. Father Foran, P.P., for the manner in which the children of his parish were instructed in their religion. These boys are now—those of them at school—studying the English catechism; thus, they will go upon the world with a sound knowledge of the Christian Doctrine in both languages. In the hands of an Irish-speaking teacher who wishes to make use of it, the Irish is a powerful auxiliary to the elucidation and acquisition of the English tongue to Gaelic-speaking children. I have had many instances of this. Not a half-hour passes but I have to make use of the vernacular for this object. So far as I am concerned, I have found it to be the means of keeping many stupid boys at school till they have reached a fair standard, who would otherwise get a dislike for learning, and remain away from school altogether. The following table shows the results of the pupils'

examinations in Irish in the Ring School:—

	No. Examined	Passed	Failed
1885	20	19	1
1886	32	32	0
1887	29	20	9
1888	20	15	5
1889	18	17	1
1890	20	17	3
1891	20	16	4
	159	136	23

It is to be remembered that these numbers are entirely confined to the 5th and 6th classes which, in rural schools, form but a small proportion of the total number on rolls. This proportion is, I dare say, getting less every year; and were it not for the Irish and another very useful subject, Handicraft, which I teach in the Industrial School here to the above classes, I am sure I should not have half these numbers. The prizes offered by the Rev. E. D. Cleaver are, no doubt, a great inducement to these pupils to continue at school.

The pecuniary results arising from these passes are easily calculated; at 10s. a head the amount is £68. Add to this the amount of the Cleaver prizes to myself, as I received the first prize for the Co. Waterford for the five years ending 1890, and for the sixth time in succession, if I succeed this year (that is 1891, the results of which have not yet been known), £32; total, £100. Special cost of books received as gifts for successes in Irish from the Royal Irish Academy and the Rev. E. D. Cleaver, £3 10s.; making in all, £103 10s.

The Cleaver prizes to the Irish pupils amounted in cash to about £15; in books to about £11; total, £26. The book prizes consisted of the *Imitation of Christ*, Father Conway's *Irish Catechism*, Father Nolan's *Irish Prayer Book*, the *Duanaine*, Dr. Hyde's *Folk-lore Irish Books*, and Father O'Growney's *Iomramh*, &c. The sum of £103 10s., arising in seven years from the

teaching of Irish alone—that is, nearly £15 on an average each year—is worth working for, but certainly it cannot be got without labour. How much greater would the pecuniary results be if all the children—Gaelic-speaking children—were taught Irish.

The question has been often put to me: “Does not Irish interfere with the pupil’s progress in English?” One might as well ask, “Does the teaching of Handicraft interfere with the pupil’s progress in English?” From the last Examination Roll in my possession (1890), cent. per cent. passed in the latter, while in English in the “three R’s,” in a pretty large school, all passed but *one*.

In conclusion, I beg to say that I have not written this paper in any boastful or bragging spirit. There is little to boast of in this humble, simple, matter-of-fact statement. My sole object in writing this is two-fold: I have been asked, and I could not refuse; and in the hope that this article may be the means of encouraging even *one* of my brethren in this county, or in all Ireland, to start an Irish class in his school to help on the grand old tongue, to revive it, to diffuse it, and to develop it.

M. J. FOLEY.

Ring, Dungarvan,
21st January, 1892.

DONEGAL IRISH.

J. C. WARD.

IASGAIRIE BHEAS BHEUL-ATH-SEANNAIGH.

(Continued.)

“Anoir” ar eir “nuair a éiríodar m-ádhair éiríodar tairíneacháir an uile ius leir a g-earr aghur beupparó ré buríeágh mór uirt áet na tabair aipor aip, cá uil aige uo éur ann báir go foil aghur bí aip u’fáicéil. Ueapparó ré leat go b-puil éuríur ingeanáca aige aghur go u-tabairpíó ré bean aca uirt le póráb aghur a m-bapac beupparó ré píor ann a h-abna éú aghur uéanparó ré éurí bpeic-geala úinn aghur iappíaró ré oir uo púga a éogú. Fanácaró mipe píor aip éóin an póill aghur mar áil leat mé feuoann tú bpeit oim. ‘Na uiaig pín uéanparó ré éurí maoaró uirge (otters) aghur éurí geaóáca úinn aghur fanácaró mipe mór faroe aip púbal uat ‘ná mo éuro ueipbriphaca aghur feuoair bpeit oim ma’ é uo éoil é.” Thaimc

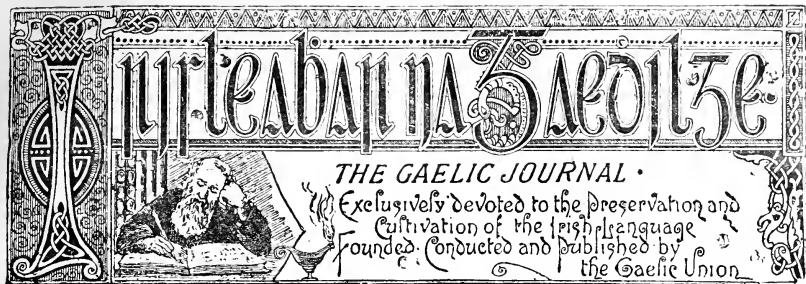
an maighirí anuair fa éuríur na h-óróde, mar burí geaóáca leir aghur nuair a éonnac ré naé pab loet le fágail aige aip aon nío éus ré buríeágh mór uo Uhoimall. “ní uo fearbúgíeacáir ír cóir uirtre a beit” aip é “aghur mar pín uo beupparó mipe uime uo mo éuríur ingeanáca uirt le póráb aghur aip maron a m-bapac cáiréir tú feúeáil cía aca a beiréar aghur.”

I noiaig an bup-éipparó Lá aip n-a bapac éus an maighirí a éuríur ingeanáca píor go u-cí an abaimn aghur púgne ‘na m-bpeic-geala iao aghur u’ iapp aip Uhoimall a púga a gíacab. Mar éus an bean burí h-oirge comhpeá uo púine pín bí a píor aige uo maíe cía aca burí cóir uo éogúail. Mar a g-earr a leir na geaóáca aghur na maoaró-uirge u’ieupí leir an bean a b’oirge a beit leir a g-comhúre, aghur uobair an t-ádhair go g-cairéir a b-póráb an oiré pín. Rígneab baimfeir aghur cuipéad fa éoime pagairt meirí aghur cleipead uirge aghur póráb an Lánaimn. Leir an bean uipí naé pab mórán ppeír aici ipr an éirle a éogab a h-ádhair uí mar bí a píor aici go n-uéanparó ré feall aip Uhoimall pín a m-beiréab a b-pao ann, aghur nuair a fuair pí faille aip u’ iapp pí aip a beit aip a éóimeab nuair a éuríor púar a lúiré é aghur gan a uól éar l. ic an uopair no gur uplar bpeugac a bí ipr an t-peóimpe aghur go púeáir ré píor leir co luac aghur éuríeabó ré cor aip.

Burí éuríur ‘noiaig an mheabon oiré bí ré nuair a h-iappab aip Uhoimall a uól a lúiré aghur éuríeab an fear uapal é réin an t-peóimpe uo. Gílac ré comhpeá a mna aghur ní dea-éaró ré arceab éar leic an uopair. Níor b’paoa bí ré ann pín aghur gneim aige aip an uipra gur éurí an éóin ar an leaba bí gleupca uo. Nuair a bí iomlan an ceaglac (ceaglac) paon puaimneap, éaimc a bean éuríe aghur u’ iapp aip a leanaimneap co luac garca aghur éioeab leir. Chuair an bean óg amac aghur gleup pí bpoim-airéin maol a bí ipr an rtabla, le uiallao, pillín aghur puap aghur éuríur paoa apoon a mparceabó aip. Cho luac aghur moéáir na geapairm eile an bpoim-airéin aip púbal éorabó paoa aig piteac no gur mupíar paoa an uile uime pa’n éarlean, aghur anuair a cuipéab cuapreugab púap amac go pab Uhoimall aghur a bean imitíge: leir an bpoim-airéin aghur mór b’paoa go uéacab éóir ‘na noiaig aghur an uime uapal aghur a bean aig n-a g-earr.

(Le beit leanta.)

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DUBLIN, JUNE, 1892.

[PRICE SEVENPENCE.

Letters, literary communications, notes and queries and subscriptions, to be sent to Rev. Eugene O'Growney, Maynooth College, who will acknowledge them.

It seems necessary to state that the Journal is *not* a monthly publication; for the annual subscription of 2s. 6d. the FIVE numbers published annually are sent post free.

TO THE PRESS.

We have to thank the friends of the Irish language in the Press for their favourable notices of the last issue. The result has been a substantial increase in the number of subscribers, and this was due chiefly to the fact that the Press notices mentioned the amount of the annual subscription, and the person to whom it was to be sent, as given above. We would ask them to do the same in noticing this number.

IMPORTANT NOTICE.

The following prizes for teachers of Irish Classes in National Schools are offered for 1892, by the Rev. E. D. Cleaver:—Five Pounds for the largest number of *passes* in Irish, and Two Pounds for the teacher holding second place in *each* of the counties of Waterford, Cork, Kerry, Galway, Mayo, Sligo and Donegal. Returns to be made by January next, 1893, to Rev. E. D. Cleaver, Dolgelly, North Wales.

slán, slán go deo!

I.

Ósior ari an g-claúac tá an long ann ó
lionaú,
a' caréirí rinn i gpará fá úeieaú, a
íróir!

Tá 'n aúaric móir óá íéieaú, 'i na íeolta
óá í gaoieaú,
a' í éiré mé gan moill ari an íeaiúie
móir.

Óá mbéirínn-íe 'noir í gaoite óo í gao-
íann mo náíaró ;
áé í gaoieaú nó í gaoú ní íéirí, íaíarí !
a' í ní íaró go mbéiré mé ari eúran na
marí

a' g í gaoíal mo éaríaró, mo éiré a' í mo éirí.

Slán, ílán go deo líb, a énuic
glara éieann,

Slán lé mo múníirí, a' ílán lé
mo éiré,

Slán íeirí na coillíe 'i lé ceol
íear na n-eunac

Slán, ílán, mo éirí íéim, ílán íeac
go deo !

II.

a íáéarí, a íróir, tá mo éiríe buaóaríe
bíónac,

naé íruag óo íac bóé, 'óiríe 'i óo ló
gan íarí, gan cumann, gan íarí gan
cuníarac,

gan íon íuine aíam óo mo múníirí níor
mó !

áé íaró a' g mo náíaró, ní íeaiúie úóí
íon mó,

béiré buaíreá a' í bíón ann go íeieaú
an íeaoíal,

Slán líb go í-íomlán a' ílán líb a éiríe
Slán, ílán go bíac líb, mo éirí a' í mo

gaoil!

S. p. C.

THE WELSH LANGUAGE IN EDUCATION.

From the *Welsh Review*, March, 1892.

It is said that Oliver Goldsmith at one time conceived the brilliant idea of repairing his broken fortunes by becoming a teacher of English in Holland. Unfortunately, he had overlooked the one little fact that there existed no medium through which the minds of master and pupils could have intercourse with each other—they knew no English and he knew no Dutch.

Many who have enjoyed a laugh at Goldsmith's expense have never realized the fact that the absurdity of which he was guilty is being, and has been for a quarter of a century, systematically perpetrated, at the expense of the public purse, and of a nation's intelligence. Substitute "Wales" for Holland, "Welsh" for Dutch, and Board schoolmasters for Oliver Goldsmith, and you have an almost exact facsimile of the poet's Quixotic project—the only essential difference being that while he was wise enough to see its folly and to give up the idea, English educationists, after twenty-five years' experience and failure, are only beginning to open their eyes to the fact that they have undertaken an impossible task.

It may, perhaps, be almost incredible to the ordinary English reader that, roughly speaking, three-fourths of the people of Wales do not use the English language in the ordinary intercourse of every-day life. The tourist will be apt to question this statement. He finds English officials at every railway station and at every post and telegraph-office, as well as English-speaking waiters at the hotels, and never fails to make his wants known at the shops; and forthwith comes to the conclusion that Wales is Anglicised. But I can assure him, from a life-long experience acquired in almost every part of Wales, that he never made a greater mistake. Excepting, perhaps, Radnorshire, there is not one of the thirteen Welsh counties where may not be found large districts in which not a word of English is heard—except on rare occasions—from January to December.

A little more than four years ago I was called upon to give evidence before the Royal Commission on Education, and at that time made careful inquiry into the extent to which the Welsh language was then used as the vehicle of thought in the Principality. I paid particular attention to two directions in which the Welsh character is generally supposed to excel—religion and literature. Taking the four leading denominations of Nonconformists, I found that out of a total of 3,571 chapels there were 2,853 in which the services were conducted exclusively in Welsh. Roughly speaking, this would be about 76 per cent. Welsh and 24 per cent. English. This, however, did not accurately represent the proportion of Welsh to English worshippers amongst the Nonconformists. As a rule, except in large towns, the English chapels are small and ill-attended, the Welsh places of worship, on the other hand, being in comparison spacious and often crowded.

Then, as to literature. I found there were in 1887 no less than seventeen weekly newspapers, ranging in price from a halfpenny to twopence, all published in Welsh. The smallest weekly circulation of any of these was 1,500, while the highest circulation was returned as over 23,000. In addition to these, we have to consider the monthly, bi-monthly and quarterly magazines, one of which alone has attained a circulation of 37,760. To these again must be added the continuous stream of books, ranging from the modest sixpenny pamphlet to the ponderous ten-volumed *Gwyddoniadur*. A Welsh-English Dictionary

is now being published, the first volume of which, consisting of 400 pages quarto, and sold at half-a-guinea, only reaches the end of the first letter of the alphabet. In the production of a single Welsh work an enterprising firm in Wales expended £18,000, and yet the sale has been sufficient to repay the original expenditure and to afford a fair profit on the capital, while, at the time of writing this, a second and enlarged edition of the same work is being rapidly pushed through the press. English and Scottish firms have also reaped a rich harvest in Wales by printing and circulating Welsh standard works, the sales of one of these firms alone—and that not the one which has circulated most Welsh books—exceeding £36,000. The total annual value of Welsh literature of all kinds published is estimated by one of the leading Welsh firms as exceeding £200,000.

And yet, with a native literature so rich, with the mother-tongue so generally spoken, will it be believed that it is only within the past six or seven years that any attempt has been made either to teach the language or to use it as an instrument in education? No bard who figures on the Eisteddfoddic platform, no contributor to the *Welsh Press*, no pulpit orator who sways the Welsh multitude by his eloquence, has ever enjoyed in any State-aided school any of the facilities for acquiring a knowledge of the literature, the grammatical construction, or even the alphabet, of his native tongue—of the language in which his mother lulled him to rest when a baby at the breast, in which in early manhood he wooed and won his life's helpmeet, and in which, when he dies and goes to his long last rest, the solemn words which consign dust to dust will be uttered over his grave. The only institution in which anything like systematic instruction in the home language of the people has been given is the *Welsh Sunday-School*. Here, by voluntary effort, by means of untrained teachers, for a short hour on the Lord's Day, has been done the work which in England it is regarded to be the duty of the State to perform and to pay for. It is to this voluntary work in the Sunday-school that nine hundred and ninety-nine out of every thousand Welshmen are indebted for the ability the great majority of the people possess to read the Welsh Bible, to learn through the medium of the native Press what is doing in the outside world, and to be an enlightened people instead of a nation of unlettered boors.

But not only have the public elementary schools of the Principality failed in the simple duty of teaching the children to read their mother-tongue, they have ignored this invaluable educational medium, and have, up to a very recent date, not merely discouraged, but actually forbidden its use in the schools. The scheme which Oliver Goldsmith wisely abandoned as soon as he saw its absurdity, has been adopted and enforced by generation after generation of teachers, with the sanction, and indeed at the behest, of the highest educational authority in the land. English teachers, as ignorant of Welsh as Oliver Goldsmith was of Dutch, have been appointed in districts where the children on entering school are as ignorant of English as are those of Holland. Worse, if possible, even than this, native-born teachers have, for the purposes of their profession, assumed in school an ignorance of the language most familiar to them, and have established a systematic code of school law which made the use of a Welsh word by any person within the school boundaries a penal action to be followed by inevitable punishment. Every direction in the studies, every explanation of the lessons, every command of the teachers, each and all were given in a language which to the majority of the pupils was a foreign tongue. The child was compelled

to profess a knowledge he did not possess, and to pretend to know that of which he was ignorant. He could not ask for an explanation of what he did not understand, for he could only express himself in Welsh, and if he employed that language he incurred what he knew to be a recognised penalty. Even if he risked this he would be very little better off, for his teacher either could not if he would, or would not if he could, reply in Welsh, but would make confusion worse confounded by explaining in terms which the child could not understand, that on which he required enlightenment. The child's intellect called for bread, and his educational parent gave him a stone.

And what was the result of this system? The child acquired a certain amount of what was by courtesy styled education. But the education was in many cases the education which might with almost equal benefit have been imparted to a well-trained parrot. The memory was cultivated—if burdening it with a meaningless vocabulary may be called cultivation—but the intellect was systematically dwarfed. The public elementary school system in many parts of Wales was essentially a system of cram. When put to the test Welsh children proved themselves as proficient as their English schoolmates in all mechanical exercises dependent on the memory. But as soon as the inspector left the beaten track, and made a call upon the children's intelligence and thinking powers, they almost always came to grief.

The knowledge of English which the average Welsh child acquires is, as a rule, a knowledge of words and not of ideas. It is, as a natural consequence, largely superficial and lacking in one of the essentials of true knowledge—permanence. It is this which accounts for the fact that though generation after generation of children have passed through the State-aided elementary schools of Wales, the Welsh peasant of to-day seldom takes up an English book or paper, and more seldom still takes an intelligent interest in its contents.

I might pursue in other directions the inquiry into the injury sustained by the child through this absurd policy of ignoring the mother-tongue. For instance, I would be justified in asking to what extent the system is responsible for that lack of self-reliance and that absence of self-assertiveness with which the Welsh people are so often charged. The man who as a child has been taught to doubt his own power, who has been forbidden to express his thoughts through what is practically his only available medium, and who has been laughed at and jeered by schoolmates and teachers when imperfectly expressing his ideas in English, can hardly be said to have gone through a course of training which has taught him to rely upon himself and to assert himself where he would be legitimately entitled to do so. May not that peculiar and discreditable phase of foppishness known as *Dic-Shon Dafyddiaeth*, and which manifests itself in a perpetual worship of everything English, and a ceaseless endeavour to imitate in a milk-and-watery fashion English speech, dress, manners, and customs, be directly traceable to the same cause? And what shall be said of its effect on the finer and more subtle feelings? All the child's home affections, all his religious exercises are connected with the Welsh language; whatever influence the hearth or the chapel, filial or religious devotion, possesses for him, must be directly associated with his native tongue. And yet throughout the entire course of his education he is practically taught to despise the language with which the whole of his more tender associations are bound up. Can such a child be expected to draw the fine distinction between the home or chapel teaching, and the language through which that teaching has been carried on? Is it not to be feared that the scornful neglect of the language may be

transferred to the principles and the duties with which that language has been associated? Even if his nature be strong enough to withstand this, is there not another danger? Will not the very strength which enables him to preserve through all trials and all temptations his affection for his mother-tongue, lead him to re-ent the palpable injustice which has cast contumely on that language, and imposed disabilities and penalties on those who use it? And what then? What, but the generation of hatred against the adopted child in whose interests, or supposed interests, the native-born with its legitimate claims has been cast adrift? And if hatred of the language, why not of the institutions which favour it, and of the authorities which enforce it?

The very same policy which led to the tabooing of the native language in the schools of Wales has been pursued in reference to the literature and the history of the Principality. The result is, that though a child may have heard of Chaucer, he knows nothing of *Dafydd ab Gwilym*; he may be familiar with "The Deserted Village," but never have heard of *Castell Dinas Bran* and the fair *Myfanwy*. He will probably be able to repeat the whole list of the English sovereigns from Alfred the Great to Victoria, but the names of *Llewelyn ab Iorwerth* and *Owen Glyndwr* suggest nothing to his mind. The names of Cardinal Wolsey and Archbishop Laud may be familiar, but he knows nothing of *Walter Cradoc*, of *Rowlands, Llangetho*, or of *John Elias*, and the Methodist revival might have taken place in Jupiter or Saturn for all he has been taught to know—or care.

It was in order to protest against and to put an end to this injustice, to put a stop to this waste and sacrifice of a nation's intellectual wealth, that the Society for Utilizing the Welsh Language was formed, just six years ago. The magnitude of the revolution this Society will cause in the educational policy of the Principality may be partly estimated by the following summary of the powers which, at the request of the Society, the Educational Department has now formally placed in the hands of Elementary School Authorities in Wales:

Briefly put, these powers enable them:—

1. To teach Welsh Grammar as a Specific Subject in Standards V., VI., VII.
2. Instead of the present system of English parsing and analysis, to introduce a graduated scheme of translations from Welsh to English in every class in the school.
3. In every Standard and for every subject Bilingual Reading Books may be used, teaching Welsh reading and English reading side by side. Welsh headlines for the writing copy-books, and Welsh songs to Welsh words may be systematically used.
4. The history of Wales may be systematically taught throughout the whole school; and the Geography of Wales specialized throughout the course.
5. Schools taking Welsh as a class subject (see No. 2 above) may also take translation instead of English composition in the higher Standards, thus practically teaching English and Welsh composition together in the easiest and most rational manner.

The same principles will be systematically applied in the case of the new Intermediate Schools which will shortly dot the Principality.

There are other phases of this highly important and interesting question I should have been pleased to dwell upon, but the space at my disposal has already been exceeded.

BERIAH GWYNFE EVANS.

[Every word of this eloquent article can be applied to the position of Irish in Irish schools.—ED.]

riilleas doir ruaid in doimnaill.

A.D. 1592.

I' lionta anocht atá "Cairleán an Uirge,"

I' lonnias gac fuinteós ó talamh go
oion;

Síó fairsing an pion ann, ní' callán ná
meirge

A'g murtais mac-alla na sean-taobán
chion.

Tá rláinteóe 'ga n-ól ann le taoirgib
tneuna

Do éannpoir a n-outeaig tá leo-ran
aif;

Aéit aif mairin a mbáias, le h-éirge na
grieme,

Béir murtar níor mó aif an leuna úo
ríor.

Feud, éana tá'n nuairéacé éar inóir-leat
na tije,

Tá teactairé lúimáir' a' bualaó na
rléje,

A'g úiracé tneim-rpiorair a anannairb
ríora,

'S a'g grioraó na crioóacéa tá fóir in gac
cioré.

Feud, feud! tá na teimte aif mullaó gac
rléibe

A'g rreagairt an fógrá tne úbbaó a'f
ceó,

Síó veairg a laiaó, béir pícré 'sur cloróme
níor veirge go luat i g-cogaó níor teó.

Glóir, glóir, a Cairleán! le tneimre
gan cabair,

Suar, ruar gac clann éiréa ó'n b-finn go
Ror-éogain,

Aif a'gar, a laocéia, ó málionn go Samair,
bíó luatgáir anocht a'g cuir oibhir aif
brión.

Nac g-cluicé an gáir úo a' lionaó na
rpéire,

Mar éóirg a'g rreubao tne éuinear na
n-gleann?

Nac g-cluicé gac-fáilte na n-aoineas a'g
éirg?

"Huipá! tá doir ruaid aif ór aif
g-ceann!"

Níor rra ná bíor a'f ghuaim in buir
g-cioréib,

Tá oóéar a' bhuiréa aif éirinn go léir;
a n-óe bí an t-rean-éir paol neultair na

h-oróe,

Amáias béir oac úr aif fairsing rreir'.

Amáias béir rorur geal grieme a'g rreleat
aif éat-buar Cairleán a' crioat 'ra

n-gaor,

Béir mílte rreair tneun a'gann riér le
n-a m-buille,

'S béir doir óg na doimnaill a'g tneó-
ruat paol.

I' rreimair le bliatantair bí glicear gac
láime,

I' rreirgeat a o'éirg gac píe' aif a
craun;

Aéit beatair an rreir rin rreir úr in aif
g-craimá,

'S o'rág rreirg rreimair níor gáire gac
lann.

Mar méairgáir rreair a'gur luat na
h-airne

le rreairair an fógráir o'éir tneiracéa
ríor,

I' áirleat béir ráat aif n-air níor
oimne

'nuair cairt na Sacrairge oirair

aif.

O! cairat go cairat, laoc-coire 'sur
maireat,

Ó énoair a'f gleannair aif fuo oim-
na-n-gall,

Tá tneim-éir le oíol a'g an t-rean-nair
beairat

A gneat 'nna gairé, 'r a cógao
'mearg reall.

I' raat gac rreair oinn go fóirgeat a'
panat

Le pilleasó ári n-ghráó gíl ó áaricari ac'
 Cliaé,
 Cum buille vo bualaó, 'r cum faoiuie vo
 ceannaacé
 le saoi-fuil ari g-cioiróteasó, má'r toil é
 le óia.

Ná fanasó! tá cnáma fean-rinnfeap u
 Óoinaill,
 as glaoúac cum oíogaltair o lámair
 a g-clann;
 béirí maá le h-íoc as gac feari i o-Tíu-
 Connaill
 Com fáo a'r tá loigaoim rghuoraoóir' ann.
 La déile! le déile! béirí feallta loé.
 Suiríde
 Glan-míste gan moill i b-fuil Sacpanac
 ceann,
 ari aghaó! ari aghaó cum faoiuie, a mílúe,
 Tá'n ceapir ari ári o-taoib 'r tá doó óg
 ór ari g-ceann.

"pá'ORaic."

ANECDOTA FROM IRISH MSS.

VI.

9.

Leabari bpeac, p. 255, marg. inf.

Ná bágar a heca úas,
 Níal cen ecla órabáio gáir!
 Lib ní veirb ór beá bhiúg
 Reá in iúig mo vealb cé n-óúil.

Boast ye not of perfect wisdom,
 Crying out regardless of austere de-
 votion,
 When you see not above the scope of
 the world
 The ways of the King who shaped
 every creature.

In beá bhiúg the genitive is put before
 the noun that governs it, a frequent prac-
 tice in older Irish poetry.

10.

ib., p. 40, marg. inf.

A mboit éiréino éiréarig,
 Nácar cáemian eir en oic,
 Amleap vo éuirp ir t'anna,
 Mairig eir a tarla a óenam!

O common gluttonous ribald,
 That hast not kept thyself from evil,
 A mischief to thy body and thy soul—
 Woe to him who has chanced to do it!

eir en for ari in; eir for ari.

11.

ib., p. 91, marg. inf.

Fouarur-ra
 Lurr no íccrao in plúas ra:
 Seirc maic Dé ocup a oman,
 Mhfeapíoon ooman eirúas ra.

I have found
 A herb that would heal this host:
 Love of God's Son and His fear,
 Hatred of this wretched world.

12.

Cio maí melléai nó iebai,
 Feiri coirpen gela glana:
 Ir cummaí ocup ói buíoe
 Óúme eiréarí a tálaí.

Though mirth or sport are good,
 White, pure confessions are better:
 Like yellow gold is
 The man who spurns his desires.

tálaí for tola, to have complete asso-
 nance with glana.

13.

ib., p. 100, marg. inf.

Crábuo cen úaill, cen fécraí,
 Cen fommatu, cen boctai,
 Ól cen ítu, cen mepcai,
 Póioio fém cen páit, cen góirai.

Devotion without pride, without harsh-
ness,
Without richness, without poverty,
Drinking without thirst, without
drunkenness,
A slender meal without surfeit, with-
out hunger.

14.

ib., p. 168, marg. inf.

Ac, ceir éinn a fuilactaó
Tucas eir éneir meic iñluir,
Tinne leir a tudaíur
Óo bí uilíaró-ri uime

Ah, though sore the suffering
That was put on the body of the Son
of Mary,
Sorer to Him the woe
That was on her for His sake.

uilíaró, bad spelling for uilíre.

15.

ib., p. 225, marg. inf.

Fuirl tiri ní
Óo ná buíreac mac Óé bíi :
Cpáburo íallac, coirceó íeib,
Énac óuime mac mbeib.

Three things there are,
For which the Son of the living God
is not grateful :
Haughty devotion, harsh reproof,
Revilng a man if it is not sure.

16.

ib., p. 236, marg. sup.

Ir é teéca m uiepaiz :
Coná uepna íé
Naé maíe ari aomolao
Ó neoc íopi bíe éé.

This is what behoves the faithful,
That he should not do
Any good for praise
From anyone in this world.

17.

Stowe MS., p. 992, fo. 64b., 1.

Mairis éumrogiur ní íopi caiaie,
Mmab lann leir a tabaie,
Ir é óéoe noíac óe :
Miepaiz ocuí oirbie.

Woe to him who seeks from a friend
What he is not prone to give.
These are the two things that come
from it,
Hatred and reproach.

18.

Leabair laigneac, p. 122, marg. sup.

Ni bia a élanó la neó m-niut
Cipe baríano bjeit ari boct :
Na n-óénac na aíte ó' ulc
Óon luét aipa n-aéle ir olc.

His children shall not be in power,
Whoever breaks the law on a poor
man :
The evil that the fathers do
Is evil for those after them.

CORRIGENDA.

I am indebted to Dr. Whitley Stokes for the follow-
ing corrections of my renderings :—

On p. 89a of this vol. oc tairiang a maic ara huét
oon feóloénmaio should have been translated : *as her
son was being plucked from her breast by the executioner.*

On p. 115a, a oíeiebaiz naé clmo cloce should be
rendered : *O hermit that strikest (lit. clinkst) no bell.*
The verbal noun clann, *knell*, is found in O'Donovan's
Supplement to O'Reilly. It seems borrowed from old
Norse *klingja*, "to ring," early Engl., *to clink*.

KUNO MEYER.

an teanga mar a labarctar í.

(SOUTH WEST CORK.)

Bí míceal súlmaí ían ál, óa mberóeac
neapit aige ari, ac bí bac maíe leir—ní íaib
taipiac-éuige aige. Anoiur a'í ariur bíóeac
cúpla íeillng aige 'na íóca, aip anniom
íagac íé ío íóí an aonac, maíe íoioígn
aige 'na lánm ; ílaóóac íé ari óuime éígn
óa éomáipíanaib, aip bíóeac íiaon aca le

“Ni jabar carllea i zcaray gurimeti an
méro rin om. Deiri xaxime zo bful
ixmonnoub, ac má tá pé comoub a’r so
bí bolz an amiróe rin tá an vabab ayi
fao ann. Ac ni h-e jo ac é rúo é, cüpféa
an t-ayiz zo léiy az pü anonn i anall ayi
fuar a builz, curo aca az rinám zo rociay

curo eile ag léimniú com h-euotiom le
 ceap(γ)nuicrib, agus tuille aca ag béiciú
 maí beoead gáirliú óga. 'Ní cópa oib
 ná oom-ra, a' a' maí. Tóga amac coil-
 leap rgeine, gan aon a gó bí rí geur-
 bainfead aon iarríad amáin oí cor de'n
 capall u' mó do fíubail a' geur nó fuité.
 Seo ag gáirliú mé, agus ba gáirliú gur
 p'noc an fían an míol mói agus do
 m'otúgear fonn cuir amac a' maí. 'Fúirg
 amac, a' maí. Le n-a linn-foin do
 connac an t-iarú ag iú amac. 'Go n-eiríú
 buí mbóeap l'ib' a' maí, ad ní maíab
 éun r'ao maí n'ó éoré do o'cuibíad r'é
 an cóirúgá ceuona oom-ra. Seo ag r'í-
 oead an míol mói. 'Séio leat' a' maí
 bí an o'ieap r'ín r'ead o'ím ag gáirliú
 i g-comnuiré gur m'ó-gáirliú gur éuríeap mo
 r'gan amac éirí n-a éliaéán, agus éuríeap
 a' maí mo éinn. 'Fúirg, fúirg' a' maí
 bolú an míl m'óir, agus m'olá agus
 buiréadur le 'Dia, do f'íro r'é mé amac t'íe
 n-a beul. Bí r'é coréa éiom, a' r'í n'íor éur
 oom-ra é. 'Do éurí r'é mé com h-áirí r'an
 r'p'íu gur b'uil f'íor agam ná f'eufann
 beir i b'p'ao ó'n n'g'íen, bí an o'ieap-foin
 teap ann. Ad, éiríe beir a' maí, éuríeap
 anuap r'lán r'ábáile a' maí p'op' b'ieag b'og
 m'óna do bí baince beagán laéteanta m'íme
 r'ín. M'íor m'íeig aon t'ionóirg o'ím, ad amáin
 gur bainead an ionga de l'ugáoin mo
 éuríe clé."

p. o'l.

Carrac=carrac

éuríe, means.

Lá na leac. Judgment Day.

toir p'at f'at, holus bolus.

Gan aon a gó, without any lies.

Coilleap rgeine, large knife.

Seaga, a diver.

Níor éurí o., I was no better.

amarc óbann.

An éiríeibín éiríeibín do éan.

Do bí mé 'bainc éuríe 'noé,

a' r' ag ceangailt na b'p'ann go olúe ;

a' r a m'íuín ! ba éuríeamad é
 an lá r'ín, ó éonnapic mé éú.

Bí an g'íuán ag l'ap'ao r'an r'p'íu
 Gan connnlín dá luargáó lé g'aoit ;
 bí r'ugléad an o'p'úcta 'i an b'p'ur,
 bí an loé ann a éoréaó 'na l'uróe.

Bí an m'íuín go cuim a' r go g'eat
 agus b'eutotiom, oc ! b'eutotiom mo
 éuríe,
 l'úgáiríeac a' r a'p'íac lé r'eat,
 o'ím éonnapic mé, éonnapic mé, i.

Do éurí r'í éurí maí ala,
 Maí m'eult do éurí r'í a ceann
 a' r bí r'í an m'íuín r'ín r'aláig'í
 a' r éú an éloré éurí do bí ann.

Do bí r'í maí b'íuín b'ieag r'íor
 Go h-eutotiom ag r'íuín l'íur an n'g'aoit,
 M'íor éuríeap r'í aon f'ocal aét ceol
 a' r o'f'ág r'í ag o'ap'íra mo éuríe,

Éurí r'í mo r'p'íuín ag g'áiríe,
 a' r o'f'ág r'í ag p'ince mo éuríe
 Mo f'úile 'gá leannámínt 'r' 'gá r'ap'íe,
 a' r a 'De ! go g-cúiríú t'í i.

ON THE IRISH INFINITIVE.

II.

When the first part of this paper went to the press, I was under the uncomfortable impression that my theory was an innovation, and likely therefore to be regarded with more hostility than sympathy by Irish students. The contrary is the case, and the opposite view is really the new-fangled one. Witness M'Curtin, who, at page 703 of the Grammar appended to O'Begley's (M'Curtin's) Dictionary of 1732, writes as follows:—"The reader may enquire here for the Infinitive Mood; and the Irish allow no such; but instead thereof, * * * they make use of the plain verbal noun."

So far without reference to usage. When we come to examine the practice of native writers who wrote while Irish was as yet the dominant and uncorrupted language of the country, we shall find the principle put forward in this paper strikingly confirmed. Before going further, it is well to state that principle concisely:—When a substantive is followed immediately by *oo* with an "infinitive" in any context, the substantive is construed in relation to the context exactly as though *oo* with the "infinitive" were absent. In other words, *oo* with the infinitive exercises no government whatever upon a foregoing noun, but rather, speaking grammatically, is an

adjectival locution qualifying the noun; and the noun, as the context requires, may be nominative, dative, or accusative.

In modern Irish there is no distinction in form between nominative and accusative. Examples of the nominative before the infinitive with *oo* must therefore be drawn from the earlier periods of Irish. In the first draft of this paper, the examples were taken from the splendidly copious vocabulary of Dr. Atkinson's "Passions and Homilies from the Leabhar Breac," *sub voce* *DO*, where this locution is treated of *in extenso*, but, in my opinion, on a basis of error. I take the opportunity here of expressing my deep obligations to the learning and acumen of the editor of these texts; his work will not easily be superseded as the best extant study in Middle Irish, and as a *sine qua non* to every historical student of the language. Of the instances given by Dr. Atkinson, in contexts where the principle above stated required a nominative, the great majority showed a nominative. There were, however, a number of exceptions, and a critic of high authority suggested that the minority were in the right, and that the majority were ungrammatical and corrupt. These Middle Irish texts show the distinction between nominative and accusative already obsolescent, and their evidence, even were it unanimous, would not be final. That their evidence was not unanimous, weakened the case still further, and I was forced behind the unassailable lines of Old Irish. Here, however, there was no Dr. Atkinson to put things in order, and the collection of the following instances was no slight task. Though they are drawn from the Würzburg and Milan glosses only, the search for them covered most of the published remains of Old Irish.

With reference to the Old Irish instances, let it be borne in mind (1) that all accusatives singular eclipse; (2) that, in general, accusatives masc. sing. of the consonantal declension, and accusatives fem. sing., have the same form as the datives sing.; and (3) that accusatives masc. plural of the first declension end in *u*.

A. NOMINATIVE.

From the Würzburg Glosses [date 8th and 9th centuries.]

- 1^o. ar dofor maith foichric do-som sochude do creitrim tria precept. "For that a multitude has believed through his preaching prepareth a good reward for him." [*Acc. sochudi*] *fo. 1b.*
- 2^o. airmitiu féid in chinu do thabairt donail ballaib. "Respect for the Head to be given to the members." [*Acc. airmitiu*] *fo. 7d.*
- 3^o. cepu dono adrad Dae do thabairt do Pool in chruth sin? "Why then was the adoration due to God given to Paul in that way." [*Acc. adrad nDae*] *fo. 7d.*
- 4^o. ní date leu in Coimdiu do chrochad. "It is not agreeable to them that the Lord was crucified." [*Acc. Coimdid*] *fo. 8a.*
- 5^o. ní fiu serc do thabairt dó. "It is not good to give love to it." [*Acc. seirce*] *fo. 10b.*
- 6^o. ba ferr nio chomairle do dénum. "It is better to my counsel." [*Acc. chomairli*] *fo. 10b.*
- 7^o. is bás leo-som in daim do thuarcain ind arbe.* "It is a custom of theirs that the oxen tread out the corn." [*Acc. inna damu*] *fo. 10d.*
- 8^o. rann¹ do loscúf for altóir. 7 rann aile² do airbirt bith dóib-som. "A part to be burned on the altar, and another part to be eaten by them." [*Acc. (1) rann, (2) rann n-aile*] *fo. 10d.*

*This gloss here given fully does not warrant the comment made by me in the first part of this paper on the incomplete quotation given by Zeuss and Windisch.

- 9^o. ar is insae in ball do thinchose neich asherad cenn. "For it is hard for the member to teach what a head may utter." [*Acc in mbail*] *fo. 13a.*
- 10^o. ar na con roib deithiden for neuch acht tol Dae do dénum. "Let anyone should have care save to do God's will." [*Acc. toil nDae*] *fo. 15d.*
- 11^o. ba uissiu ind ibigor do inthréaugd *veritatis*. "It were meter that the figure should confirm the truth." [*Acc. in figur*] *fo. 18c.*
- 12^o. Súanemiu do dénum i n-aidchi do reice ar biad 7 acitach dia muntir. "To make ropes at night to be sold for food and raiment for his household." [*Acc. súanemna*] *fo. 24f.*
- 13^o. is hed diúil al-legitime certare, scarad fri indeb in domuin, 7 tol Dae do dénum. "This then is the 'legitime certare,' to quit the world's wealth, and to do God's will." [*Acc. toil n Dae*] *fo. 30a.*

Milan Glosses [8th and 9th centuries].

- 14^o. atá i n-aieniu cláich dénum maith 7 ingal áil uile do dénum. "It is in the nature of all to do good and shun evil (*lit.* shunning of evil to do)" [*Acc. ingal áil n-uile*] *fo. 14c.*
- 15^o. airimmo ruicim les m'airchiscectac, indaas digal do thabairt form. "For I have more need of (my) pity than that punishment be inflicted on me." [*Acc. digail*] *fo. 22d.*
- 16^o. digal do thabairt for-na peccachu. "To inflict punishment on the sinners." [*Acc. digail*] *fo. 26d.*
- 17^o. huare dín as n-é gnim tengad comlabrac, is immaiceide a ndurigni Deaál, in gnim sin in tengad du airbirt ar gnimail in choirp olchenae. "Since then speech is the act of the tongue, it is proper what David did, to place that act of the tongue before the acts of the body in general." [*Acc. in ngnim sin*] *fo. 37b.*
- 18^o. tene du ebird do gnúis Dae. "To say 'fire' of God's face." [*Acc. tenid*] *fo. 40c.*
- 19^o. cumtubairt do bith. "That doubt should be." [*Acc. cumtubairt*] *fo. 46c.*
- 20^o. in grián do thecht cóic brotu deac for cúlu. "The sun to go fifteen degrees backwards." [*Acc. in ngréin*] *fo. 41a.*
- 21^o. ind fóisúiu du thabairt i ndiad ind esculuda hi tempul. "To make the confession after the departure into the temple." [*Acc. in fóisúin*] *fo. 62b.*
- 22^o. is festae in trócaire mór do todlugad. "It is to be known that the great mercy forgives." [*Acc. trócairi móir*] *fo. 71a.*
- 23^o. is budech forcimem lat-su, a Dú, thimrecht degnima du edbairt dait. "Thou deemest it pleasing and most acceptable, O God, that the service of a good deed be offered to thee." [*Acc. dig móir*] *fo. 94c.*
- 24^o. deug mór do óil. "To drink a great draught." [*Acc. dig móir*] *fo. 94c.*
- 25^o. arndid n-uissie do Dia digal do thabairt for a náimtea. "For which it is right that God should inflict punishment on His enemies." [*Acc. digail*] *fo. 101a.*

As against the foregoing twenty-five instances of the nominative before the infin., I have not met a single instance in old Irish of an accusative where, according to the rule given, a nominative is to be expected.

When a transitive verb governs the locution, the substantive is, of course, accusative. I deem it needless to cite instances; though accessible, and desirable for the completion of the syntax of the infin., it is obvious that their citation would nowise help my proof.

When the locution is in the genitive or dative relation

to the foregoing context, the substantive is always in the genitive or dative case. It will, I believe, be difficult to find in old, middle, or classical modern Irish a single exception to this rule. So far, I at least have seen none.

The instances that follow are furnished by Dr. Atkinson in his vocabulary to Keating's *Cepá biop-ghaoite an bháir, sub voce* oo.

B. GENITIVE.

- 1º. *i bhéim báir o'innire.* "Under penalty of inflicting death." 1, 8.
- 2º. *iáir a mheannan oo mhúchó.* "Means of extinguishing his passion." 10, 7.
- 3º. *i mbaozal a n-uaille o'áruuazó.* "In danger of intensifying their pride." 5, 18.
- 4º. *pe linn copóime oo éur.* "At the time of putting on a crown." 20, 1.
- 5º. *uozar na ngráir oo óáil.* "*Auctor gratiarum offerendum.*" 222, 2.
- 6º. *ceayó cuocán oo déanah.* "Artist in making pots." 15, 17; 10, 2.
- 7º. *peap láithe oo éabairt.* "Man to give a hand, helper." 108, 11.
- 8º. *luet óroa oo coiméao.* "Folk of keeping hostelry, innkeepers." 103, 13.
- 9º. *lá pú éuapartail oo éuilleah.* "Day of a man of earning wages, working day." 77, 15.
- 10º. *pár uaille oo élóó.* "Means of quelling pride." 21, 4.
- 11º. *oo éoirg an báir o'a póctam.* "On account of death reaching him." 25, 2.
- 12º. *i noiaró na cána oo bhuiread.* "After breaking the law." 69, 7.
- 13º. *i noiaró an aróbherréora oo bualaó raigoe na ramnte air.* "After the adversary had struck the dart of covetousness against him." 70, 8.
- 14º. *éap éir an peacair oo déanah.* "After committing sin." 71, 23.
- 15º. *éap éir an trápúigíte úo oo déanah.* "After committing that outrage." 71, 7.
- 16º. *i mbaozal an éumneap o'iaiparó opamh.* "In danger of the account being demanded of us." 106, 18.
- 17º. *inneall epeite oo déanah.* "Preparation for making plunder." 115, 14.
- 18º. *i noiaró ar géaláim oo déanah.* "After making the promise." 144, 18.
- 19º. *oo biem m' eie oo congáil ó'n eazlaip.* "On account of keeping my horse from the Church." 145, 23.
- 20º. *i noiol éampairill sholamh oo éóruazó 7 na nOé mboáap mbáil oo éur ar géil.* "In return for repairing Solomon's temple and abolishing the deaf dumb gods." 170, 19.
- 21º. *oo feachadó mii-péipe an éapao oo déanah.* "To avoid acting against the will of the friend." 238, 26.
- 22º. *pe linn na miopbaile-pe oo déanah.* "At the time of the performance of this miracle." 241, 10.
- 23º. *i noiol pócaip an muiilinn oo éur amuza.* "In return for destroying the profit of the mill." 276, 22.
- 24º. *pe huot mme oo gabáil.* "In order to obtain heaven." 294, 16.

C. DATIVE.

- 1º. *giallaip o'a péip oo déanah.* "Who undertakes to do his will." 18, 2.
- 2º. *cuocad oo na caipib o' fáicim.* "Would come from seeing the relics." 14, 28.
- 3º. *ap an ocaláim oo pógaó.* "For kissing the earth." 6, 11.

4º. *ó éapair na pineahna o' iée.* "From eating the berries of the vine." 233, 20.

5º. *oúg a(r) geall mhóip oo bheire.* "Reliance on getting a great reward." 282, 23.

6º. *ná cuip coimneap ap gápaib o'págbáil oo 'n mhap.* "Hinder not the dead from finding grace." 141, 7.

7º. *tré feigis nOé oo éuilleah.* "Through deserving God's wrath." 213, 24.

8º. *oeébir oo déanah pé epí coimrib minne o'ullmhu-zaó.* "To make haste to prepare three measures of meal." 246, 1.

9º. *éomap ap maoimib paogalta oo énuapac 7 oo énumhuzaó.* "Who sets about gleanings and gathering worldly wealth." 290, 7.

If it be admitted that the arguments and evidences given above establish the view that I support of the syntax of *Oia* oo gápaib, I would suggest that the term "infinitive," as erroneously implying a mood of the verb, be discarded in favour of some less misleading name, as well in the grammar of ancient as of modern Irish.

MAC LÉIRIUN.

VOYAGE OF MAELDUIN.

(Continued.)

§ 43. *An treap lá 'na óiaró iun pagbair* *muir eile, 7 cloró óip 'na timcéall, 7 talamh* *innce ap nóir clumhaiz.* "Do éirio anmhuir *peap innce, 7 ip ead ba h-euroac óó, pionn-* *paó a éuipir péim.* "Do fíapfingéadap úe *anmhuir cia an beata oo biaó aize.* "Adá *toabap," ap pe, "anmpo mpan muir po.* An *doine 7 an Céuroaine meazó nó uirge ip* *ead oo bheiteap ap; an Ooinnac 7 laete* *péile na maipiréac oazg-bannne.* Adé *laete péile na n-apitol 7 illuip 7 eom* *bairpe ip coimh 7 pion oo bheiteap ap, 7* *laete pollamanta na bliadna."* Um nóin, *anmhuir, éamio ó'n Tigeapma óóib uile leat-* *bairpéan gac iup, 7 gneim éirg, 7 o'ólaoap* *a noócam oo'n lionn cuzaó óóib ap toabap* *na h-muip, 7 oo éuip iun i ruan coolata iao* *óin tráé iun go lá ap n-a báipac.*

§ 44. *Muap oo éaiteadap epí oúóe aozgi-* *óeacá, o'pouiz an cléipéac óóib beir aiz* *imteacé, 7 o'págaap i'lán aize anmhuir.*

§ 45. *Muap oo bíreapap lé paóa ap luap-* *ga óap na conntaib, oo connacapap, paóa* *uaéa, muip, 7 maip éánzaapap i bpozup óí, oo* *éualaoap pozáip na ngeobann az bualaó* *bhuota ap an mneon lé oipóib, maip beiréao*

§ 51. Ծօ ցածարայ ցօ հ-նոր եւլե առորմ, աւ Ի Կբաճարայ լաո լօնցաճեճ, .1., ցար լիլց լլաճ մօր լլար պր լրճից ռա հ-նր ցօ լալծ մար լուար ԵԵԵԵ Եար առ նոր սւլ, ցօ ռօԵԵԵԵ լրօր նր առ լրճից եւլե օօ՛ն նոր, պր առ ԵԵԵ եւլե օ՛ւ. Ացար լրլրօր ԲԵԵ ցառ լրճիճ օ՛Ե ռ-ԵԵԵԵ օ լրլլԵԵԵ. Ացար օօ ցօնարօր առ լլաճ (ԼԵ ռ-Ե լրլԵԵԵԵ), 7 օ Եւլրօր Եար-օճմ մօրա, մլլԵԵԵԵԵ պր առ ԵրլլԵ Եւար պր ԵԵԵԵԵԵ ռա հ-նր ցօ լալծ առ նոր սւլ

múinteairi. Daeóilge do dá ceo go leir air an áirdeamh i' luí, agus ó fágáir oíol ar timcheall cúigeair do'n reireair oíob ro, fágáir na maighirighre d'ac bliadain nioira mó ná tír púint veug d'ac vume oíob lé éirle, gan trídé air na bionntanairib do deunann an Saor Mac Cliaibairi (cúig púint do'n fcoil i' feáir agus dá púint do'n oairia fcoil ran gConnae), ná air na leabhairib le v'fágáir luét múinte na Daeóilge ó am go h-am ó'n áirfcoil Ríogáirib éirlean-nais.

Míorb iongnad go g-cuirfead na nóté ro amáin fpoir i' g-cliaidáirib tírighiadaí na maighirighre ro i. g-Ciarríarige a labhair Daeóilge d'ac lá v'raoal acé naé otu-geann don éongnad eile lé i cónneuo beo.

Tá aicheadar oim do mád naé bfuil an Teagairg Cíoroiríre Daeóilge v'á múnad anoir cóni coitcáionnta agus do bíreac ré veic mbliadna píero ó roim; acé air a fion rin pór tá an Daeóilge, molaí lé Oia, ag tógáil a cinn go h-ónóirac feac an t-am do bíreair féin am gairrín, nuair do leacáirib do fcan-maighirigh mé do éaob beir "ag labhair na Daeóilge agus ag loc an beupla."

1^r mé 7c.

píonán ua loingsi.

[One almost regrets this fine letter was not published in English, as it is such a confirmation of Mr. Foley's paper in the last number of the Journal. Mr. Lynch calculates that each teacher of Irish in his district gets £13 from the National Board, exclusive of the book-prizes of Mr. Cleaver and of the Royal Irish Academy, with his chance of the Cleaver prize for each county, £5 for the first and £2 for the second most successful teacher of Irish.]

AN APPEAL TO WRITERS OF GAELIC.

Máirta, 1892.

A d'airí ionuiriamaí,

Ag ro dúit, cum meirighre do éabairt do na cionnighantóirib gheair i' nDaeóilge do iugneac lé vume féin-teagairg náir labhair fodal Daeóilge i' am agus náir éuala i' am ag a labhairt í, oim do éairt fé a

faoal i' b'rao amearg Sacramnac agus eacáirannac eile.

Timcheall cúig mbliadain veug ó rin do ríghíobad an dá éanaimáin Éir-e-ró-éiminn i. an Olanraoir agus an Flamarí i' modáib eugcoramla. Do iugneacair oim an dá éiríe fíer agus oirheadar, agus do éinneacair heada fochuigíte do'n teangair, agus marí rin ríghíobad an dá múintirí in don nóir ó rin amad.

Caó fá naé mb' fíerirí an nio glic gaoir-mair éurona do deunad eacóiranne? Agus marí naé bfuil canamain ganlódéirib agus gan fíerighre, agus marí acáirí múintirí áir g-cúigead eumairí lé éirle do feurra-raoir an Sacramnac oirheadair eolgaí úo, ugrair an "Tí bíoir-gaoiré," do iugáir marí naéairíán, i' mó éuilleair ó'n tír ná fíer-míre do na h-Éirleanacáirib. Munab fíerirí ro do deunad, do leantaraoir na fíer-lamuirí uile céimeanna an Iurleabairí v'á v'abairí ré acéumairheada i' iugáir v'áirleabairí líomta lreairíra 7c. air na i' amairí rin.

I' mian líomirín v'fáirirín, oim ní fíer v'á ríghíobad nio gíaméirí acóirí an nio éurona ann, ná pór v'á fíerlíoirí fíeríobair in don nóir.

vallán gan eolúige.

D. O'C.—The question of the use of modern Roman letters for printing Irish has been fully discussed. Besides, it is a matter of very little consequence. Some of the best friends of the Irish print in Roman type, e.g., the *Tuam News*, *Clonmel Nationalist* and *Chicago Citizen*. Would you tell them to stop?

A PLEA FOR PROSE.

As our professed intent is the revival of the Irish Language, we need a definite appointment of methods towards that consummation for immediate and persistent practice. A ready and earnest striving must be set afoot to tide over the present time, because everyone giving thought to the business must know that the decade now running is charged with a crisis which shall decide for all men of practical sense the question of its weal or its failure as a

living tongue. Consider the conditions that hold to-day. Around the coast, on the side remotest from British influence, there is a daily waning crescent of Irish-speaking territory. Inland, many young people learn it in their schools and elsewhere, like the Continental languages, with even less satisfactory results, on account of the strangeness of the idiom to foreigners. Others there are, scholars who study the language in its primitive phases solely from scientific motives; but this kind may be neglected when telling over the classes that share a common sympathy in this affair.

Now, the first and second sets of people have, the one and the other, the very wants that they could reciprocally supply, and for the well-being of the tongue a transfer should in all ways be encouraged and secured. Those seeking knowledge from books are zealous for the language, because they are conscious of its worth, but, for want of the use and facility acquired by speech, they never know it as their own, and are forced to regard it as dead, abiding only in books, and never to take intimate part in the things of human concern any more. The poor uneducated people whose living tongue it is even yet, husbandmen and fishermen mostly—for it clings to the sea-board bravely—speak it in many instances with wonderful purity and elegance, but look upon it as a poor, vile jargon kindred with their lot in some indefinable way, a stigma of poverty, an effectual bar to the lowest social consideration. Hence they cease to speak it, and enjoin on their children the exclusive use of English. This notion of a lack of respectability is the root evil of Irish decay, and the life of the language in time to come depends on its prompt eradication. For as all expedients for a revival are but sorry dreams, unless the revivifying force be from the native districts outwards, we must husband well the remnant of our hoard if we would have any seed left for a new propagation. That bad name must be taken off at all hazards; and, considering the widespread interest now at length awakened in Irish matters, there should be no difficulty in finding ready volunteers for the task. If educated persons moved about amongst the people,

talking to them and hearing them talk, they would perform the double service of learning the language from the proper source, and of showing those ignorant or careless of its worth, that Irish is something sought after and precious in the eyes of the great respectable world. It has even been suggested, and the idea deserves consideration, that popular lectures in Irish, illustrated with lantern views, would be of untold worth to the cause wherever the language is understood. The lecturer could deal with the present movement and its progress at home and abroad, the scribes of the past and their work, local saint-lore and traditions; he could exhibit suitable views from ancient monuments and from "the countless hosts of the books of Erin," thereby in some degree proving to his auditory, especially those of the young generation, how priceless is the heirloom they would barter for nothing.

Another great want of the time is a popular literature. Irish lost its mainstay when, after long centuries of activity, it ceased to be written, and fell entirely under the feeble guardianship of oral transmission, to suffer the rapid wearing process fated to all rude tongues lacking the back-bone of a fixed literary canon. Especially in those days of ours so universal is reading become, that no language can hope for favour without its organs: books, magazines, newspapers, etc. This want of a living literature must be supplied as quickly as may be. Our scholars must write to provide it, and the daily increasing number of those whose care for the language stops not short at languid well-wishing, will be bound together as a reading public. Thus, minor requisites being found, we should have as a reward for our work the re-establishment of our suspended literature. For no man may say that it is dead. Our native Irish speakers, of what province soever, can easily by training correct their vernacular to the normal of the last classic writers, subsidizing insensibly by the way much of the splendid fruits of recent philological study, whereby voice would be given once more to a stored-up wealth of words that have long lain silent. The head-waters are abundant to over-flowing; we have but to make a

staunch joint in the broken conduit, and the flow will go on copious and sparkling like long ago. But there must be no foreign admixture. English idiom, mannerisms, style, system of thought, must be rigidly eschewed. New writers must be honestly disabused of the idea that even passable Irish prose may be concocted by a process of superimposing the conventional Irish equivalent on each individual word, previously written out fairly in English. Neither let any such suppose that thereby they are licking the uncouthness of the language into shape, or lending it a hand on the path of progress; rather let possession by these beliefs be for a sign to them that they do not yet comprehend what Irish is. The "*blas*," the subtle genius of the tongue, like the whole chequered nature of the Celt epitomized for tasting, breathes a spirit peculiar, unmistakable, ineffably soul-satisfying to all those that feel it, know it. It may be met with yet in the old books, or still caught from the mouths of the old men; but at the strange, ungente touch of the modern renovator, it is volatile as soft morning dew before lusty sun-gaze. Irish without it is a monstrosity unnatural, anomalous; let all who would have a return of the old purity and grace know and decry it.

An enemy to modern Irish prose, more energetic than even the unconsidered efforts of Neo-Irish writers, is modern Irish poetry. Wonderful is the portent, and unusual in our day, but the little literature we can afford to support has run unduly, almost entirely, into poetry. Without attempting to probe the conditions that favour over-rank production of that manner of intellectual fungi, or stopping to visit the practice with the censure it deserves, it must be condemned here for its present baneful effects in totally submerging the prior and vastly preponderating claims of prose, and for its pernicious influence in establishing a debased model for the future. A literature that finds its sole expression in song is in a state of unhealthy action; but when the symptoms give such indication of chronic debility as here, there is need for drastic measures of remedy. Prose is

crushed out by the present system—what does it give in return? Recent files of Irish printed matter furnish an answer; for without being over-censorious, it can be safely said, that, though some efforts reproduce faithfully the form and spirit of legitimate poetry, and so might stand along with a robust prose literature, yet much of the body of contemporary song is worthless, much of it in such vicious taste as positively to be charged with untold possibilities of harm, that must debase and subvert purity of style in the future. Correct, commonplace English sentiment, thought, expression, it is, in greater part, with a miserably tortured poor shred of Irish for veneering. In its production all the requirements of Irish verse-building are ignored, and instead, the whole scheme of English prosody, such as full rhyming endings, poetic license, and the like, is regarded as essential. This vitiated taste derives its origin from the example set by Dr. McHale's translation of Moore's Irish Melodies. Now, without venturing an opinion on the broader question as to whether these translations are poetry at all, one may with perfect confidence assert that they are not Irish poetry. For poets, there are the canons of the ancients, or the alternative mode, the assonantal, in use among our later bards; that Irish poetry may be made else, is a thing not to be thought of—impossible.

To firmly establish Irish prose, it must be boldly started and sustained as a matter of course medium for interchange of thought. And here it may be noticed what a pity it is that so many men, anxious for the preservation of the language, still, as editors of Irish texts, have neglected to furnish their work with prefaces and the other ordinary mechanical mountings in Irish, especially where such treatment, besides acknowledging the rights of a principle, would have been congruent over all others, and a practical testimony, too, that they were somewhat more than mere handymen at the work they had undertaken. This last anomaly is consonant with the host of wrong popular impressions concerning those things, viz.:—that Irish

scholarship of wonder-compelling profundity may subsist in a man along with inability to write a word of the language. There is very broad margin for distinction in the matter, and, among other things, it is the duty of the common sense directing the present revival movement to champion and force its recognition.

RICHARD HENEBRY.

A Gaelic class has been started in Chicago, and the *Citizen*, as usual, is helping the movement by its Gaelic department.

Recent issues of the St. Louis papers contain various articles on Gaelic subjects, by Fr. Keegan.

The San Francisco *Monitor* continues its Irish column, and prints some valuable papers on Irish History and Literature. The local Gaelic Society is working well.

The *Irish-American*, *Tuam News* and *Clonmel Nationalist* continue to open their columns to writers and students of Irish. Mr. J. J. Lyons continues his collection of old Irish prose and poetry as indefatigably as ever.

The *Gael* of Brooklyn is as full of life as ever, and, having begun a newspaper crusade for the old tongue, has, up to the present, enrolled fifteen newspapers under the Gaelic flag. It is expected that all these will begin to publish simultaneously easy lessons in Irish.

Transactions of the Gaelic Society of Glasgow, price 3s. 6d.: A volume of 300 pages, well printed and bound in cloth. It embodies the chief papers read before the Society since it was first started. It would be hard to find a book of greater interest to anyone who is a close student of modern Irish.

An t-Eileanach (The Islander), by John Mac Fadyen, 2s. 6d. Another fine volume of 300 pages, most enjoyable from first to last. It is written in simple and beautiful Gaelic, which can be easily understood by anyone who knows Irish Gaelic. One cannot fail to be struck with the remarkable similarity, even of idiom and phraseology, between the island Gaelic of both Ireland and Scotland. Some of the readings are very amusing.

Reliquiae Celticae, vol. i., containing over 500 pages. No price is indicated. There appears to be quite a stir in Scottish Gaelic literature. The above is the first volume of an edition of the *MSS.* which the late Dr. Cameron of Brodick left after him. It deals exclusively with Ossianic poetry, and gives the texts of several poems as transcribed by Dr. Cameron, with others taken from various collections of Ossianic MSS. The poems, especially the more ancient and valuable, are simply Irish poems indifferently spelled. Some of them are very interesting and have not been printed before. It would be profitable to compare these texts with our Irish Ossianic MSS., and on another occasion, perhaps, we

shall do so. The other volume of the *Reliquiae* will deal with a greater variety of subjects. Dr. Cameron was one of the most thorough students of the ancient and modern language, and his early death was a great loss.

NOTES.

I have to thank friends of the Gaelic in various parts of the world for sending new subscribers, and for many valuable suggestions. But they should not forget the old proverb—*ni t'fuaig uime 'na aonap*.

One suggestion was, to appoint agents for the sale of the Journal in America. It may be pointed out that anyone who wishes may become such an agent, and the numbers which he wants will be duly sent him. It goes without saying that the Journal cannot afford to pay agents.

Another suggestion was to put a cover on the Journal, and obtain advertisements which would pay the extra cost. This is a practical idea.

The title of Ruaidhri Dorrane's song in our last number should be *Loch bailte Ríad*. The type got mixed up.

Dr. Douglas Hyde has given a large number of copies of his *Corp na Temeaó* for distribution in Irish-teaching schools.

An Irish class has been established in St. John's College, Waterford.

Stampa an Gheithirí is the title of a collection of West Connaught folk-lore now going through the press. The book will be wholly in Gaelic, representing the language as now spoken in Connemara. The collector is Mr. Daniel O'Flaherty, of Calla, one of the best modern Irish scholars of the present day.

A collection will soon be published of the old poetic prayers still used in many Irish-speaking parts of the country. Any such prayers sent to me will be thankfully received. I am particularly anxious for copies of the *Maicéam*, or *Báinnín phéarag*—a very ancient hymn ascribed to St. Patrick.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

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Shiúbaíl an beirce Leó 'na d'áigís rin arís agur ní
 deapraíodar pao na fad éomhúiré go t-eamnic pao
 an aice le beul-ach-Seannáig. Níhi an lá aig glanáil
 pa an am pa agur éomnic Dhoimnall. tead a atap agur
 buir leup Leó naé pah pao 'na puré an am agur
 rinuamag pé gur bóna an puré go san pgeula éabairt
 toib go pah pé aig teadé éuca le beap upal agur go
 m-beiric naé pah an teadé púiréiré paar mah éom

agur dubhairt ré le n-a bean go naéad ré le rgeula éuca go rabh sí aís ceadt.

“Má fágann tú mife ann ro” aip ipe “ir oóiréige go n-vean-paró tú veapmiao óiom 7 go cinnite beiró rin mar rin má beipnean tú póg uait go o-tigiró tú éugam aip aip.” “Na bíreabó eagla oir; ní baogál vaim,” aipra Dóimnall, “b’óle an lá é aip a n-vean-faimn veapmiao vóir-pe imoiarís an miero a iughe tú vaim,” leir rin v’-míerís ré 7 níor b’ fáva go o-tainic ré go tíg a éapra (aéap). Bhí Lúeáip níor iomíe, aip ‘hóiréé, agur éug a mifeapir iapmaró póg a éabairt óó agur éup ré iongantap níor iupirí nuair naé leirgeabó ré Dhi. O’hapir ré oipréa an cead a rgeulaabó agur a glanabó ruar. Sul a pab an rgeul cpioéuigíte aise pug ré aip péipe b’póg le n-a g-cup aip aét nuair a éiom ré ríor leir na h-állaca a éeangál léim maobó beag ruar agur éug ré póg oo. Leir rin iughe ré veapmiao ve an uile puo a éapla oo ó v’fág ré an baile.

O’fan an bean uapal aís taob (taoib) tobair a bi aís ceann an baile gur bain sí ríul ve O’hoimnall a éeact aip aip agur ann rin éuair sí puar aip éuann a bi aís póp le taob an tobair. Níor b’pava bí sí ann rin go o-tainic caillleat na g-ceapre pa éoinne mipe agur nuair a éhom sí ríor óp éoinn an tobair éoinnair sí peáile na mná uapale a bi puar ampra éuann, agur síl sí gur b’é a peáile péin a bí ann. “Mo tóna 7 mo vóipne (vóeapmiao?) oim” aip ipe “óá-m-beiréabó a ipor agam go pab me oim vóeapmiao agur éainm go n-imeóéainn ó’n rclaburbe pean vóime rin agam 7 go b-puiginn peap úp óg. Leir rin v’áipaire sí puar agur éoinnair sí an bean uapal éoinn an éuann. B’fupur vaim aítne beiré agam naé pabap com vóeapmiao agur síleap mé péin aip ball. Chupir sí papipeir aip an mnao óis cia h-í péin nó éa h-áit aip b’ep í agur puapir sí amac uaité gur coirgepuéad a bi mnti agur éug sí lei abaire í. Níor b’pava bí sí aís caillleat n-a g-ceapre gur éoirpí sí aís veanao eulacáa oo na mnáib pa’n áit agur amearp neiréact eile gúiréabó sí bippero 7 vóilao sí iao go o-tí pa veirpeabó naé pab an bean a b’pí aipeaib éapre cimprioll naé b-fuapir cinnbeirte uaité 7 ip é rin an éeio uapir a éoirpí na mná aís ceactó bippero. Aét ní bippero aipann a éainic lei a veanao. Dhi sí an-áemup (handy) aís an uile éimeul oibpe. Chait sí b’leabáim agur lá aís caillleat na g-ceapre aís paóepuáab a beata agur aís pápab na m-ban go o-tí naé pab aon vóime a b’fao 7 a ngap naé g-eulaoiró ionpabó pa éailin caillíge na g-ceapre.

Cap é éapla pa’n am po aét go pab Dóimnall le pópab aip bean párbip mipeapmiao a bi inr an áit? Mar buó gúeact puapir an uile vóime éapre cuipéab m na baimpe, agur amearp na cooa eile puapir cailin caillíge na g-ceapre cuipéab. Inr an an g-pean-amupir gúiréabó vóimeap na baimpe pul a b-pópparó an lanamhinn 7 anoiarís an vóimeap éaprebeanao gac vóime cleap. Nuair a éainic pé aip éuann éailin caillíge na g-ceapre vubairt sí go pab cleap beag aici agur va m-buó é ao-toil é go n-veanpabó sí é. O’píeapapir an uile vóime gur mair leóbéa (leó) é v’píeapir.

Thapmairp sí coileat 7 ceapre amac ap a póca agur cuip ‘na peapab aip an uplap iao. Bhain sí rpi gúainin cpioéneacóa ap a bpollac 7 éait sí éuca iao. Thóg an coileat beirte ap 7 v’fág ceann aipann aís an éeapre. “Mo tóna agur mo vóipne oir” aip an éeapre “ní veanpá rin Liompra an lá cuip m’atáir tú a éaprao an bóiréig agur leir an leir-pígin a bi caillleat ann v’fágail 7 naé pab vól agat aip gur b’éigin vaimpe é veanao vóit le oo Sabail ó m’atáir a vubairt go m-baimpeabó ré an ceann vóit mar m-beiréabó rin veanta agat.” Chait sí rpi gúainin eile aip an uplap. Shlug an coileat beirte aca 7 v’fág ceann aipann aís an éeapre. “Mo tóna agur mo vóipne oir” aip an éeapre, “ní veanpá rin Liompra an lá a éupir m’atáir tú a épeactó an nro leir na ceirpe h-uibe mnti 7 b’éigin vaimpe ceapraimnacó a págal veanta vóim péin pul ap eipig leat na h-uibeacá a baint ánuar. ‘Na vóiarís rin 7 uile bup tú ceann ve na h-uibeacá 7 b’éigin vaimpe an labap beag a g-eapmiao vóim péin agur ub a veanao vó agur má aipapceann tú aip mo éonair, éirpóré tú go b-pul labap a vóit aip mo éoir clé.” Chupir rgeul na ceipce iongantap aip gac vóime 7 go h-áipigíte aip O’hoimnall-níor labap ré aon focol 7 níor aipaire fe éapre aét aís pimaíneabó agur aís meabpúgáab aip péin 7 pa veirpeabó agur pá vóiréionac éainic an uile níó v’ap éapla oo íreacé ann a imntinn agur ní luaité bí rin mar rin, no fear ré puar agur v’oinnir vó’n éirveacáa a lig mar v’éipúg óó nuair a bí pé ap baile 7 gur b’í po an bean óg a éug aip púbal é agur a bí abaire leir agur go vóapir ré veapmiao vó go o-tí rin ní luaité éualaró an bean a bí aís vól oo pópabó ro ná v’éipúg sí puar 7 vubairt gur aís an éeao bean a bí an ceapre a b’píeapir aip O’hoimnall, naé pab caill veanta go póill 7 go paéapó rípe abaire.

Ngéabó baimpeir úp a mair raon n-óiré 7 naoi lá 7 gur b-peapir an lá veipmionnac no an éeio lá. Chupir ríao fan an o-té 7 mipe an cloéan; baiteabó iao-fan agur éainic mipe.

Cpioic.

SMUAÍNTE COIS NA FAIRRGE.

Leir an gCraoibhinn doibhinn.

Do fear ‘i’ oo fúiró mé le h-aip na taoríoe
Aip éapmairp ípúll le munnéal éiom,
Ag veunnaí smuaínite ‘i’ go ríoir ag
caoineabó

Na vóaoine vóileap bí triat Liom ann.
A líluirpe vóilp! Cao fáé naé g-caoinninn,
An uapir ímuaininn aip an vóeapmíoll
Lom

An triat éuinmíigim, mo épió! aip vóaoimib
Acá ‘noip rinte paol póo g’lap éiom.

M'èl àit le fàgail ann ran t-rògal lán
 A òur'gear' epiò agur b'ion mo èporòe
 Ma' amàic na fàirpge glair' gearbe
 O b'airi èairpge 'r naè àròbeul i ?
 I' ann rin èagann im' èumhne èpàròte
 An t-am buò àlunn, an t-am vo bi,
 Nuairi bi mé r'uar'ta aigeantac geara
 M'irneamhul l'airi ag r'ubal mo f'lige.

Na coille tiuga, na purcraig' duba,
 Taob' an loèa, an móinfeur' bán,
 An baile-móir, no an t'p'iaò, nó an bótar
 Nó teac' an ópta na g-c'uir'gín lán !
 M' f'oiri leò-ran bairt' dòim mo b'ion-r'e
 Tá m'inninn f'ocamhul uul air f'an
 Faoi amàic na fàirpge glair' gearbe
 Toirp'anaè vaèamhul l'air'ta lán.

Go f'oiri 'r go gearb' i' ruò mó f'earb
 Cumhnu'gao na marb' gan maic gan fàc,
 Am'p'ir' g'eannamhul, còmh'p'ò g'ieannamhul,
 B'ieugao banamhul, g'eann a' g'p'iaò.
 Aèc' óp'ò ! i' b'ion'ar'ge 'nà aon ruò èom'air-
 gear'
 Tù vo beic' eòlac ga r'air' tú t'p'iaè
 Sp'òicamhul, r'eunm'air, aigeantac, èuot'p'om
 'S anoir go b'p'uil tú gan r'eun gan r'iaè.

VOYAGE OF MAELDUIN.

(Continued.)

§ 53. 'Do èirò ann'p'ir' m'ir eile air aon
 èoir, a. aon èoir ag a cong'bal' r'uar'. Agur
 iom'p'iar' 'na timèeall aig i'p'iar' f'ligeaò
 mnti, 7 n' f'uar'p'ar' aon bealac mnti, aèc'
 vo èonnac'ar', m' iòètar' na coipe f'oir,
 vo'p'ur' uùnta f'ò glar'. 'O aic'm'gea'ar' go
 mba h-i rin an t'p'lige i'p'eaè ran uùn-r'o.
 Agur vo èonnac'ar' ceuèta m' uac'etar' na
 h-m'p'e, aèc' n'oir èup'ea'ar' còmh'p'ò air
 aenneaè, n'oir èup'ir' neaè còmh'p'ò o'p'ia.
 T'ig'o ar' àr' g'cùl.

§ 54. Rà'g'ar' ann'p'ir' m'ir m'oir, 7 ma'g'
 m'oir mnti, 7 ma'g'-f'liab' m'oir mnti gan
 p'p'iaè, '7 é f'eup'iaè, f'leam'ann. 'Do èonna-
 ca'ar' uùn m'oir àr'o m'p'ar' m'ir rin, 7 é

vaingean, i b'p'ogur' vo'n m'uir, 7 teac' m'oir
 èum'p'eaèta ann. Seac't n-m'geana veug ran
 t'ig'. 'Do èu'ar'ar' m'p'ar' m'ir rin go n'ea'p'-
 na'ar' coim'uròe air ènoc i mbeul vo'p'ur'
 an uùna. M' èp'iaè'nòna, ann'p'ir', vo èon-
 nac'ar' mar'eaè air eac' bua'ò (ag uul)
 vo'n uùn. Eaè-òiall'ar' m'iaè èum'p'eaèta
 r'uite. Coèall' g'p'ir' m'p'ir. B'p'ac' èum'p'eaè
 m'p'ir. Lám'ma 7 obair-òir' o'p'ia fà n-a
 lám'air' 7 iall-èp'aimn èum'p'eaèta fà n-a
 co'p'air'. Ma'ir' v' i'p'lig' r'i, gan m'oir' vo
 g'ab m'gean vo na h-m'geana'ir' an t-eaè.
 'Do èu'ar' r'i ann'p'ir' m'p'ar' uùn, 7 vo èon-
 nac'ar'ar' g'p'ir' ba bean vo bi mnti.

§ 55. M'oir èian ann'p'ir' go t'èam'ic m'gean
 vo na h-m'geana'ir' èuca. "Fàilte m'ò-
 ma'ir' !" air r'i, "t'ar'ar'ò m'p'ar' uùn : acà
 an bann'p'og'ann ag b'p'ir' n'g'air' m' èuic." 'Do
 èu'ar'ar' m'ir an uùn ann'p'ir'. Tugaò vo
 Mael Uùn ann'p'ir' m'p'ar' 7 veag'-biaò m'p'ir,
 7 r'oièac' glome 7 veag'-leam' ann ma
 f'oc'air', 7 m'p'ar' vo g'ac' t'p'ur', 7 r'oièac' vo
 g'ac' t'p'ur' v'a m'unt'p'ir. 'O vo èa'ic'ea'ar' a
 b'p'iomn, i'p'eaò a'ub'air' an bann'p'og'ann.
 "Fana'ò r'onn (ann'p'ir)," air r'i, "7 n' èioc-
 far'ò a'oir' o'p'ia'ir', aèc' an a'oir' acà g'air', 7
 b'èr'òèi beo go veò, 7 a b'p'uar'p'ar' a'oir'
 èioc'far'ò èug'air' g'ac' lá, gan r'ac'ar'. Agur
 nà b'èr'ò ar' f'an n' b'p'ir' na ó m'p'ir go h-m'p'ir
 an a'ig'eun." "Inn'p'ir' uùn," air Mael Uùn,
 "c'ionn'p'ir' a'ar'air' r'unn (acà'p'ir' ann'p'ir)." "M'
 veac'air' rin, go veimn," air r'i, "'Do bi f'ear'
 maic m'p'ar' m'ir r'o—r'i na h-m'p'e. I' vò
 m'p'ar'-ra na f'eaèc' n-m'geana veug uò, 7
 m'p'ir' a m'ac'air'. 'Do eug' a n-a'ar'air' ann'p'ir',
 7 m'oir fàg' f'ear' 'na u'iarò, g'p'ir' g'ab'ar'-ra
 m'geaèc' na h-m'p'e," air r'i, "'na u'iarò. T'èi-
 uùn go ma'g' m'oir acà m'p'ar' m'ir ag veu'naò
 b'p'ic'ea'm'p'air' 7 e'oir-è'p'ir' vo m'unt'p'ir' na
 h-m'p'e g'ac' lá. . . . Fana'ò am'ain," air
 r'i, "'m b'p'ir' v'ig' 7 n' h-èig'ean v'ib' aon
 t'p'ac'ar'."

§ 56. 'Do b'ic'ea'ar' ann'p'ir' t'p'ir' m'p'ar' vo'n
 g'eum'p'eaò m'p'ar' m'ir rin, 7 v'ar' Leo f'èim, ba
 t'p'ir' b'ia'òna i'ar'. "I' r'ar'ò acà'm'p'ir' r'unn,"
 air f'ear' v'a m'unt'p'ir' Lé Mael Uùn, "eaò

tuillròe ùpa ari rin. Tòpaò tìom iomòda ari, caora veapga ari cora-màil lé caorail pineamna aét ba mò iao ro. Do bhrèasari-pan i bpolac ag feuchan eas vo óéanfaò pé. Do bí pé real 'na éomnuroe mari vo bí pé tuirpeac. Do gab pé curò vo òpaò an épuinn lé n-a ié. Do éuarò Mael Ùinn annuim go riab ari imiolll na tulaige i riab an t-eun, v'feucham an vóéanfaò pé olc leir 7 ní óéajna. Do éuasari a muimti uile 'na óiarò mpan aít rin. "Téroréac aenfeari uainn," ari Mael Ùinn, "go geyuinnuigò pé curò vo òpaò an geyuain acá ari agharò an éin." Do éuarò aenfeari uacta annuim, 7 cpiuinnuigò pé curò vo na caorail 7 ní óéajna an t-eun geyaián, ná níopi feuch pé ari, ná níopi éuip mé cori óe. Do éuasari an oét bpiu veug, 7 a ríeacta ari a noiomannail, 7 ní óéajna pé aon olc leo.

§ 62. Tpiácthóna annuim vo éonnacasari óá óll-eun mópa i n-ajnuoas, aít ar a vóáimic an t-eun mópi, guir éúipilngeasari ari agharò an éin mópi. Nuairi vo bhrèasari lé faòda 'na g-comnuroe, vo gabasari ag piocac 7 ag lomac na miol vo bí pá éab uactairi 7 éab íoétairi an éin mópi, 7 pá n-a fúilbh 7 pá n-a éluarail. Do bhrèasari leir i'o go fearceopi (comfeareceopi). Do gabasari i veyuip (an tpuirí acá) annuim aig ié na gcaopi 7 topiarò na géige. Ó mártin ari n-a bápac go meádon-lae vo gabasari ag piocac na miol ceurona ar a éoip uile 7 ag bainc an tpean-éluima óe 7 ag geyuoir na clámie go léiri ar. Meádon-lae, annuim, vo lomacari na caora vo'n éiuarib, 7 vo bpiuoirí lé n-a ngobail m agharò na g-cloé iao, 7 vo éuipoirí annuim mpan loé iao, nó go riab cubari veapig ari. Do éuarò an t-eun mópi mpan loé annuim 7 vo bí ag a nige péin ann go gari go veirpeac lae. Do éuarò ar an loé annuim, 7 vo fear ari aít eile ari an tulaig éeurona, éun nac veyuoirí na míolta vo bameac ar.

§ 63. Maroin ari n-a bápac vo iugneasari na h-ém piocac 7 ríloacac fóp ari an g-cluim

lé n-a ngobail, amáil óá nóeuntaoi lé cipi é. Do bhrèasari leir go meádon-lae. Annuim v'fanasari lé beagán, 7 vo éuasari annuim vo'n áipio ara vóáingasari.

§ 64. Aét v'fan an t-eun mópi v'á n-éir ag fár cluim 7 ag cpiocac a eite go ceann an tpear lae, nó guir óós pé leir (eyuip pé riap), tpiáé teipite an tpear lae, 7 v'eitill ró éipi timceall na h-impe, 7 vo iugne comnuroe beag ari an tulaig éeurona, 7 vo éuarò pé ar annuim i bpaò vo'n áipio ara vóáimic pé. Ba véime 7 ba tpeirpe a eitoll an t-am rin ioná puam, ionnuir go mba polluir vóóil uile go mba aénuaóuigac ó áipiaróeacé go h-óige vó é, vo riépi mari veyuip an ráró: ienouabicituip ut aquila iuuentuip tua.

§ 65. Ir annuim veyuip Óuipán, ari feicrim an mópi-ionganuip rin vó: "Téromuip," ari re, "mpan loé v'ari n-aénuaóuigac, aít m ari h-aénuaóuigac an t-eun." "Ná téró," ari vime eile vóóil, "óip v'fág an t-eun a nni ann." "Ní maic a n-abriaiip," ari Óuipán, "maíac-ra ann ari vóip." Do éuarò pé ann, 7 vo iugne polcac ann 7 vo éom a beul mpan uirge 7 v'ól bolgaim óe. Ba rlan a fúile 'na óiarò rin, éom-fao 7 vo bí pé beo 7 níopi eailleaó fíacail ari ná puaimne v'á folc, 7 ní riab earbarò nipe ná lobpa ari ó rin amac riám v'fágasari rlan annuim aig an reanvime 7 éugasari leo lón vo na caoréail. Do éuipasari a g-cuipac ari muip, 7 rípuo (épuallaasari ari) annuim an t-argeun

§ 66. Faígbao annuim muip mópi eile 7 maí mópi piéó innti. Sluaí mópi, ag cluicé 7 ag gáipe gan ríao ari bíe mpan maíí rin. Cuipceari epuannéuip leo v'feucham cia vo maíí ari an muip v'á cuipceagac. Do éuit an epuann ari an tpear éomalta vo éomaltaasail Maelé Ùinn. Mari vo éuarò reirpan, ari ball vo gab pé ag cluicé 7 ag ríopi-gáipe, mari va mberóeac pé leo lé n-a faogail. Do bhrèasari lé faòda ag fupieac leir 7 ní éáimic pé éuca. Fágbaro annuim é.

§ 67. Vo éiúro muip eile nári ba mópi

annrín, 7 mír tenntróe 'na timceall, 7 o' mhuíteas an mírín timceall na h-inne. Do bí uoirar forghailte i steab an mírín. An tan éiseas an uoirar ar a n-aghaid, do éiríoir an uir uile 7 a maib mnti 7 a h-áit-meaburóte uile. Daoine áilne iomrú mnti, 7 eusaig cumhaceta iomrú, 7 foitig óirí in a lámhaib ag fleadóirgá. Agus do éualasair a s-cuimhceol. Agus do bheasair lé fada ag feúdam ar an iongantair do éon-nacasair, 7 ba h-aoibinn leo é.

DIES IRAE, DIES ILLE I NGAOIÓILG.

Borib an lá, luan an b'áda,
a uafpár ní hincleasta;
cuilpró marí ómclinn do ghrí
uóimán na n-ole i nenuíprí.

5. An lá rom buó lá reirge,
'r buó lá uéanta uíbhreirge
atáir m' fíadna liom am' gair,
píog-fáir, naomh, Dáirí, Síberl.

10. Anba an cmochnuagó b'ar ve,
ar steacé móir-óal na b'ieite
do buan gheir-cumntair éiré émaró
do fíol ádánh i n-aon uairí.

15. Stoic-béim buir álata fuaim
clumpró marib in gac aon uaró;
gan ppár fuarsteógar uile
cáé do moctam píó-éiríome.

20. An náuúir bíóirgáir 'r á' bár
'r gac cpeutúirí ann tré uafpár,
uóib íarí n-éirge dá f'paeirga,—
Cpíoré an b'ieiríom cephre-b'ieacá.

- Leabair ígriobéa leir 'n-a lámh,
ígriubinn ionair léir ar n-eugéir;
ar an ígriubinn beirar b'ieacé
ar fíol ádánh i n-aonf'ieacé.

25. 'N-a b'ieiríom ag furóe uó,
gac foirleir buir fáé íarigú,
uó'n éumne buó foirleirí rom,
'r ní b'iaró uiróic-mém gan uioigáil.

30. 'Do'n anboct, oé, cpeuo adéarí?
cia an patrúin gúirpró annrém,
raoi ó máirig an tan éirigio
ar éirig na f'píémig.

35. A Rí ír cmoitnagíte móir-óal,
'r f'lánugíor gac íolair-óamh,
anaragó 'r gan ní dá éeann
reol f'ieacá go h'píeann.

40. 'S ná hagair m' f'ieacá t'píoma,
cú 'tair ígriobéa ad' móir-molla;
iom-f'lánug, gab arí do éeair,
A Rí ír buan buiréacé.

- Do furóe ígiteacé uom' f'pí,
'r um f'uariglacó uoirp'ieacé ó 'n
u'pígín;
uo móir-uóar 'r do b'ar cmoicé
ná uacé u'earb'arí oirp'umne.

45. B'píonn uóimn loagó 'n-ar loctair,
a éeair-b'ieiríom uioigalair,
p'ul éir lá an éunntair émaró
b'ur lía amgair ír anbuam.

50. 'Do g'í gheir-éarí mé an loctacé;
tré m' óle ír am g'íuacó-éiríacé;
coiríl uam tarí mo m'ieiríacé;
póir, a 'Dé, arí do uéiríacé.

55. Nac tú u' f'uarigáil ó léan
an bean éomóe, Magóaleun;
uo g'pár cú mall uo f'pí-írean,
ír u' éirí p'ir an mb'ieiríacé.

60. Nac tú p'or uo uéaríacé óamh
uógar uioigáir am f'ieacó;
p'éo' g'pár ír beiréa a b'uróe,
a f'lánugíteoirí éogáiré.

- Cumhice ío, a f'ílic f'íluiré,
m' éiríacé ní f'ru m' áiríge;
tréu g'íuacé-m'íaríacé ío amic m'í
ar éiríol ádánh ír p'um.

65. 'Doí t'píar nac mé b'ar cúir
cumhig, a leogáir lán-b'uró;
a leogáir lán-b'uró;

allain do ghoinear do gháe
ná pom-tamun 'ran luam-briac.

70. O na gáibriab vealaró mé
uot lánm úeir, lá ar n-eiréirge
áitig 'r ná cairig ar réam,
allain, amearg do naoim-éaoiréa.

Ar nioócuir luét na maillaet
do fíri-biaetó lonn-lairiac,

75. goir oim anuairi aoeupia
“Tigró uair, a fíreána.”

Áitcím go hiairiacatá uiaal
cuir mo éiré ar n-a combriúgao,
ir do fíreagria ó nac óein mipe
80. ioméairi ualac m' fíne-ir.

Lá fearg-faoiriac, lá fola,
lá uoirgír, lá ueur-gola,
aon lá coméionóil gac fluarig,
lá na heiréirge ó 'n úiri luait.

85. Lá comóála na geiontae
oá mbreacnuagó lé héim-fioiriac,
coigill an lá ro, a óé, óóib,
námíoe nári annam eugcóiri.

90. a érioit éáir, ó nac ueupia
breac oile ar fíol fíerib-éubá,
níoir a geionn aróble t' fearia
uolagao uáib a nooirbeairta.

- a úa laicim ir Anna,
o' ar noeim uóinn uob earcaia,
95. ueuma go leanam do loirg,
'r ná bí 'ran mbriac lonn lán-boirb.
boirb.

nótaríoe.

Fuarar an t-aeapnuagó fuar i lánm-irgibinn uo
irgíobao ran mbliadain 1727 nó 'n-a timéioill, cró ir
oúig nári cumao pá leiré-éuo bliadain poime rin é.
acá an naoim-ábrán móir-bálae ro ar n-a aeapnuagó
ag níoir mó ioná aon ugoar ahián ran mbeupia
Shagranac, 7 go háirte ag lairí air Chomáin; acé
níoir cuir feari aca caoi ar fearir air ioná an t-ugóar
gaoóalac ro. ní mheairta gupab é an t-aeapnuagó
uobair ar gac focal a focal péim an t-aeapnuagó ar

feairi. ní hé focal ar focal acé ciall ar éóill ar
cóiir uo 'n éapre-aeapnuagóeoir uo éabairt, 7 ir ahi-
laró rin uoimre an irgibneoir éiréannac; gíreao,
ní éapnuagóann áit nó a uó i leantap an lairion
bunaoarac go hanolúe. feuc mar fompla ll. 17, 21,
25 go oíi 33, 41, 45, 46, 47, 49, 50, 7 pl.

mar ir gíacé leir na bánoirb, uo éuir an t-ugóar
blár éigin aiparóeacá 'n-a ábrán. ag ro minúgao
ar na foclaib ir uoéugríona ann: l 2 ní hínleacá
.i. ní cóir a éirle. l 4 neimfir .i. uoéugríonaet,
uoéuaoar. l 7 fiaóna .i. luét fiaónairt. l 9 anba
.i. uaeóiriac. l 13 alata .i. alletá. l 26 foiréoir .i.
ní acá i bpolac. l 29 aoeup .i. aoeupao. l 30 ainn-
réim .i. annrin, ar ron na coméuama. l 34 iolair-
uáim .i. móir-fluag. l 35 anaragó .i. gan a iappiaró
air? l 36 ní foiréir uáim an line ro. l 39 pom-
flánug .i. plánug mé. l 44 ná uaeó .i. ná mear:
acá “ueacé” ‘ran irgibinn. l 50 iram gíuaoéoparac
.i. ir gíuaoéoparac mé, ir uoarig mo gíuao. l 51
meirneac .i. uóeac? l 55 leug an line ro i noiró
l 56: uo fíri-pear .i. uo fíri peiréan. l 56 bíreineac
.i. bíreainnac, gaoirle. l 57 uo uoarplac .i. uo
bponn. l 59 ir beairta a uiré .i. ir cóir uiréacáir
uo éabairt. l 63 aicim inn .i. paor rinn. l 64 acé-
naró .i. loirgée, áoanta. l 66 lán-búiró .i. lán-eró-
eairiac. l 68 ná pom-tamun .i. ná tamun mé, ná
matluig mé. l 71 ní foiréir uáim, 7 meapam nac
eapre a bfuil agunn. l 74 fíri-biaetó .i. fioir-áit-
uagó, fioir-éomúirle. l 77 áitcím .i. fírim. l 86 éim-
fioiriac, ní áitcím-ir a focal ro. l 89 ueupia .i.
ueupair (7 mar an gceuma “aoeupia” .i. aoeupair,
l 75). l 95 ueuma go leanam .i. uein go leanfamaoir.
uoimneao an t-ábrán ro uo péir gíuá uaeóairig
ar rinnpear n-gaoóalac. uo luiréao an gúe ar
fíollab ueréannac gacá line, 7 uo bíot peact
fíollab in gac line. mar rin ue, gan ahihear,
tearua iuo éigin ó 'n peiréao line eríoeao 7 ó 'n
gceuo line peactíuagao, ar nac léir a gacall uóinn.

mac léiginn.

WAIFS AND STRAYS.

The following Waifs and Strays were
taken down from natives of Ulster residing
in Philadelphia;—

GAEDHLIC CHUIGULAD.

Cá raibh tú acéir?
Bhí i tí dtigh Mhánuis.
Cá 'n Mánus?
Mánus Gibide.
Cá 'n Gibide?
Gibide scabhac.
Cá 'n scabhac?
Scabhac scalgaire?

Cá 'n sealgaire ?
 Sealgaire and chinn bháin.
 Cá 'n ceann bán ?
 Ceann bán nóinín.
 Cá 'n nóinín ?
 Nóinín Airt.
 Cá 'n t-Art.
 Thart siar.
 Cá 'n siar ?
 Siar a' mullach.
 Cá 'n mullach ?
 Mullach a' tighearna.
 Cá 'n tighearna ?
 Tighearna an t-seisiún.
 Cá 'n t-seisiún.
 Seisiún Sheaghain.
 Cá 'n Scághan ?
 Scághan beag boigínach
 A rugadh 'sa Mhárt
 'S a' c'ár tiompoghadh ;
 A' gaduidhe ag goid na g-caorach
 'S a' chaora bhán a méilighil.

Madadh ruadh, ribheach ruadh,
 Sgian 's claidheamh 's clogad leis,
 'S gunna fada, glas aige ;
 Chuaidh sé asteach a d-teach ;
 "Cá bh-fuil bhur mathair, a phaisididhe ?"
 "Chuaidh sí a bhaint na b-preitidhe."
 "Dá m-bidheadh bhur mathair astigh
 "Dhéanfainn-se ní budh mhéasa na sco
 oraibh."

Thóg sé a chos 'gus mhúin sé asteach
 Anns na cluasa air na paisididhe.
 D' éirigh na páisididhe 'mach a chaoineadh.
 Chualaidh an mháthair iad.
 'Gus rath sí n-diaigh a mhadaidhe ruaidh,
 'S air a dhul asteach 'sa bhrocaigh dhó
 Bhain sí na ceithre cosa de'n mhadadh
 ruadh.

Rachfadh mise 'gus rachfadh tusa
 Suas go Dún na n-Gall,
 Goidfidh mise 'gus goidfidh tusa
 Bó mhór dhonn
 Crochfior mise 'gus crochfior thusa
 'S cad é a dheanfas ar g-clann ?
 Is cuma liom-sa, is cuma leat-sa,
 Ní bheidh muid fhéin ann.

Baineann a' rann seo le port :
 Dúilleamán na binne buidhe,
 Dúilleamán a' t-sléibhe
 Dúilleamán na fairge
 'Gus dúilleamán na gaodhlaigh
 Bainéid agus tríúis
 Air a' dúilleamán ghaothlach,
 Bróga breaca dubailte
 Air a' dúilleamán ghaothlach,
 Dúilleamán na binne buidhe,
 Dúilleamán a' t-sléibhe,
 Dúilleamán na fairge
 'Gus dúilleamán a ghaothlaigh.

Bhídeadh cleas dá dheanadh aig na páis-
 didhe air leac a' teallaigh mar seo : Sháith-
 feadh siad slat no giota mhaide, tuairm 's
 troigh air fad, síos thre fód dearg móna.
 Cuirthidhe falach luaitheadh air a' splan
 agus bheurfadh duine aca air a' maide, le
 'na bheul 's deurfadh sé :

Naoi n-cun druideóg
 Air naoi n-gas rideoga,
 Ameasg na móna bige, bóige,
 Is beag an obair é.

Abair sé seo go tapaigh :
 'S nach bog a' fód é seo faoi mo chois,
 Ní bóige é ná an fód air lúmh leis ;
 Fód bog eidir dha bhog,
 Bog-fhód agus fód bog.

Bhí dá lair eidir dá shruthán,
 Arsa an láir ruadh leis a ruadh-láir,
 "Preith, a láir ruadh, preith a ruadh-láir."

The following comic song was written
 from the dictation of Miss Maggie Gordon,
 a native of Dunamanagh, Co. Tyrone :—

ORO! A LIONN-DUBH BUIDHE!

Bhí mise lá a siúbhal a' bhothair,
 Oro! a lionn-dubh buidhe!
 'S casadh orm a' gruagach láidir ;
 Cuach mo lionn-dubh buidhe!
 Chuir sé ceist orm an inghean dom an oig-
 bhean,
 Oro! a lionn-dubh buidhe!
 Dubhairt mé féin nár bh' í acht mo bean
 phósta,
 Cuach mo lionn-dubh buidhe!

D' iarr sé a iasachd bliaghain no dhó orm,

Oro! a lionn-dubh buidhe!

'S cia bé a leanfas sí bidheadh sí go deo aige."

Cuach mo lionn-dubh buidhe!

Rinne an óinseach nìdh nar chóir dhi,

Oro! a lionn-dubh buidhe!

Lean sí an gruagach ó se budh óige,

Cuach mo lionn-dubh buidhe!

D' imthigh sí uaimse 'na rasa gan náire,

Oro! a lionn-dubh buidhe!

'S tháinig sí an i a' bhaile i g-ceann trí ráithe,

Cuach mo lionn-dubh buidhe!

"Da luighthea siar 's da bh-fuighthea an bás sin,

Oro! a lionn-dubh buidhe!

Chuirfinn-se cónra bhreagh na g-cuig chlar ort,"

Cuach mo lionn-dubh buidhe!

Luigh mise siar 's fuair mé an bás sin,

Cuach mo lionn-dubh buidhe!

Chua-idh duine ann na coille a bhaint an ádhmuid,

Oró! a lionn-dubh buidhe!

Leath-mhaide cuilinn 's leath-mhaide fear-nóige,

Cuach mo lionn-dubh buidhe!

Sin 's trí slata den t-sacadh ab' ghnathaigh Oró! a lionn-dubh buidhe!

"Tóigid suas air bhur n-guaine go árd é,

Cuach mo lionn-dubh buidhe!

'S cuirid 'sa pholl is deise den t-sraid é,

Oró! a lionn-dubh buidhe!"

"Leigidh síos arís air lar mé,

Cuach mo lionn-dubh buidhe!

Go n-innsighe mé sgeul beag eile air na mnaibh daoibh,

Oro! a lionn-dubh buidhe!

Sgeul beag andiu 'gus sgeul beag amárach,

Cuach mo lionn-dubh buidhe!

Is minic a chuaidh bó mhaith thar a' tórthuin,

Oro! a lionn-dubh buidhe!

'S d' fhíll sí arís 'san dóigh ar chóir dhi

Cuach mo lionn-dubh buidhe!

Mar b'é gur bean a bhí ann mo mháthrin,

Oro! a lionn-dubh buidhe!

D' innseoghainn sgeul beag eile air na mnaibh daoibh,

Cuach mo lionn-dubh buidhe!

Cuach andiu 's cuach amárach,

Oro! a lionn-dubh buidhe!

'S cuach beag eile go ceann trí ráithe,

'S a cuach mo lionn-dubh buidhe!

GAEDHILGE CHONNACHTA.

Bhí fear a rabh cruit air a siúbhal 'san oidheche le hais lios 's chualaidh sé crónán taobh astigh de chloidhe. Seas sé 'gus chuir sé cluas air féin. Siad na daoine maith a bhí ann, agus sé an crónán a bhí air a m-beul: "Dialuain, Diamáirt, Dialuain, Diamáirt." Bhí an crónán cho binn sin 's gur sheas sé tamall fada aig eisteacht leis. Fhá dheireadh thoisigh sé a cur leis agus deir leis féin go g-cuirfeadh sé fad air, 's du-bhairt se; "Dhialuain, Diamáirt, 's Dia-ceudaoin."

"Cé sin," arsa 'n guth, "a chuir fad air, m' abhrán."

"Mise, má sé do thoil é," arsa fear na cruite.

"Cia 'n luachsaothair a theastnigheas uait air shon do seirbhise?"

"A' chruit seo a bhaint díom da m-b' féidir."

"Gabh steach ann seo."

Chuaidh fear na cruite taobh steach do chloidhe 's bhain na daoine maith a chruit dhe. Ní dheárnaidh siad acht bos a chur le n-a dhroim an uair a tháinig a' chruit leotha agus leag siad asteach air thaobh a chloidhe í. Chuaidh sé abhaile ann sin agus is air éigin a d' aithnidh a mhathair é. D' fhiafruigh sí de sé 'n naomh no an sagart beannaighthe a chas Dia air le gur baineadh a' chruit de. D' innis sé di go raibh sé dul léi ais lios 's go g-cualaidh sé abhrán aig na daoine maith a' chruit se fad air, 'gus gur bhain siad a chruit de.

Well bhí buachaill óg eile anns an áit, mac duine uasal, a rabh cruit air. Ní rabh fágáil go deo air a shuibhreas, acht ní bh-fuigeadh sé bean air bith le pósadh mar bhí chruit air. Bheurfadh a' fear saibhir seo rud air bith air shon a chruit a bhaint de. Chualaidh sé a d-taobh an fhir eile 's d' fhiafruigh sé dhe cá 'n chaoi ar baineadh a' chruit de. D' innis sé dhó.

Bhí go maith, chuaidh mac a' duine uasal aig a' lios go m-bainthidhe an chruit de.

Chuir sé cluas air féin d' éist sé. Chualaidh sé an guth a radh : "Dialuain, Diamairt, 'gus Diaceudaoin." Thoisigh sescan ann sin agus dubairt sé : "Dialuain, Diamáirt, 's Diaceudaoin agus Diathordaoin."

"Cé sin a mhill m' abhrán," arsa 'n guth.

"Mise má sé do thoil é," arsa fear na cruite.

"Gabh asteach ann seo." Chuaid sé asteach, 's a chruit a bhain siad den bh-fear eile chuir siad air í. Bhí dhá chruit ann sin air.

Bhí fear 'na chomhnuidhe i g-condac Shlige 's bhí dúil 'san ól aige. Thainic sé asteach a d-teach lí, 's chonnaic sé an gleus a bhí ann lé ól a dheunadh. D' fheuch sé air agus dubhairt se :

A thorugh dhíot, a Eoghainín, is tusa an rógaire cliste,
Do shuidhe air do thóin a cur na n-daoine air meisge ;

Is minic a d' ól mé cróin leat 'gus bárr mo bhróige briste,

Acht a' diabhal sin deor níos mó dhá d-teighinn aig ól an uisge.

Bhidheadh na paisidhe a déanadh cleas mar seo. Dhúnfadh duine aca a dhorn agus leagfadh sé air dhorn a duine eile é, 's deurfadh sé : "Cá bh-fuil a' bainne reamhar a bhí 'sa g-cuinneóg seo?"

"D' ól a' cat é."

"Cá bh-fuil a' cat?"

"Faoi 'n sop."

"Cá bh-fuil a' sop?"

"Dhóigh a' teine é."

"Cá bh-fuil a' teine?"

"Múch an abhainn í."

"Cá bh-fuil an abhainn?"

"D' ól a' giorrán bán 's a' giorrán dubh í."

"Cá bh-fuil a' giorrán bán 's a' giorrán dubh?"

"A m-beul na bearnán."

"Cá bh-fuil a' bheárná?"

"A bh-fearrtain."

"Gráinne shíos 's grainne shuas,

'S trí fichead gráinne a b-poll na luaithe."

The following poem was written from the dictation of Mrs. Brickley, a native of

Rosses, Co Donegal. The author of the poem was Cathal Buidhe (Yellow Charles), a poet who lived in or near the Co. Cavan about the middle of last century. All his poems seem to be dialogues between himself and his wife.

CATHAL BUIDHE.

"A g-cluin tú mé, a bhean adaigh,
A chanas do chuid briathra beacht,
Ní 'l mo chroidhe folláim

'S leanann damh go siorraidhe an tart ;

An uair a chighimse na gluinidhe

Annas an soiléir uaim asteach,

Is é a deireas mo mhuinéal buidhe

Is cinéalta a d' ólfainn deoch."

"A g-cluin tú mé, a Chathail Bhuidhe,

'S a' bás a feitheadh fá do déin,

Ní thig leat a dhul ann spairn leis

No é fhággháil de léim air mhuir ;

Ní chonghbhochaidh bean a' tabharna beo thú

Le n-a cuid briathra beacht,

Iompuigh air an Ard-righ 's gheobhfaidh tú párdún

Ann ar éirigh dhuit."

"Má is air mhaitheamh liom a tá tú

Ann a n-deárnaidh tú de chomhradh caoin,

Tabhair aon bhuidéal amháin damh

'Gus glacfaidh mé do chomhairle aríst :

No go n-ólaidh mé sláinte lucht racáin

'Gus romhláis a' t-saoghail,

'S bheurfaidh mé go Domhnach Cásga

duit a d-tigh an tabharna

Nach n-ólfaidh mé aon bhraon."

"Is truagh bocht a' cineamhuint ó ar gineadh thú

A d-tús do shaoghail,

'S gur b' annsa leat a' mheisce

Ná mise 'gus do pháisdidhe díle ;

Ní dhearnaigh tú tuistiún de chisde

De bharr do shaoghail,

'S a' lá sin a eugfas tú

Cia chuirfeas ort comhnra chaol?"

"Ní thiubh'rfaidh mise fath do mo pháisdidhe

A bheith a racáin na a bruighean,

Gach a m-beurfaidh mo dhá láimh air
Cuirfidh me anns a' digh ;
A gabháil siar Baile an Teampaill daoibh
Bidheadh gall-thrompa agaibh, fídl
'gus píob,
Olaidh mo shláinte an lá sin
'S na tugaidh damh braon."

" Congbhuigh thusa le do dhá láimh,
A Chathail Bhuidhe, 's na caith níos mó,
'Gus dearc air do pháisdidhe mar ta siad
Lag meathta gan treoir ;
Is gearr goirid a' bás uait
'S ní dhearnadh tú ariamh cise no
stór
Agus ní chaoifidh mac mathar thú
An lá sin a rachfás ort fód."

" Níl am air bith is fearr a's is crúbhaigh
Dhá m-bidhim anns a' bhliadhain,
'Ná an uair a ólaim mo sháith
Bidhim a gárthadh 's a sgreadadh air
Dhia ;
An uair nach m-bidheann cárt dhen digh
lán agam
Tasduighe go mór mo chiall,
'S déantar croidhe cruaidh ann mo lár
Mar charn mór cloch air a' t-sliabh."

Gaedhilge Chonnachtha.

Dá d-tugthása damh-sa píopa tobac
Agus mé bheith gan píopa tobac
Agus píopa tobac a bheith agad,
Bheurfainnse duitse píopa tobac
Agus thú a bheith gan píopa tobac,
Agus píopa tobac a bheith agam ;
Acht mar d-tugthása damhsa píopa tobac
Agus píopa tobac a bheith agad,
Ní bheurfainnse duit se píopa tobac
Agus píopa tobac a bheith agam.

An uair a bhí sé air a' móin
Bhí cóitín glas air,
Agus an uair a bí sé 'sa m-baile
Bhí cóitín geal air.

Feág.

Ní amhain, ní áth, ní snáth,
Ní maide, ní cnáimh, 's ní cloch.

Seilimide.

Caora bhán a md-beul an atha
'S gan easna ainntí.

Cnap Cúmhair.

D' iompróghainn ann mo láimh é,
'S ní iompróghainn ann rópa air mo
dhroim é.

Ubh.

Siúd iad siar thré na chéile,
Trompadh trampadh 's iad dá séideadh.
Sealbh gé fiadháin.

Sláinte na h-Eireann
'S gach condae fú dhó,
'S a' t-é nach maith leis go maith sinn
Na rabh sé a bh-fad beo.

Faoi ghoirm bhur slainte
O bhalla go balla
'S ma tá aon duine 'sa m-balladh labhrui-
gheadh sé.

Sláinte an bhric 's a bhradáin
Nár fheuch ariamh 'sa m-bogán
Acht gach a m-beidheadh ann
A chathadh siar ann a phíobán.

J. J. LYONS

The foregoing are taken from the *Tuan News*, which has its column of Gaelic every week without fail. They are reprinted in the Roman type for sake of variety and to satisfy some of our friends.

NOTES.

Seasán ppuasac. Can anyone give information as to an old game of this name? Mr. O'Callaghan, of Arammore, remembers an intricate complication of cords and sticks so called; the puzzle was, how to unravel the confused mass. He conjectures that ppuasac may be from ppuan, a (double-reined) bridle.

Correspondents who furnish us with notes and contributions in Gaelic will save much trouble, both to the printer and proof-reader, by attending to the following request—Write on one side of the paper; use large paper, leaving a good margin; form each letter *separately*; read over carefully, inserting accents and marks of aspiration and punctuation.

A most interesting collection of old poetic charms, as used in the Scottish Highlands and Islands, is now appearing in *The Highland Monthly* (1/- monthly, pub-

lished in Inverness). Some of the corresponding Irish charms are given. The collector is Mr. W. MacKenzie, who, from his connection with the Crofters' Commission, has had special facilities for picking up such survivals of the *seanainis*. In the June number of the *Monthly* some notes are given on the life of Dr. Cameron, of Erodick, to whose posthumous papers were referred slightly in last number. Dr. Cameron was very precise as to spelling and punctuation, and amusing instances are given of the lengths to which he used to go.

Life and Work, with Gaelic Supplement. Edinburgh; 1d. monthly. A religious publication. The supplement is written in attractive Gaelic, just as spoken.

The *Clonmel Nationalist* continues its Gaelic column. Like all such publications, its difficulty is to procure good original Gaelic prose. An ode to St. Mary's Church, by S. P. O'Connelligh, is one of the best things we have seen in these columns.

We take this from the *Irish-American* :—

A TRUE IRISH GIANT.

An immigrant who baffles the polyglot interpreter at Ellis Island is certainly a rare one, but such a one did arrive there on Thursday, having come over lonely, though among many of his countrymen, in the crowded steerage of the steamship "Majestic." He could speak no English beyond a very few words, and was from Ireland ticketed from Queenstown.

His name was John Carney. He was a splendid specimen of sturdy manhood, standing 6 feet 9 inches, so that some of the clerks suggested he might be a rematerialized spirit from the Giant's Causeway; but as nothing could be made of him, he was remanded until the Rev. Father Callaghan could see him.

Father Callaghan could not comprehend the giant's tongue, but recognised it as pure Gaelic, and took the man to his Mission, No. 7 State street, for an interpreter. Two young ladies happened to call at the Mission, and one of them, Miss Maggie McGillicuddy, proved unexpectedly equal to the emergency. Through her services it was found that Carney came from the Blasket Islands, off the coast of Kerry, the nearest point of Europe to America, but where the fishermen speak nothing but Gaelic. Carney had never been anywhere else till he started out to join his two brothers and a sister in Connecticut. They were notified by Father Callaghan of John's arrival, and he was well looked after.

In the House of Commons, on 30th May last, Mr. T. M. Healy spoke as follows on the subject of *National Education* :—"We hear about the benefits of education. What is education? As Pilate asked, what is truth? The children in Ireland ought to be protected from the stuff they are obliged to learn in the schools there. The whole system is a gross absurdity. You poured into the Irish children a lot of common nonsense that is good neither for body nor for soul. . . . I denounce as an atrocity passing under the name of education a number of absurd rules the pundits have got together in the Education Department. If children are to be compulsorily educated, let it be in their own language; but to oblige them to read in a language they cannot understand

and do not speak, is an absurdity. The Welsh children are now to be passed in the Welsh language, and the children in Scotland are allowed to be educated in the Gaelic language (cheers.) I am wholly at right angles with English Philistinism in regard to education. A distinguished Trinity College student, in his preface to a series of Gaelic institutes, makes this observation :—"If you get by an Irish fireside in one of the counties where Irish has been extinguished, and listen to their tales on a winter's evening, you will find that their conversation is about what is the price that Mike got for his cow at the fair, or how old Mary's heifer broke her leg, or what was the price of butter at the last market; but if you listen to those who speak Irish, you will find them telling tales of knightly chivalry, about the old Gaelic romances of valour and high-bred ways." This is what you have brought your country to by your so-called system of education. When I hear of the Irish illiterate peasant, I cannot help saying that if I were compelled to live on a desert island with either an Irish illiterate peasant or an Irish Chief Secretary, I would prefer the Irish illiterate peasant (laughter). These people are not uneducated in any sense of the word. They have just as much intelligence, just as much shrewdness, as you have, and the system of denouncing them adopted by English prigs and Philistines is utterly galling and detestable to me. Not so very long ago you put the same price on the head of a wolf as you did on the head of a schoolmaster. It suits you now to take another line."

Mr. Tailbot B. Reed, typefounder, London, has made a study of Irish type-founts. It is now ready for press, and contains a detailed account of every work, large and small, that has been published in the Irish character.

Dr. Kuno Meyer, in his researches in the Oxford libraries, has discovered an Irish commentary on the Psalms, which dates back to the 8th century. Dr. Meyer is preparing it for publication.

Can Irish be learned without a teacher? "You will oblige me very much by letting me know if I can learn the Irish language without a teacher. I have been anxious for a long time to learn it, as I consider it a disgrace for an Irishman not to know his native tongue; but I have never had an opportunity, and I have been told that it cannot be mastered without help." To learn to read and write Irish without a teacher is quite possible. How many Continental scholars have done it. In our last issue was printed a letter from Dáilán san Columáir, written in excellent Irish by one who never even heard the language spoken. But can one learn to pronounce Irish properly, and to speak it, without a teacher? If not, where are the teachers? Any person living in an Irish-speaking district, or even hear one person who speaks Irish, can learn the Second Irish Book (there are no difficulties of pronunciation except in this little book), in a month at least, and should be able to speak on ordinary subjects within twelve months. Of course, perseverance, arising from a sense of duty, is required. There is hardly any place where Irishmen live, *outside of Ireland itself*, where someone will not be found able to speak the language. Even if this is not the case, a determined Irishman will not grudge a little time for a year or two to learning to at least read Irish. A series of lessons in modern Irish will soon be commenced in this Journal.

MR. WILLIAM O'BRIEN ON THE NATIONAL LANGUAGE.

The following are portions of Mr. O'Brien's recent address to the new National Society of Cork, as reported in *The Cork Daily Herald*.

I am well aware of the difficulty of interesting an audience of young Irishmen in the praises of, or fortunes of, the Irish Language. It was not without considerable trepidation I chose a topic so time-stricken for my address to a society whose work lies in the living present, and whose pathway is strewn with the promise of a golden future. There will rise to impatient lips the demand—"Do you seriously" propose to make it a test of Irish nationality that men shall discard the language of Shakespeare and Burke, of Milton and Newman, for the language of the cabins along a strip of rockbound Atlantic coast? Where is the use of attempting to arrest the fate of a dialect which is shorn of modern graces and stunted of its natural growth since the Middle Ages, and which, but for the outcries of a knot of musty enthusiasts, is dying a natural death? Why trouble with vain voices from the past a nation which has its Parliament to win, its swamps to drain, its woollens to weave, and its fecund soil bursting to yield up a threefold increase of herds and yellow harvests?" To all of which I answer—First, that in the matter of languages as in the matter of nationalities there is a marked tendency in our time to cherish those

DISTINGUISHING CHARACTERISTICS OF BLOOD, OF LANGUAGE AND TRADITION

which constitute the individuality and stimulates the genius of nationalities, and which are to nations what domestic life is to individuals (applause). In the second place, while I should be the last to subtract any portion of the energies of the young men of Ireland from the conquest of a National Parliament, or from those great tasks of material and social regeneration which will come in its train, lost were the nation which should forget that the sacred passion of Nationality, which is the driving force and vital breath of all our struggles, the spell which makes hope enchanting, the consecration which lifts us above the paltry contentions of the hour and makes even suffering and failure sweet, has its origin deep in the recesses of the past, among the old associations of which the Gaelic language is the very living voice and soul (cheers); and I cannot think that a society of young Corkmen who aspire to be the commissioned soldiers of Irish Nationality, will deem an hour altogether wasted in tracing a few of the particulars in which the Gaelic spirit has entered into the National character and must enter into any distinctively National literature, and in considering how comes the startling paradox that, with a generation of young Irishmen penetrated to the core with the passion of Irish Nationality, it should be necessary to brave the charge of tediousness to claim a kindly thought for that National language which is

THE OLDEST OF OUR NATIONAL POSSESSIONS,

and the inalienable title-deed to the individuality of our race (cheers). Of ancient monuments of other descriptions, which are, after all, only the stocks and stones of a dead past, we have come to think tenderly enough. Public indignation is now wide awake to the vandalism of the men who should cart away the delicate stone traceries of our old cathedrals to build into his cabin walls, or turn the royal cemeteries of the Boyne into quarries to mend roads withal. Every Irishman of finely-strung

nature loves to piece together the stones of the cloisters of Cong, where the last High King of Ireland found a more durable rest than his earthly kingdom. Our pulses quicken as we trace amidst the vestiges of the old town wall of Limerick the breach where King William's Brandenburg Regiment was blown into the air, and where Robert Dwyer Joyce's blacksmith might have wielded his hammer (applause). We follow Dr. Petrie's footsteps reverently among the mounds on Tara Hill while he proves to us where stood the mead-circling Hall, once glittering with the revelry of kings, and the Chamber of Sunshine, from whose windows of bright glass Granné's soft eyes first lighted on her young Munster hero as he gained the goal from all the men of Leinster on the grassy plain. A broken column, a place-name, a mere mound glorified with the dust of heroes, may enable us to live over again

THE FEASTS, THE ROYAL JOUSTS, THE ROMANCES

which lit up the land a thousand years ago (applause). We have an architect of the Board of Works more or less (generally less) ready to patch up every crack and flaw that time works in our Round Towers and ruined shrines. How comes it that alone among our National monuments the greatest and most venerable of them all is suffered to crumble to dust in our sight, with none but a few mournful watchers here and there to lament the stages of its doom (hear, hear)? O! what avail, however, are tombs or battered ruins to enable us to realize, to touch, to feel the warm current of life revive in the veins of the picturesque generations who lived and loved, and fought and feasted in this land before us, compared with the language which was the very voice of their souls—which was, in their own phrase, the pulse of their hearts—and which preserves for us, as in a National Phonograph, the thoughts, the accents, the very inflections with which Oisín sang the songs of his youth, and King Brian cheered on his hosts, and Columbanus ruled half Western Europe from his cell in far-famed Bobbio (applause)?

LET US TAKE ANOTHER ASPECT

in which the National language is the National treasure-house. It is the unique distinction of the Gaelic race that the lowliest family inherits a genealogy as well authenticated and as rich in inspiring traditions as the family tree of most modern dukes. For the last three centuries, indeed, the record is blurred or defaced. But now that the race has risen to its feet, and can look back behind the weltering gulf of the past three hundred years, we can take up the distant traces of whence we came, and, by evidences as reliable as those which attest any of the facts of human history, we can follow back the fortunes of every great Celtic family, through the varied scenery of our island story, until it is lost in the romantic mists which float about the yellow-haired Milesians landing in Kerry in days before Athens won her violet crown—in days, perhaps, when the town of Ilium was still standing (applause). The peculiar prerogative of our race is that, while it has been purified by centuries of equality in obscure poverty, and braced by the most copious and diversified mixture of blood, it has been at the same time preserved, with all its energies and aspirations intact, for a renaissance in which it has all that heralds can rake from the most aristocratic lineage to elevate and ennoble men's ambitions—all that is comprehended in the descent from a nation of heroes, and the conservative stamp of a nation of saints (applause), and we have this

SAFEGUARD AGAINST MERE PRIDE OF BIRTH

in the tuft-hunting sense of the term, that while the confusion of the last three centuries has left little or nothing

to distinguish the child of the chief from the child of the lowliest clansman, the course of our history gives to the Irish poor the consolation of thinking that the more complete their present poverty, the more probably it was earned by some heroic ancestor who preferred a bold dash for liberty against Carew or Cromwell to broad lands and apostate English titles. This is no inconsiderable heritage for a nation

IN ADVANCE OF DEMOCRATIC PROGRESS, in these countries and in the United States, has its blood ennobled at the same time with the influence of all that is most venerable and chivalrous in the antique world (applause). The Gaelic language is, as it were, our monument of title to this ancient royal inheritance. The Gaelic genealogies, like those of Mac-Firbis, many of them to this day buried in undeciphered rotting manuscripts, supply us with an unrivalled National portrait gallery, in which all the great branches of the race of Eachu or the race of Conn can behold not only the kings and warriors of their line, but the tribal harpers, the tribal physicians, tribal judges and romancists and cup-bearers and carvers. Yet, the Irish nation sells its inestimable gallery of ancestors for a song, without even a regretful sigh. The result is not merely to cut us off from an heroic Celtic world—as bright as the pages of Scott and more authentic than those of Herodotus—but to make Irish Nationality an affair of yesterday, an invention of the last English-speaking hundred years, and to surrender those higher landmarks and title-deeds of National individuality which we derived from laws and institutions, and modes of thought all but as ancient and unalterable as the ocean cliffs that secure our island's throne of nationhood amidst the seas (loud applause). Our stock of political ideas

DATES FROM LUCAS OR WOLFE TONE

in the latter end of the last century. Our literature is composed in the main of the songs and essays of Young Ireland. Far be it from me to suggest that the young Irish mind could be dried in a better school of manly persistency than in Wolfe Tone's, or moulded to nobler purposes than under the glowing influence of Thomas Davis (hear, hear). It is outside my present aim to discuss how much more than slavish imitation or barren criticism of the Young Ireland writers is needed if ever the rich Indies of National literature, which Davis rather coasted than had time to explore, are to yield up their treasures. All I desire to be marked for the moment is that the peculiar glow and charm—the temperament swept by ever-shifting mystic lights and shadows, now bathed in a lover's tenderness, now flashing with the delight of battle, or joyous as a wine-cup at a feast of old—which have enabled Thomas Davis to acquire an empire over the Irish youth of the present generation even more powerful than over his own, were derived from a passionate attachment to the old Gaelic tongue, and a sympathetic nature saturated with the wild, sensitive, spiritual traditions which the old Gaelic literature exhales as naturally as an Irish meadow exhales perfumes on a May morning. No man who understood only the English language could ever have written the "Lament for Owen Roe O'Neill," or (to cite another master of the Celtic lyre) "The Wail for the Earls." Nor can it be other than a confounding reflection that in the mysterious intellectual commerce of the living and the dead, the Irish Nationalist of our day would be as a man that heareth not in the Parliament of Tara; he would listen to O'Neill's address to his army and understand not a word; he would find himself an alien even around the camp fires of Mountcashel's Brigade; and that, on the other hand, it Cuchullin and Fiamh, if King Niall and King Brian, if St.

Columbkille and St. Colman, if Art M'Murrough and Feach O'Byrne and Red Hugh O'Donnell—if the men whose holiness has made the Irish earth holy, or whose deeds by field and flood live in the very life-blood of Irish Nationality, could but visibly revisit the many-streamed hills of Erin, they would have to shrink back among the huts along the western rocks in order to make themselves understood, or, possibly, in order not to be laughed at. The reasons which men give for the uneasy shudder with which they listen to enthusiasts for the preservation of the Gaelic language may be summed up in this—that it is

A LANGUAGE HARD TO LEARN,

and useless when learned. There is nothing to be gained by shirking the fact that it is at first-sight a language apt to be the despair of beginners (hear, hear). The Gaelic stands apart in sturdy independence, girt with a stormy Irish sea, true to the root-words of the first century in the nineteenth, proudly maintaining a mode of notation peculiarly its own, whose function it seems to be to wage a perpetual civil war against the consonants, and rich in wholly strange and unaccustomed sounds, as different from the mincing charms of French or Italian pronunciation as an Irish lullaby is from the tipsy music of "La Fille de Madame Angot." One is prone to repine at the want of distinction in the tense-ending of the verbs, to grow dizzy over the difference between the spelling of words and their pronunciation, and to storm at the longitanies of compounded pronouns and prepositions. The tongue aches at the first endeavours to pronounce words which seem mere discordantly mobs of consonants. Even after the rules enlighten you as to how eclipsing letters soften the asperities of those unruly c's and g's and t's, and how the aspiration dots knock them summarily on the head, you sometimes grow as nervous lest no consonant at all should survive to take a firm hold of, as you were at first pained for the fate of the vowels. But in all this the difficulties are more apparent than real (hear, hear). To my mind the one formidable difficulty of the Irish language is the pronunciation. Until the pronunciation dawns upon a beginner all is chaos and barrenness. The pronunciation once learned, as it can only be, from Irish lips, the rest becomes order, harmony, and a labour of love (hear, hear). I may be permitted to cite my own case as containing

BALM FOR THE DISCOURAGED.

More than twenty years ago I so far mastered the grammar rules and dry bones of the language for myself, that I could stumble through an old Irish chronicle with rather more than the facility with which a schoolboy stumbles through "Livy's Histories." But it was with even less relish. Try as I did ever so hard to educe music out of this provoking hurly-burly of words, no written rules could serve me. I knew there must be hidden somewhere the spirit melody in which generations of Irish scholars found raptures; but the rapture was not for me. I knew the language; but I knew it as a man who raises the lid of a coffin knows the once living man inside. Last year the fate which brought me within the walls of Galway Jail (cheers) brought me also into occasional communion with a chaplain, to whom the Gaelic accents come as naturally as mountain air to his lungs. For the first time the dead language my eyes had ached over, like the field of bones seen in the prophet's vision, began to stir with life and to be clad with beauty. The lawless consonants which seemed to defy articulate utterance rushed from the lips like streams from the hills, or clans to the battle. The charm was wound up. The language as it first looked in books was as different from the language clothed in the rich soft sunshine of the native pronunciation as the heather mountain over which one gropes and flounders in

the dark differs from the same heather mountain, sparkling with the amethyst lights of the morning sun. Let me offer one further suggestion for the benefit of learners. If they would kindle within themselves at once a living interest in the language, let them not begin even with so attractive a piece of mediæval Gaelic as "The Pursuit of Diarmid and Grainne," for they will be disheartened by finding its pages crowded with words unintelligible to the Gaelic-speaking peasant. Let them rather begin with Dr. Douglas Hyde's fascinating "Leabhar Sgeulthuigheachta," which places you at once in sympathy with the living Gaelic world around you, which catches the spirit of the spoken language with humour, with simplicity, and with a helpful sprinkling of more or less familiar Anglo-Irishisms. To acquire such proficiency in the Gaelic language as would create the desire to learn more, demands no greater labour than is required to learn French, or to learn the fiddle, or to learn swimming, or to master any of the other accomplishments in which quite naturally and properly our Irish youth never grudge to expend time and enthusiasm.

THE QUESTION REMAINS :

is the acquirement of our ancient mother tongue, the tongue of barls and chiefs, of piety and love and war, which shines upon us throughout our ages of glory, that remained with us through the centuries or our unspeakable captivity, worth even this modest exertion in the eyes of a young Irish Nationalist (cries of "Yes")? The very question imports a reproach from which none of us can altogether escape. To know that one of the best approaches to an Irish dictionary is a translation from the German; that famous French and German scholars find in our despised tongue priceless intimations as to the early history of languages and races and law codes as rich in interest for the student of human institutions as the Pandects of Justinian; that the antiquarians of Scotland or Wales or Brittany would give their eyes for written records such as those which are packed away unregarded in the chests of Trinity College and the Royal Irish Academy—all this may surely excuse the outcries of Gaelic enthusiasts against the fashion of dismissing the venerable Gaelic learning in its own land as a peasant's jargon or a pack of gibberish about Fionn M'Cool. But it will be said: "This is an argument addressed to learned bodies, not to the common people. Doubtless, Irish universities and academies ought to give us a little more original Irish science—sociological, philological, and archaeological—even if they had to fill their Books of Transactions with a little less general science at second-hand. You cannot expect a general public to rummage old manuscripts of the twelfth century or puzzle over obsolete legal dialects to which no more than half-a-dozen scholars in a generation can find the key. The mass of men, after all, want to be amused, not to be set tasks. Is there aught in your vaunted Gaelic literature as full of vivid human interest as a play of Ben Johnson, or even that would enable the average reader in a public library to pass as enjoyable a leisure hour as a novel of Fielding or Thackeray?" To this I venture to return a confident affirmative.

THOSE WHO DECRY GAELIC LITERATURE

are those who are ignorant of it (hear, hear). I have yet to meet a man once practically acquainted with the language who dropped it for want of literary material to feed upon. It is quite true that there is no modern Gaelic literature to compare with that which sprung up in Italy in the courts of the Medici or the d'Este, or in England in the splendid times of Elizabeth and Anne, or in France under the smiles of the Grand Monarch.

The men who might have been the Petrarchs or the Molières or the Ben Johnsons of the Gaels had darker cares to occupy them during the last seven hundred years than polishing their metres, or dipping their language in the Pactolian stream of the great classical revival. Strip English literature of nine-tenths of the poetry, of the plays, of the histories, and philosophies accumulated since the days of Piers Plowman, and confide the care of the English language for all those centuries to a band of hunted peasants in the wilds of Cornwall, and you will only have applied to English letters the conditions upon which any Gaelic literature at all has come down to us. On the other hand, reverse the fate of the Gaelic Muse, which, in centuries when the darkness of a brutish night overspread the intellect of Europe, had already imagined the graceful scenery of the Land of Youth, and the exquisite chivalry of the fight between Cuchullin and Ferdiad—suppose that the courts of Irish kings could have continued to shower their favours upon the masters of song and learning—suppose the Italian models from which the Elizabethan dramatist borrowed, or the mighty French masters who coloured the literature of Queen Anne, had presented themselves on the Irish poet's bower in place of statutes rewarding the slaying of Irish harpers on a more liberal scale than Irish wolves—suppose that a long dynasty of Goldsmiths, Swifts, Berkeleys, Barkses, Sheridans, Currans, and Moores had given to Gaelic letters the wealth of philosophy, imagination and eloquence they have.

SQUANDERED UPON A STEPMOTHER ENGLISH TONGUE,

who can measure to what a degree of expansion the language of Oisín might have attained in the nineteenth century (applause)? A couple of centuries of the Goths and Huns were enough to debase the proud literature of Rome. There are only three centuries accounted the Dark Ages. Yet, when they were over, the world had to begin all over again, as after Noah's flood. Ten centuries of confusion, for three of which the Danes are answerable, and for the rest the successors of Strongbow, have weighed upon the Gaelic intellect since the days of our native universities; yet there has survived to us from the wreckage of our ten dark ages a body of laws, of records, of arts and sciences, and romances, for which, so far as I know, there is no rival to be found in any contemporary nation, even within the sphere of Roman culture. In the Brehon law tracts alone—in the singularly attractive, though faulty tribal system which bound the population of a whole territory into one family—in the laws of hospitality and of poor relief—in the ancient Celtic land system, so permeated with what is best in modern theories of Christian socialism, so very much more ingenious than the modern doctrines of dual ownership—in the study of the manners of the ancient Irish alone—their homes and food and pastimes—there is material more fascinating, even for a lazy reader, than in a modern book of travel. Nor need even the most inattentive seeker after the fiction of the circulating libraries turn away unsatisfied. Side by side with historical records which no European scholar will now dispute, we have tales, voyages, courtships, and half-breath adventures, even yet unpublished, sufficient, it is estimated, to cover more than twenty thousand quarts of page of print—tales of magic, tales of chivalry, tales of love, and, I am sorry to say, not always true love. The very blemishes of the Gaelic romance have their charm of rugged truth-telling. The Celtic dramatist proceeds to tell the truth and shame the devil, and rings down the curtain with a chorus of contemptuous laughter from the war-

riors. Woman's constancy is vindicated in the soft, clinging affection, stronger than death, of Deirdree for her lost Naisi, and, for the matter of friendship between man and man—the friendship that loves with all but a woman's softness, yet smites with the dutiful valour of a hero—I know of no episode in human history, not even the history of David and Jonathan, more beautiful, more touching, or more true than that of Cuchullin's fight with the comrade of his boyhood at the Ford of Ardee. One of the standing reproaches against our race is that the Celtic imagination has never invented an epic. No more ignorant charge could be selected, even out of the litany of calumnies which insolent conquerors appended to the Irish name. The Gaelic genius had brought forth two great epics—that which gathers around Queen Maeve's name, and that which gathers around the name of Finn—centuries before any of the modern romance languages had produced anything better than a village rhyme. It is true, we cannot point out our particular Homer or Dante, turning out an immortal poem complete in all its parts, and transmitting it to us in a faultless Elzevir edition, with a portrait of the author. For Oisín, indeed, as

THE CREATOR OF FENIAN ROMANCE,

we have as good historical evidence as we have for Homer, as the composer of all the ballads of the "Iliad;" but the man or men who sang the glories of the Red Branch Knights are lost to us in the twilight, all but as utterly as the men who built the tumulus of Dowth, or who set up the Cromlechs. But that such men there were in ancient Erin, not merely as single stars, but in constellations; that the order of poets was for generations as powerful as the order of kings, and sometimes more powerful; and that, as the intellectual legacy of that order, we inherit two bodies of epic poetry, permeated by a worship of beauty, a pity for the weak, a contempt for the cowardice and cunning, a joyous strength and valour, as ennobling as inspired the songs of Troy, and, at the same time, a native tenderness, heartiness, and simplicity as distinctively homelike as the note of a blackbird in an Irish glen—all this a race of laborious and unrequited Irish scholars have now placed it beyond the power of flippancy or malice to contest—"The Pursuit of Diarmid and Gráinne," even in its present version, dates from the 11th century—that is to say, from a time when there was not yet a single written document in the Italian language, and a century before the tales of Spanish chivalry were yet invented. It is certain that the earliest of our existing manuscripts were only transcripts of tales told, and probably written down many centuries before. To look for a Troubadour's word carving, or for Grecian graces of style in narratives thus jotted down by unknown scribes from unknown story-tellers' lips, would be like expecting Tennyson's mellow metres from an Anglo-Saxon rhymist.

THE VALUE OF THE GAELIC LITERATURE

lies in its spirit, not in its letter. Its value in the loveless old age of the nineteenth century is greater than, perhaps, the most ardent protesters against the extinction of the Gaelic language suspect. The world is a-weary with pessimism. It has lost its innocence. It is losing its faith in most things here or hereafter. Whatever portion of its energies is not given to the pitiless rush for wealth or self-advertisement, or material luxury, is spent in morbidly analyzing its own ailments of body or mind. For this poison of moral and intellectual despair which is creeping through a sad world's veins, what cheerier antidote is within reach than the living tide of health, and hope, and simplicity and hilarity, the breezy

objectiveness and stoutness of muscle, and ardour of emotion which flows full and warm through the heroic myths of the men of Erin (applause)? If the world is content to go as far as Norway for a new proof, how wicked and unhappy human nature can make itself, why not also to Ireland, to hunt the wild woods of Ben Bulbin with Finn's mighty men, to see the golden tower of Tir Tairngire glittering in the western wave, to participate in the glorious carouse of the Fair of Carman, or to live again the charmed life of the past Christian days, when the vesper bells of saints sang the quiet valleys to their rest, and the welcome of kings laughed merrily upon the stranger in the night?

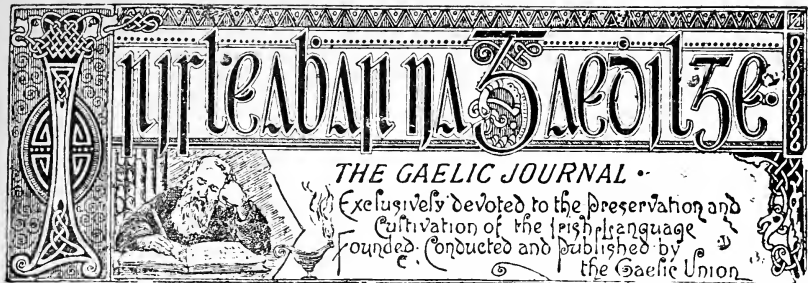
THE CELTIC SPIRIT IS THE SAVING SALT

of a materialistic age—Celtic hearts in our own days have carried the fire of divine faith into the depth of a new world as bright as the night it was kindled by Patrick on the Hill of Slane (applause). As with the supernatural, so with the intellectual ideals, sympathies, blemishes, and virtues of the race. They retain their pristine sincerity and their incomparable glow. Now, if there is anything clearer than that Celtic ideals do not find satisfaction in the English tongue—that they, so to say, feel an alien chill and discomfort in their English garb—it is that they, on the contrary, experience a feeling of kinship in the Irish language and in the old Irish lore, such as a man might experience at sight of the turf smoke curling out of his native cabin by some fairy-haunted Irish rath, after wandering among the splendours of foreign cities. If there is such a thing as "the well of English undefiled," whence whatever is best in English literature is drawn, still more is there a holy well of uncontaminated Gaelic, from which any distinctively National literature will have to derive its inspiration. Davis, and Mangan, and Ferguson, are great in proportion as they caught the Gaelic glow, and Moore failed in so far as he was a stranger to it. Not in Russia, not in Norway, not in the outworn East, may the world find any permanent refreshment for its jaded spirit, but by the old Gaelic firesides, in the hunting booths of Diarmid and Oscar, in the cells of Colman and Brendan amidst the ocean's dirges, in the riches buried amidst the ruins of Gaelic civilization, like a fairy crock of gold under some haunted castle; and

WHOSO SHALL HAVE THE MAGIC GIFT

of discovering the treasure to the world's eyes, will do so, not by slavishly copying the old Gaelic forms of dead things, but by importing into the actual life of the world around us, the blitheness, healthfulness, and simple-heartedness, the ardour in love, and the relish in war, the full-bodied enjoyment of this pleasant green world, the wild pathos of its nightside, and the thrilling faith in the mystic encompassing spirit-world beyond, which give to antique Gaelic literature its charm, and to the Gaelic race its indestructible vitality (cheers).

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maol-chnuic chláir.

air loigis dáin do ríghíob bhíonair
O'fataig.

I.

Ció b'as a'áim ó Éirinn báin, a'gur bhíon
am' éiríde,
léim mé anois air uirge an ríghíob' tá
easpaínn a' r' i;
a'gur fíublaí i a'íir am' éiríde, ó bhonn go
báir,
a'g oul air rírae nó go ríghíob mé go
maol-chnuic chláir.

II.

Bí an ríghíob am' éirínn a' r' uiríneac
móir fan a'íirínn rín,
a'gur ní raib fíuríob air an móin do bí
éirínn binn;
buó gáiríneac bí, air rírae gac mí, mo
éiríde in mo láir
go ríghíob baogal, a' r' báir a' r' neul, go
maol-chnuic chláir.

III.

A' r' oair liom féin, buó rírae, rírae, mo
éiríob aníirínn,
a'gur rírae mé ói oíra a' r' rírae, mar uirge
air linn,

go ríghíob uair 'n a b'rair mé buairíneac,
bhíon, a' r' táir,
'S níor rírae mo éiríob lé m' éiríob an lá
rín air maol-chnuic chláir.

IV.

Bí maríoban óg aníirínn 'r a rírae mar rírae
nó beirínn,
Dá rírae mé rírae, a' r' rírae n'áir éiríob,
a' r' rírae rírae;
a'c rírae rí i féin do b'rae rírae, a rírae
óir 'n a láirínn,
'S éirí mé mo bhíon air éirí fan oírae a'c
air maol-chnuic chláir.

V.

Air eairíob óirínn, fan rírae fan rírae, fan
rírae fan rírae,
Níor fírae mé aníirínn do beirínn in áirínn mo
éiríob,
a'c rírae mo éiríob nuairínn rírae i, mo
éiríob fan rírae,
a' r' éiríob mo fírae nuairínn éirí mé cúl lé
maol-chnuic chláir.

VI.

Tá mé aníirínn rírae, a' r' rírae mo rírae
a' r' mo rírae,
Tá rírae an báir i ríraeínn a'g rírae 'r
a'g rírae go rírae;
a'c rírae, a' rírae, n'áir rírae mé i
rírae n'á rírae
Nó go rírae rírae 'n buirí meirí rírae, a
maol-chnuic chláir.

an éiríobínn ríraeínn.

ANECDOTA FROM IRISH MSS.

VII.

COLUM CILLE IN ARANN.

Rawlinson, B. 512, fo. 141a, 1.

Ḳaa n-aen tánic Colam Cille tíméall
 peirḡe aḡine, co fácaḡ mṡ aḡnacul aḡparḡ
 acur in cloḡ nemḡluairṡe acur iḡ fḡarḡarḡ
 Colam Cille: "Cia iḡ haḡnaiceḡ fḡn
 lic?" aḡ iḡ. "Ní fḡeamuḡ," aḡ iḡat, "acur
 ní éualamuḡ iḡmáinn." Ro fḡoilḡrḡ ḡṡṡu
 Oia ḡḡ-fum iḡn tḡe iḡat fḡeḡa acur fḡairṡime,
 acur aḡbeḡe in iḡann:

"A Baithin, anam colléic,
 ḡatar in Talḡaeth talḡaiḡ,
 Iḡ anam ḡḡ maḡain ann
 Ac abaro iḡarḡarḡim."

Ba fḡi ḡḡ-fum iḡn, aḡ ba hé Talḡaeth
 iḡn a. ab iḡarḡarḡim tánic oia aḡiḡe ḡ
 iḡarḡarḡim co hḡarḡann a n-aḡmḡiḡ Enṡe
 acur na naeḡ aḡcena, co fḡairḡ bḡḡ a n-
 aḡarḡann. Ro haḡnaiceḡ mṡṡi iḡarḡain, ḡḡ
 tarḡarḡ ḡḡ Colam Cille a aḡnacul an abaro
 naim tḡe iḡat fḡairṡime Oé.

TRANSLATION.

One day Colum Cille went around the
 churchyard of Arann, when he saw the
 ancient grave and the stone not moved, and
 he asked: "Who was buried under the flag-
 stone?" said he. "We know not," said
 they, "and we have never heard." Then
 God, through the grace of knowledge and
 prophecy, revealed it to him, and he spoke
 the quatrain:—

"O Baithin, let us stay awhile,
 Talgaeth
 And let us stay here till morning
 With the abbot of Jerusalem."

That was true for him, for it was Tal-
 gaeth, abbot of Jerusalem, who had come
 on a pilgrimage from Jerusalem to Arann

in the time of Enda and the other saints,
 and had died in Arann. Then he was
 buried in it, and the grave of the holy abbot
 was revealed to Colum Cille through the
 grace of the prophecy of God.

KUNO MEYER

MR. WILLIAM O'BRIEN ON THE NATIONAL LANGUAGE.

(Continued.)

[This Lecture has been reprinted in a well-brought out pamphlet of 30 pages, by Messrs. Guy & Co., Cork, for the Cork National Society. The pamphlet is sold for Fourpence.]

It will be said that the speakers of the Irish language are dying off by tens of thousands every decade. Not many more tens of thousands remain to die off. What rational hope can there be of retaining, as a living tongue at least, a language in such extremities? In the first place, the Irish language is not in the direful extremities which are sometimes taken for granted (hear, hear). Drawing a line from north to south through the centre of the island, roughly speaking, one-half of the population on the western side of the line still understand Irish, and hundreds of thousands who do not understand it unconsciously employ many of its peculiarities in their English speech, and speak with an accent peculiarly adaptable to the rich, liquid *flathoil* enunciation of the Gael (applause). According to the late census returns 307,000 persons still understand Irish in the province of Munster, and 119,000 in this county of Cork alone. In addition a million at the least of our Gaelic colonists in the Highlands and islands of Scotland still speak the old mother-tongue with rather less difference of pronunciation than there is between the common speech of London and the common speech of Lancashire—that is to say, the

GAELIC IS STILL THE LIVING LANGUAGE

of more people than speak any one of half-a-dozen national languages in Europe, which are, nevertheless, flourishing and likely to flourish—Romaic, Greek, and Servian, and Bulgarian, and Norwegian, and Danish, and Welsh (applause). The truth is the Irish language is dying, not of inanition, but of the fashion, and as a fashion mutable is the decree for its extinction. Bitter things have been said of those who in the last fifty years were used to chide Irish school-children caught lapsing into their own mother tongue; and no doubt it was a sorry spectacle. But it was emigration, not the feule of the old pedants that drove the Irish language out of fashion (hear, hear). Once the eyes of the Irish peasant were directed to a career in the golden English-speaking continents beyond the setting sun, their own instincts of preservation, even more than the exhortation of those responsible for their future, pointed to the English language as no less essential than a ship to sail in, and a passage ticket to enable them to embark on it, as a passport from their miserable surroundings to lands of plenty and independence beyond the billows. And any

ATTEMPT TO REVIVE THE IRISH LANGUAGE

on the basis of cutting off any section of the Irish population from the equipment of the English language

in the battle of life would be, in my judgment, as futile as it would be inhuman (hear, hear). But in the first place the purely Irish-speaking districts are precisely those from which our present educational system banishes any effective knowledge of the English language, by insisting upon teaching it, not in the language which pupils understand, but in the very foreign language the rudiments of which they have yet to learn, and which is presented to them in a shape that is unintelligible, discouraging, and repulsive. It is as if you proposed to grind the Greek verbs into the head of an English child by talking Homer at him. All that the Gaelic-speaking child is really taught is an unjust and paralyzing sense of his own inferiority and stupidity. But the cardinal error of the foes of the Gaelic language is that a smattering of English is the beginning and end of wisdom for an Irish peasant. The true decisive factor in this problem is not the shamefully-treated youth of the Irish-speaking seaboard, who are deliberately prevented from learning either Gaelic or English effectively for fear they would prefer Gaelic; but it is the far more numerous section of the population who understand both Irish and English. In the county of Kerry, for example, according to the census returns just published, while the number of persons who speak Irish alone is 4,431, there are no less than 69,700 out of a total population of 179,000 who speak both Irish and English. It is this bilingual population by which

THE POSSIBLE FUTURE OF THE IRISH LANGUAGE

is to be gauged. Who will deny that their intelligence, far from being cramped, is strengthened and diversified by a knowledge of the two languages? They experience no more conflict between the two than between a knowledge of the multiplication table and a knowledge of the Catechism. While they find the English tongue as indispensable as English coin in the commerce of men, they find in the Gaelic language also, in the more sacred home life of an Irish community, treasures of devotion and affection, a balm for bruised hearts, a music of old times, a smack of round hospitality, a vehicle of fireside talk and of patriotic inspiration, and of young love whispering under the milkwhite thorn on the May eve, such as no Irish heart will ever find in equal luxuriance in the chilly English speech. In that direction, so far as I can see, lies an assured future for the Irish language. The battle for its preservation will be won upon the day when the half a million of people who still understand the language are made to feel that a knowledge of Irish is not an encumbrance or a reproach, but an accomplishment to be proud of, to be envied for, and to be transmitted to their children as religiously as old family silver. Let me give you two examples from my own experience of how grievously mere fashion operates to the contrary at this moment. A youngster whom I met on Croagpatrick last autumn mentioned to me that when the Rosary was recited in his father's cabin every night, the old people gave out the first part of the prayer in the ancient tongue, and the children made the response in English. The case presented, I think,

A GRAPHIC AND MOST MOVING PICTURE

both of the process of decay of the old tongue, and of the ease with which that process might even yet be arrested. Who can doubt that if the children were taught to consider it a patriotic feather in their caps, and not a badge of inferiority, to be able to answer the old folk in their own tongue, they would quickly discard their muddled

English for limpid Irish, and find comfort as well as fervour in the exchange? My second experience was even more striking. A great prelate of distinguished attainments in Irish was on his way to the visitation of a parish where almost everybody understood that language. I asked should we have the advantage of hearing him address the people in Irish? The answer was that nothing would give him greater pleasure—that the native tongue alone could sound all the depths of devotion in the Irish heart; but that one could not insult an Irish-speaking congregation more effectively than by addressing them in Irish, that they would take it as a suggestion that they were a pack of barbarians who knew no English. We have no right to be too hard on such a sentiment. It is not surprising that the simple-hearted peasants of the West should have come to think so meanly of the dialect of their own smoky cabins, associated as it is in their minds with every tradition of poverty, and ignorance, and lurking shame, in comparison with the proud, conquering language of England, the language of the schools and of the courts and of the great, clothed in the beauty of an unsurpassable literature, supported by the power of innumerable bayonets, and carrying the key to the kingdoms of the earth in its hand. But here again we have to deal not with the enlightened judgment of a people, but with the

PREJUDICE OF A TWILIGHT STATE OF MIND,

with a fashion rather than with a natural necessity (hear, hear). The western village populations have only to learn that in the most favoured parts of Ireland the Gaelic language is as much honoured and cultivated as it has hitherto been despised; that young Irishmen in the Irish cities are engaged in acquiring it as ardently as all young fellows of intelligence at present acquire French; that strangers from other parts of Ireland make pilgrimages to the Irish-speaking districts as to the holy wells of the old Irish speech, and find its accents as they rush from the peasants' lips possessed of as strong a charm as the breeze upon the mountain crags, or the organ voice of the ocean swelling through the caves of Achill or Clare Island; and the shrewd western mountaineer will soon learn to think better of his language and himself. Make him feel, by all means, that English is and must continue to be the language of intercourse with the outer world—one of the first necessities of life to his boys and girls in the English harvest fields or the mighty American cities. Let him only learn that there is no disgrace, but, on the contrary, honour and privilege, in yielding to the natural instinct which tells him that his heart throbs with holier and more tender emotions when the pulpit speaks the language of the old saints, and that his winter fireside is all the purer and brighter when it is warmed again with the play of the old Gaelic fancy, and when the deadly taciturnity which the cold English has cast over the Irish cabin dissolves under the spell of the rich, lovely accents which were as the distilled honey at the feasts of the hospitable Gael (cheers). Once made it clear to

THOSE WHO STILL KNOW IRISH

that they possess an enviable gift, one as pleasant and invigorating to the Celtic soul as the game of hurling is to the Celtic thews and sinews, and you have established a firm security against the extinction of the language. But that is not enough. If the more cultivated masses of the Irish people want the Gaelic-speaking peasantry to adopt a fashion, they must themselves set the fashion. The man who would either decry or laud the Gaelic language must first learn it (hear, hear). It is not for me, in observa-

tions merely meant to set young Irishmen thinking, to attempt to lay down the limits within which a revival of the Irish language may be practicable. We should be but copying the precedents observed in Wales and in the Scottish Highlands, if, in any parish where a fourth or more of the school-goers spoke Gaelic, a Gaelic-speaking schoolmaster, specially well paid for his bilingual accomplishments, were to be appointed, and if in every Gaelic-speaking petty sessions district, a knowledge of the native tongue were to be made a prime qualification for magistrates and public officials within its borders.

GOING A STEP HIGHER,

there seems to be no good reason, either of utility or of culture, why the national language should not take the place of Latin and Greek, or even of French, in our Intermediate courses (hear, hear). For nine out of every ten young heads crammed with bad Latin and worse French, these attainments vanish almost with the publication of the prize list, while a knowledge of the language which would open to them the hears of the Gaelic peasantry and the secrets of their forefathers' romantic story would remain with them a source of living intellectual interest. No less than 403 candidates in Gaelic presented themselves to the Intermediate examiners last year. Inasmuch as probably a couple of hundred thousand of our young countrymen have been condemned to nibble at French and Latin, here would be a sacred band enrolled at once to snatch up the torch of Gaelic lore from the western turf fires and carry it burning merrily through the island. The Irish Catholic Episcopacy have opened the way to a still vaster change by erecting a Professorship of Irish in Maynooth (applause). It is not an exaggeration to say that if the Rev. Professor O'Growney could only impart his own enthusiasm to the young priests who quit Maynooth in any single year, it would be as impossible to uproot from the Irish soil the language in which Oisín sang, as to uproot the faith which St. Patrick planted (cheers). But what seems to me more needful than all else for the

PERMANENT REVIVAL AND DEVELOPMENT

of the language is some such modification of the existing Irish Academy, or creation of a new one, as might gather together the force of Celtic intellect into a body not content to sink into the indolence of a club—not so languid of spirit as to surrender to a South Kensington collection of curiosities the inestimable relics of Celtic antiquity bequeathed to them by the pious patriotism of generations of Hudsons, Hardmans, and Wildes; but a body learned enough to be law-givers of the language, fond enough to bestow upon it enthusiasm and affection, and sufficiently broad-minded to surround it with all those charms of poetic, historic, and archaeological associations which would appeal to every cultivated mind in the country. Such an Academy, combining (if one may illustrate by living types) the conscientious erudition of Mr. Gilbert in a cognate subject, with something of Dr. Haughton's light magnetic touch, and Dr. Douglas Hyde's enthusiastic cultivation of the living Gaelic, would bring provincialisms to an authoritative standard, prune the language of its decayed consonants, purify the style of the slovenly copyists and story-tellers according to modern canons of variety and elegance, and create a new National literature—whether in the Gaelic tongue or the English—enriched with the genius, warmth, sincerity, and quaint mountain charm of the old (applause). Nor need its mission stop here. There would be the broken chords of

the world-dispersed Irish race to be taken up and attuned; there would be all the gracious accessories of National life to blossom again in its sunshine. The re-awakening of Irish Music, the painting of the tender Irish landscapes, and the all but unknown art of drawing a genuine Irish peasant, the rehabilitation of a National drama, the amassing of priceless Irish historical material now being consumed by

THE MOTHS OF ENGLISH LIBRARIES

or foreign monasteries; the making the evening valleys ring again with the innocent glee of the Kerry dance, and the plains of Tara with the shouts of the ancient festivals and pastimes. Is it even too bold a vision of far-off years to dream of a time when, passing the stormy Moyle once more into the Scottish isles and glens, the children of the Irish Gael might draw closer even than recent events have drawn those bonds of blood and clan-ship which once bound us to our Scottish soldier colonists who conquered with Angus and knelt to Columkille? nay, spreading still further afield and amain, discover new nations of blood relations in our near cousins of the Isle of Man and our farther cousins among the misty mountains of Wales and the old world cities of Brittany, and combining their traditions, their aspirations, and genius with the ever-growing Celtic element with which we have penetrated the New World, confront the Giant Despair which is preying upon this aged century, body and soul, with a world-wide Celtic league, with faith and wit as spiritual, with valour as dauntless, and sensibilities as unspoilt as when all the world and love were young (cheers)? I do not ask my countrymen to withdraw their eyes from nearer and more vital objects to fix them on these distant visions, but

I DO RESPECTFULLY ASK THEM

to dismiss the ignoble thought that the ambition to preserve our National language belongs to the region of crotchets or of boredom, and to recognise that among all the forms of National efflorescence which an Irish parliament will bring into life, the popularization of the old musical speech of the Gaels will be one of the easiest of accomplishments as well as one of the pleasantest duties of National piety (applause). The story of the belief in, and the clinging to, the Gaelic language is in itself a romance pathetic enough for tears. Age after age, while the native tongue was a badge of contempt, a passport to persecution, even a death warrant—the schools suppressed, the printing-press unknown, the relics of the National literature scattered in mouldering manuscripts, secreted as the damning evidences of superstition or treason—there were always to be found the poet, the scholar, the ecclesiastic to foster the sacred fire, the outlawed treasure of the Gael in his bosom, to suffer and hunger and die for its sake. In the days of Elizabeth it was Dúal MacFíribís, dedicating his great genealogy to his ruined Celtic Prince with the pathetic lament that no Irish prince any longer owned enough of territory to find himself a grave. Or it was Michael O'Clery of the Four Masters, in his poor Franciscan cell, "transcribing every old material" that his eager hand could reach, for it seemed to him, in his own quaint words, "a cause of pity and grief, for the glory of God and honour of Erin, how much the race of Gael, the son of Niall, had gone under a cloud of darkness." The centuries pass. The soil of Ire and is confiscated anew after the Cromwellian wars, and confiscated all over again after the Williamite wars. The last relics of the old Celtic civilization seem to shrink into the very

earth before the laws and dripping sword of England. And still in Keating's cave in Aherlow Glen, and O'Flaherty's cabin in Connemara, and Lynch's cell in Louvain, the undying spark is kept alive, and the treasonous manuscripts of the Gael are cherished for happier days (applause). Not happier, but more unhappy, days arrive. A century of humiliation compared to which the Drogheda massacre was glory and the lost battle of the Boyne inspiring—the century of the diabolical Penal Laws of Anne and the First George—broods over the Celtic race. The Gaelic schoolmaster becomes a legal abomination. The schoolhouse, as well as the Mass-house, covers in a lonely glen, under the rains and storms. Still, will not

THE IMPERISHABLE SPIRIT OF GAELIC SONG

and scholarship consent to give up the ghost (applause). In the very dead of night of the eighteenth century burst out the songs of Carolan, amazing as the notes of a night-ingale in mid-winter; the tender historic searchings of Charles O'Connor, of Ballinagar, were heard, "The Blackbirds" and "The Drimín Dhoen Dheelish" and the "Dawning of the Day" of the Munster bards—that mysterious band of minstrels who started up here, there, and everywhere for no other reason than that the overcharged Irish heart had either to sing or die, a Charleville farmer, a schoolmaster in Clare, a blind musician in Tipperary—men whose names even are unknown to the people who still find in their songs the heavenly nutriment of their sweetest emotions and of their most passionate hours (applause). Then came the period when patriots and scholars, sprung from the ruling blood and speaking the Saxon speech, began to realize dimly the charms of National archaeology, and of the venerable Gaelic literature that had been so long hunted on the hills and ridiculed in the schools—the period when the great Edmund Burke was the means of securing for Trinity College the manuscript of the priceless Brehon Law Code, after its century of wanderings, neglect, and decay, in the cabins of Tipperary; when O'Flaherty's "Ogygia" was purchased for twenty guineas, and the great compilation of the "Leabhar Breac" for £3 13s 8d.; the period of the pathetic scene in the history of an apparently lost tongue, when the Senchus Mor, recovered as by a miracle, from the proscriptions and neglect of ages, was found to be written in a dialect which was no longer intelligible to the most learned Irish scholar then alive. Finally there came the discovery of the great French and German philologist, that the Gaelic language afforded as inestimable

A KEY TO THE HISTORY OF PRE-ROMAN EUROPE

as the baths of Caracalla and the golden house of the Cæsars do to the character of the Imperial city itself. At the same time there arose in our own country that pleiad of conscientious, accurate, and indefatigable Irish scholars, the Petries, and O'Donovans and the O'Currys—who deciphered and unearthed and made light in the dark places, confounded the scoffers, and convinced every scientific thinker in Europe for all time that the rotting manuscripts to which Irish enthusiasm had clung throughout centuries of unexampled horror, were not the mere abracadabra of the fanatical worshippers of a barbarous *patois*, but were the authentic title-deeds of a social system, a history and a literature more venerable and more fascinating than any European race, except the Romans and the Greeks, can produce (applause). The Gaelic enthusiasts were vindicated. But the Gaelic

tongue, while it is honoured in the schools, has been dying on the hills. The masters of many languages take off their hats to it, but to the Irish youth, whom it has sucked, whose mental atmosphere, so to say, it has provided, whose blood pulses with its inspirations, it is still a stranger—an uncouth, ill-clad, poor relation at the door. It will have to be proven that the language of our fathers is a pleasure and a luxury to the Celtic tongue and brain, even as the hurling and the hunting sports of our fathers have been proven to be an exhilaration to Celtic brawn and muscle. Poor human nature will have to be convinced that a knowledge of the Irish language, in place of being a thing to blush for and disown—a mark of inferiority to be concealed—ought to be the first object of

AN IRISH NATIONALIST'S YOUNG AMBITION,

a new sense, a delicious exercise of the faculties; the key that unlocks to him the old palaces and the old hunting-grounds of his dreams; the music which comes ringing down the ages from the life of the saints, who chanted in the old abbeys; of the warriors whose lusty shouts rang over the old battlefields, and of the lovers who whispered by the haunted Irish springs (applause). Approached thus with the loving ardour of a nation's second youth, the tongue of Tara and Kinkora may realize the fond prophecy that "the Gaelic will be in high repute yet among the music-loving hosts of Eirinn;" and the men who clung to it when it was persecuted, who believed in it when it was scorned, who in the watches of the night hoped on beside what seemed to be its bed of death, may yet taste the reward of knowing that they have preserved unto the happier time a language which will be the well-spring of a racier national poetry, national music, national painting, and of that richer spiritual life of simplicity, of equality, of good fellowship, of striving after the higher and holier ideals, with which the Celtic race alone seems to have the promise of brightening the future of a disenchanted world (loud and prolonged applause).

NOTES.

The Journal is published five times yearly. The annual subscription, 2s. 6d., to be sent to Rev. E. O'Gronney, Maynooth College, Ireland, to whom all communications are to be addressed. Back numbers are procurable.

Owing to absence during vacation, there was some delay in answering correspondents.

We may confidently expect that an impetus will be given to Celtic studies by the New National Literary Society. The president is the Cnaobín doibinn himself, and one of the most prominent members is Dr. Sigerson, a veteran in the Celtic cause. The new Society proposes to reach the people by sending round lecturers. This is the only means of popularizing the speaking and study of the native language. The Irish press of all shades of opinion have warmly encouraged the new Society. Some notable articles have appeared in the American press from the pen of Father Keegan, who describes the new Society as intended to "publish and circulate among

the Irish, at home and abroad, the product of the Irish mind, present, past, and future."

Dr. Hyde is continuing, in the *Weekly Freeman*, the publication of his extensive collection of songs of the Bards of Connaught.

The National language has lost two practical friends and supporters in the death of Mother Mary Paul and Mother Mary Aloysius, of the Convent of Mercy, Ballinrobe. The deceased ladies taught Irish in the Convent schools with great zeal and success.

The annual distribution of prizes for success in Gaelic Studies in the Schools of King, Dungarvan, was held lately with much success. Twenty-six money prizes and the same number of book prizes were presented to the children through the generosity of Rev. E. D. Cleaver.

Only a national teacher can realize the difficulties under which Irish is taught in some schools. Besides the difficulty of teaching an extra subject, there is often opposition, more or less, from the school manager, and sometimes the open hostility of the school inspector. A most glaring case of the latter occurred some short time ago in a western school. Here are the circumstances:—Pupils are examined in grammar questions, and are also given a passage to translate. The inspector gave each of the pupils a sheet of paper, on which the grammar questions were to be answered, stating that another sheet would be supplied for the translations. The grammar questions finished, the pupils asked for more paper, whereupon the inspector took the papers already written and burned them. The work had to be begun again, and new questions given. When sitting down to work a second time, a boy in the front bench remarked that he "had got a different question card;" immediately the inspector writes, "talking," across the papers of the three boys in that bench. These boys were not permitted to write their grammar paper a second time, and of course the word "talking" written across the blank paper upon which they afterwards did their translation, disqualified the paper in the eyes of the inspector or the examiner who afterwards examined the papers. No explanation of any kind appears to have been given to the examiner of the papers, hence the boys failed. These three boys had an average attendance of 107 days each. The name of the boys, school and inspector are in our possession. Is there any redress for this?

Síampa an Gheimhíde, nó, corraí an teallag in iars-Connacht is the name of our most recent Irish publication. It is a book of 144 pages, and can be had in paper for 1s. 6d., cloth, 2s. 6d., from the printer, Mr. Patrick O'Brien, 46 Cluic-street, Dublin. The postage will be threepence per copy extra. This little book gives a faithful picture of what the really popular modern Gaelic "literature" is. It contains in the fine terse Gaelic of the Western Coast many of the old songs, stories, rhymes and riddles, puzzles and sayings in use among the Irish-speaking population. In this way it introduces the reader to many out-of-the-way subjects, words and

phrases. A glossary of the more unusual terms is given at the end. From another point of view, too, the book has special claims on lovers of the old tongue, for it has been put together in the intervals of a busy life by a hard-worked school-teacher, and has been printed by a man who has had the courage and confidence to invest his savings in a font of Irish type. If it were only to encourage the author and the printer, everyone who takes an interest in the language should procure a copy of the little book.

In our next number, Mr. O'Faherty, the writer, will publish some notes on his text of the book. Mr. O'Brien is also about to print a collection of Gaelic readings from various sources.

Dr. Kuno Meyer will soon publish his edition of the "Vision of MacConglúine," a famous Irish tale, which has never before been printed. Dr. Meyer has also printed, in the *Révue Celtique*, the tragic *Fingal Róndín* (with translation and notes), and the story of *Baile Binn-bhealach*.

The latest publication of the Philological Society is a learned and most interesting paper on the Compensatory Lengthening of the Vowels in Irish, by Professor Strachan, of Owen's College. One can understand why the vowel is long in words like *véet*, *péet*, formed from the roots seen in Latin, *dentis*, *sentis*, by omitting the *n* and lengthening the vowel in compensation. In the same way Professor Strachan gives us the history of many common words, such as *eun*, *léine*, *cpáin*, *cpeun*, etc. We may give some interesting particulars some other time.

The published results of the Intermediate Examinations show the way in which the National language is treated in the National colleges. The College of Clongowes, Newry, Blackrock, Letterkenny, the Sacred Heart College of Limerick, and the Presentation College of Birr (why is it called Parsonstown in the official returns?) teach the language with zeal and success; but the other colleges, even in Irish-speaking districts, would not, of course, degrade themselves so far as to teach the tongue of St. Patrick and Columcille! Evidence is given even more abundant than before of the industry and patriotism of the Christian Brothers, who have made brilliant Gaelic records in their schools in Dublin (James's-street, Richmond-street, Sygne-street, Westland-row), Dundalk, Cork, Tipperary, Clonmel, Waterford, Dingle, Carrick-on-Suir, Omagh (1), Belfast, Westport, Newry, Mullingar, Dungarvan, Middleton, Youghal, and last (but not least), Limerick. The College of Rockwell was also very successful.

The *Gael*, of Brooklyn, and the *Tuam News* are continuing the encouragement which for years they have been giving to students and readers of Gaelic.

This year the Welsh Eisteddfod was held at Rhyl; prizes were given for Welsh literature, music, and for cottage industries.

The Scottish Gaelic Society has just held a great national gathering, which they hope will be annual. It was something like the Welsh Eisteddfod—its object being to promote the cultivation of Gaelic literature and music, and home industries. Some of the most prominent Highland Gaels were present; including Lord Archibald Campbell (Director of the Gaelic Folk-lore Series); Rev. A. Stewart ("Nether Lochaber"); Rev. Dr. Blair, Mr. Magnus MacLane, John Campbell, the poet of Ledaig; Mr. MacFarlane, Mr. Henry Whyte (Phonn). An ode, composed for the occasion, was first read. Then there were Gaelic recitations, Gaelic solo songs, Gaelic song, with harp accompaniment, a choral competition, and prizes were given for original Gaelic compositions in prose and poetry. Arrangements were made to bring out at once a series of Gaelic school books.

There are only 4,000 Gaelic speakers in Edinburgh; and yet the first notable act of the new Archbishop was to begin a series of Gaelic sermons. Dr. MacDonald, *an t-Easbaidh Aonghus*, as his people in Argyle and the Isles call him, is an enthusiastic lover of the old tongue. So is his brother, the Bishop of Aberdeen. So is Canon MacFarlane, who is mentioned as his probable successor.

According to the last census, up to 250,000 people in Scotland use the Gaelic as their ordinary language, and 44,000 can speak no other language. And yet the Gaelic is a dead language!

There are districts in Canada, Prince Edward's Island, Cape Breton, and Glengarry, where the population is, to a large extent, Gaelic-speaking.

In the *Highland Monthly* (Inverness, 1/-), Mr. MacKenzie continues to publish his collection of old Gaelic charms and incantations.

Comhráidhean an Ghàidhlig 's an Bheurla, by Rev. D. MacInnes (Boyd, Oban, 1/6, pp. x., 70), a new edition of this excellent conversation book.

The *Celtic Monthly* is the latest literary venture of our Highland Gaelic friends. It looks like a publication that will live, and certainly it well deserves success, for it appears not only to lovers of Gaelic, but to all interested in Celtic History, Music, Sports and Tradition. With this first issue is given a fine portrait of Niall MacLeòid, the present Gaelic Laureate. The yearly subscription, post free to anywhere, is 3s., and the editor and manager is Mr. John Mackay, 17 Dundas-street, Kingston, Glasgow.

Some parents have not yet lost the slavish ideas current at the beginning of the century. Forsooth, Irish is not respectable enough for Irish children, and no respectably-dressed child should be allowed to learn it. Says a teacher:—"ba beag nàir t'è a'air busa'ailte mé an t-á

rá d'èirisead, 'se b'ug sup éirisear a mac as foghlaim Shae'ailte: éug ré an páirce ó'n fear."

St. Patrick's Irish Prayer Book, by Father Nolan, can be procured from James Duffy and Sons, 15 Wellington-quay, Dublin. Price, 1s. 6d. in cloth; 2s. in morocco; 4s. in English morocco. Postage, 2d. anywhere in Postal Union.

Some English words are curiously Gaelicized by ordinary speakers. Who would recognise *b'isao 'mo éirise'ail* as a translation of "they were boycotting me." It was the phrase of a Gweedore peasant.

In the old stories of the Red Branch (*an t-Éraob óearg*), the phrase usually heard is *an c'uib óearg*, *óar'ra an c'uib óearg*, *ní an c'uib óearg óearg* *ní an c'uib óearg* (*for óearg, gíl*). And now and then the genitive *na c'uib óearg* is heard. How can these be explained?

POPULAR GAELIC.

In Mr. O'Faherty's *Stam'ra*, just published, will be found details of an old Irish game still popular, and of the accompanying *ranna*, as heard in the West and North of Ireland. Since then a Southern version has been sent by Mr. O'Leary.

Lámaróg Lámaróg
Láma paitín
paitín néill
Éile olla
Tobair meala
Sráin reoil
Beoil eoin
Buille beag air láir na bairé
Leat-ra ciap an píacós.

Or thus:—

Lámaróg Lámaróg
Láma paitlín
paitlín óiri (or aeri)
Óiri (aeri) buillós
Lúbós Muire
Ciup ra t'ionga (-in)
Ciap.

1 nòeireadh fìar eall (at the very end)
 òeireadh leir an mbeiret aca d'aoir fòr:—

Sìreim, gearcam
 Cairraige gearcam
 Mò (cá meud) mac a'g an iug?
 Mac anóe, mac anóu;
 Teimh sìor go ceann an tìge
 A'f tabair leat aníor
 Im a'f u' na cìnce oibhe
 Ó tóin an tìge.

Rann eile ó Dheura:—

1 mbáiré an Dóinnac
 Bérómio go riamar-mairé (? méiré).
 Cao a béró agaim?
 Arian reagal,
 Cribba capail,
 Maora air méirín,
 Céirín muice
 An toub, 'r an oain, 'r an bullán bheac.

Air:—

Sgeul i rgeul,
 Cairball air an eun,
 Siorriac (reaghiac) ag fuidhe sìor;
 D' ireamar an mála
 D' fágamar an mhin.
 S'laoró na h-achán,
 Táinig an éuráin gearrigh s'lar,
 Tíro an bhuinneor ag an nòe,
 Leat-éann sìor, fuasac léi,
 Cairraingear mo rgeim (rgeim) ar mo
 póca,
 Baimear an t-eairball ó'n tóin ví,
 Buairleair buille ó'a éumulaic air an
 calam
 Agus baimear lán an éluim ve na
 oimair ví.
 [Nó, lán mo oimair ve'n éluim ví.]

AN ENCOURAGING LETTER.

Although the general neglect of the old language of our ancestors is sad to contemplate, it is cheering to find here and there men who have courage and perseverance enough not to neglect to do a man's part to prevent its extinction, instead of useless lamenting and pooh-poohing the efforts of others. There is, as it were, a bond of union between such men, binding them together into one national association, whose members are found in all parts of the world. Here is a note from one of these:—

"Oct. 14, 1892.

"DEAR SIR,—I began to subscribe to the *Gaelic Journal* at the beginning of this year, merely to give it a helping hand, for my knowledge of the old language was very limited indeed. I used to sit down when a number came to hand, and look helplessly at it, and wonder what it was all about. Mr. W. O'Brien's lecture, which I read carefully, had the effect of showing me what *my own duty* to the tongue of my forefathers was. I procured Dr. Hyde's book of folk-stories, and, with the help of the vocabulary to *Diarmuid and Grainne*, and a little knowledge of the first and second Irish books, proceeded to extract painfully the meaning from the last story of the volume. When I got through, I had a pretty fair, though hazy, idea of the story. Then I went to a friend who knew the spoken language—those who do know it are very few in this country of Andrew Magrath and Seaghan O'Tuomy the Gay—and read it for him. My pronunciation afforded him much amusement—it tickled him hugely, in fact. He, however, understood me fairly, and that was all I cared for. I learned the meaning of some words, and the pronunciation of many, in this way. To make a long story short, I got over nearly all Dr. Hyde's book in a few weeks. I would be much obliged if you answered the enclosed queries (about books, &c.). I do not intend to get all the books at once, but as I can afford."

Report from Caherdaniel, N.S. "níor theat don vo'n óa buacail air fíro no ceipomígead, agus fuair fíre buacail aca an céuo parr."

[Comment on this letter is gilding refined gold. Here is a man reading Dr. Hyde's book in a few weeks, and, naturally,

anxious to read more in this language which he finds so beautiful and sympathetic. And in reading Dr. Hyde's book, he laboured under a sort of disadvantage as far as the pronunciation was concerned, for his Irish-speaking friend could not easily recognise his attempts at reintroducing many of the Connaught words and phrases in the book. What páopaig has done for the modern Gaelic of Donegal, and Dr. Hyde for that of the West, Mr. O'Leary of Eyries has done, in prose and poetry, for the musical Gaelic of South Munster, and I should recommend our friend to try his hand at some of his articles in the Journal.]

THE LAST CENSUS—GAELIC STATISTICS.

The Irish language is dead. At all events, we often hear this stated. But the following statistics throw some light on the question.

County	Speakers of Irish and English	Irish only	Total Irish Speakers, 1881
Galway	... 107,929	17,646	155,334
Mayo	... 106,131	4,234	148,738
Sligo	... 21,189	147	31,930
Roscommon	... 11,864	21	21,589
Leitrim	... 5,599	23	9,600
Total of Connaught	252,712	22,071	367,191
Cork	... 117,447	2,273	173,600
Kerry	... 69,701	4,481	96,338
Clare	... 45,978	900	65,085
Waterford	... 36,158	1,321	51,597
Limerick	... 17,045	17	32,240
Tipperary	... 12,244	68	23,806
Total of Munster	298,573	9,060	442,666
Donegal	... 55,000	7,037	(59,515 and 12,249)
Tyrone	... 6,680	7	9,796
Armagh	... 3,484	2	6,887
Cavan	... 3,408	2	7,004
Monaghan	... 2,847	0	6,604
Derry	... 2,718	5	3,662
Antrim	... 1,523	0	2,604
Down	... 878	0	901
Fermanagh	... 561	0	1,270
Total of Ulster	77,099	7,053	110,492
Kilkenny	... 3,933	0	9,245
Dublin	... 3,472	0	5,193
Louth	... 2,583	5	5,478
Meath	... 1,492	0	3,531
Kildare	... 381	0	634
Westmeath	... 338	0	828
King's County	... 324	0	527
Wexford	... 320	0	512
Loughford	... 252	0	642
Queen's County	... 190	0	273
Wicklow	... 176	0	243
Carlow	... 123	0	193
Total of Leinster	13,584	5	27,299

"IRISH-SPEAKING" COUNTIES.

	Ir. & Eng.	Irish only	Total Pop.
Cork	... 117,447	2,273	438,432
Galway	... 107,928	17,646	214,712
Mayo	... 106,131	4,234	219,034
Kerry	... 69,701	4,481	179,136
Donegal	... 55,000	7,037	185,635
Clare	... 45,978	900	124,483
Waterford	... 36,158	1,321	98,251
Total	538,343	37,892	1,459,683
Speakers of Irish and English			
Munster	... 298,573	9,060	442,666
Connaught	... 252,712	22,071	367,191
Ulster	... 77,099	7,053	110,492
Leinster	... 13,584	5	27,299
Total of Ireland	641,968	38,189	947,648

JACK.

[I gcanamaint na hAiamann aithneítear an rígeul ro, mar fuaire an ríghnóir féin é ó Colm Mac Fualáin, cáilleánú i nIny Mheasóim.]

I. Iny 'a' t'ean-aithne, 'bí lánamain naé iarb acob (aca) ac' don mhaé. Ní iai' ré 'dianab (ag veunam) don mairé, agus ní iai' don deó acob lé n-ite. 'Nuair a éamig Jack i'cead ó éuairteagó, iny an am buó éeairt vó gul a éoulab (oul vó éoulab), 'éuairt ré agus éus ré caoia iaiamái ó n-a mairgíre. 'Bí ré 's ite na caoia reo go iai' rí ite, agus ann iim 'éuairt ré agus 'goio re caoi' eile. Mair iim 'bí ré dá beaéagó héin (féin), 'a' goio.

Fuaire 'a' mairgíre amac gupab é reo 'bí 'goio na gcaoiab. Éamig ré go oí 'n rean-áirai. 'U' fuaire ré de, cao éuige iaiab a mao 'a' goio a éuio éoiaab.

"Cui lé céirio é, nó leag'a mé 'n tead oir, agus oibneag'a mé ar éú."

'O' fuaire ré 'n t-áirai, "cao é an céirio 'ab fuaire leat, a Jack?"

"B' fuaire liom," aoiri ré, "gul lé gneámiaéac" (cneámiaéac).

'Deir 'a' t-áirai, "Mairg'a (mairg'a)

iaipiaro beannaíct ari, 7 riapiruirio ve, cao ar a nveacáir ré ar an gcaipiairí rin. “Ar Toirí, go veimín,” ar ré “éangar ionn 7 ir i toiríar go hoilead mé. “Do bréar anghin am’ éocairie innte, 7 ba rioc-éocairie mé, óirí vo óiolann biaó na h-eaglaire in a mbriúinn ar íeoirí 7 ar máoin vom réin, nó go raib mo éeac lán vo éuilectib 7 vo éeapicailib 7 o’euoac gac uata, iorí lion agur olann, 7 vo *chialar-naibh* umáir, 7 vo *thelleanaibh* beag umáir, 7 vo bpeactaríab ariuirio lé bioiríab óirí, ionnuir nac raib nro, “baó iaract ar mo éig” vo gac iur o’a oairigígeann uime, iorí leabharí óirí, 7 tiaga leabharí cumíacáta umáir 7 óirí. Agur vo riómairíann fá éigirib na cille go mbeirínn iolmáome arta. Ba móirí m’ uabair agur mo óiomur anghin. Lá amáin, aubhriab liom uair go óéanain vo éolann aicig éuairte tugad irteac inr an inr. An uair vo bréar ag an uair rin vo éuair an gac aníor liom ar an talhian fá mo éoiríab:—“Ná tocair an áit rin,” ar an gac, “ná cuirí tolaín an peactáir oim, ó r’ uime naomí éuáiréac mé.” “Eoiríom 7 Dia, cuiríear,” ar mé, lé meur mo óiomur. “Diaó narí rin,” ar ré, “má éuuirí oim é,” ar an uime naomí, “caillíear éú i gceann tri lá 7 béirí in iríuonn; 7 ní fanfarí an éolann ann.”

§ 69. Auhriar leir an Seanóir:—“Cia an máit vo gnróirí vom muna gcuirínn an fearí oir?” “Beata fútan marí áiríeab lé Dia,” ar ré. “Ciannor bréar a ríor rin agam?” ar mé. “Ní veacairí uirt rin,” ar ré; “an uair atáir ag uéuain, béirí rí lán anoir vo gáimín. Ba follur uirt ar rin nac réirí leat an fearí o’áolacá oimí-ia uá breuáir leir.” Níorí ba uéiríeac vo’ hbréirí rin an tan ba lán an uair vo gáimín. Vo cuiríear an éolann in áit eile anghin.

§ 70. Amuirí eile, vo cuiríear cupiac nuad veairí-éoiríeac ar muir. Vo éuáir am’ cupiac, 7 ba máit liom bpeactíugad am’ éiméall, 7 níorí fáigbar am’ éig, ó beag go

móirí, nro nac iugar liom—lé mo óabacáir 7 mó éoiríab 7 mo mairíab. Marí vo bréar ag veuáin na marí, an éoirí rin, 7 an muir go cuirí vom, éangairí gáca móirí oim 7 vo éairíuigearí inr an muir mé, ionnuir nac bpearí tírioná talam. Vo riighe mo cupiac comúiríe rím anghin, agur o’fan ré gan cuirí vo éuirí ar an áit óaíarí rin. Marí vo veuáir am’ éiméall ar gac taob, vo éomacairí ar mó lámí uéirí an fearí na ríurí ar an tuinn. “Cia an taob a bpeirí ag uil?” ar ré. “Aoirínn liom an taob a uéirí mo riabair ar an muir,” ar mé. “Níorí aoirínn leat go veimín, uá mba ríor uirt an ríeam atá vo éiméall.” “Cia h-iao rin?” ar mé leir. “Oiríear éirí mo riabair uair ar muir, agur riurí go neulíab nime, r’ aon cuirí vo uéamíab é vo éiméall ar fáo,” ar ré, “ar vo fainnt, 7 o’uabair, 7 vo óiomur; ar vo góir, 7 ar vo óiríéiríomíab eile. An ríor uirt,” ar ré, “cao fá a ríeolann vo éuirí?” “Ní ríor vom,” ar mé. “Ní riagad vo éuirí ar an áit 7 bpeirí ré ionn, go neunairí vo éoilíre.” “Vo b’éirí nac bpeiríéirí,” ar mé. “Fuiríéiríanní rin ríana iríuinn muna bpeiríéirí mo éoilíre.”

§ 71. Vo éuall ré éugam anghin, 7 vo éuirí a lámí oim, 7 vo gállar a éoilí vo. “Anoir,” ar ré, “cuirí inr an muir an uirí nime (máoin) atá agat inr an gcuiríab. “Ir tírúag, go veimín,” ar mé, “a uil i murá.” “Ní riagad rí i murá arí aon éoirí,” ar ré, “béirí neac o’a riacáirí i uéiríe.” Vo éuiríear an ríomlan inr an muir aét cuac beag máiríe.” “Eiríag ar rí fearí (anoir),” ar ré liom, “7 ionat i ríeafarí vo éuiríab, fan ann,” agur ríeag ríeac óom anghin cuac meagí-uirí 7 riact mbairígeana vo lón.

§ 72. “Oe éuáir anghin,” ar an Seanóir, “an taob éug mo cupiac 7 an gáot mé, óirí vo léiríear uaim mo riámá 7 mo ríuuirí. Marí vo bréarí-ia marí rin ar luairí gáó iorí na tonnarí, vo cuiríear ar an gcaipiairí rí mé; 7 vo bí amuirí oim an

maid an cupac 'na còmharr, òir nì facar
cùr iona talamh ronn, 7 ba cùmhinn liom ann-
rinn a noubhac liom, ionas i gcomharrach
mo cupac fannamh ann."

§ 73. 'Deirgear am' fearamh annrinn, go
bracar cailiaghs beag lé a mhuir-eò an
faiyige. 'Do cùrpear mo còr ar an gcar-
raighs b'is rinn, 7 'do eulais mo cupac uaim,
gum t'òs an cailiaghs r'uar mé; 7 'do r'gion-
b'ach na tonna ar g'cùl. 'Seac' m'bhàdha
òom ronn," ar r'é, "ar na r'eadt m'bhair-
gheanib 7 ar an g'cuac meòs-uirge t'usar
liom ò'n b'pear mo léis uair mé. 'A'gum nì
maid agam a'c mo cùac meòs-uirge
amhain: 'do b' rinn ann r'òr. 'Do brèar lé r'ui
lá annrinn. 'Tar òir na r'uar lá, um t'riac-
nóna, 'do cùr r'obair-cù (m'bhàd-uirge)
bhàdha òom ar an muir. 'Do m'hearar agam
r'eim am' m'cinn, n'air f'uirg òom an bhàdha
am' r'ite, 7 'do cùrpear ar'uir inn ar muir é.
'Do brèar lé r'ui lá eile am' t'òrgead. 'Um
an r'ear n'òin, annrinn, 'do c'onnac'ar r'obair-
cù 7 bhàdha a'ge òom ar an muir, 7 'do
cùr r'obair-cù eile connac' (b'oirna) ar
l'arad, 7 'do c'òirg é, 7 'do f'èro lé n-a an'ail,
nó gum l'ar t'eime ar. 'Do f'uirgear an
bhàdha annrinn, 7 r'eadt m'bhàdha eile òom
m'air rinn, agum t'igeadh bhàdha cùgam g'ac
lá, lé n-a t'eimrò, 7 'do f'ar an cailiaghs
ionnur gum ab m'òir. 'A'gum nì t'usgar mo
bhàdha òom i g'ceann na r'eadt m'bhàdha."

§ 74. 'Do brèar lé r'ui lá eile annrinn.
'Um an r'ear n'òin 'do cùr an f'airghe r'uar
òom leac-bairgean c'uirgeadha 7 g'neim
òirg. 'Do eulais mo cùac meòs-uirge
uaim annrinn, 7 t'ainne cùgam cuac, c'òin m'òir
léi, 'do b'èig-leann, atá ar an g'cailiaghs r'ò,
7 b' r' l'án g'ac lá. 'A'gum nì l'uirgeann
g'ac nó f'luicad, nó r'ear nó r'eadt oim inn
an a'it r'ò. 'I' r'ao r'ò m'eadt'ra," ar an
Seanòir.

§ 75. 'An r'an t'ainne r'eadt'nóna, annrinn,
r'ig òòib leac-bairgean g'ac r'ui r'òib uile,
7 'do r'uir, inn an g'cuac 'do b' òr c'òinair
an c'èlrig, a r'òc'ann uile 'do b'èig-leann.
'A'ubair an Seanòir leo annrinn: "R'òc'rò

uile 'do b'uir r'uir, 7 an r'ear 'do m'airb
t'eadair, a m'heil òuin, 'do g'èobair i r'òuin
ar b'uir g'cinn é; 7 n'air m'airb é a'c t'adair
m'eadt'annur r'ò, òir 'do f'ar r'òia ó g'uarac-
tair ionda r'ib, 7 ba r'ui 'do t'uil b'ar r'ib
c'èana. 'Do f'ag'ach r'lan annrinn ag an
Seanòir, 7 'do c'uarair ar a n-air'ach
g'nac'ac.

NOTES.

Two other numbers of the CELTIC MONTHLY have
duly appeared, and are quite up to the high level of the
first issue. They contain articles of interest to students
of Gaelic, and papers on Celtic history and archeology.
An article on the "Awakening of the Gael," is of excep-
tional interest:—

TIOBRAID-ARANN.

Tá meas aig Breatain faoi n-a réim—

Is beag ár m-beann air a gárthaibh
Fad a bheidheas in aon áit faoi'n ngréin
Aon fhear d'fhuil Thioibraid-Arann.

Is carthanach seasmhach a chroidhe,

'Sis teann a chruth 'sis láidir,

A -eud tá chomh dian leis an ngoiath
A scuabas cnuic Thioibraid-Arann.

Seól é chum aon cath atá cóir

Is cuma leis beatha no bas ann;

Oir sluagh nior chuir Dia riamh i g-clodh
Bheurfadh bárr air fhir Thioibraid-Arann.

Acht buail leis 'nna bhóithin deas tuighe,

No aig rinceadh fós le n-a Mháire,

Ba dhóigh leat n'ár bh'eól dóibh aon chaoi

Acht aiteas i d-Tioibraid-Arann.

Cuirfeadh sé rómhach fíor-fháilte caoin,

'S nì m'beallfaidh a fhoac go bráth thú;

'S nì chlaonfadh air bhaireud d'òr-bhuidhe

Croidhe the daingne Thioibraid-Arann.

Is gléineach súil a chailín féin—

A meón atá go scímh a's mála,

'Sa croidhe chomh dil le gath de'n ngréin—

O! is clú i do Thioibraid-Arann.

Arduigheadh Breatain a b-ortha bróid'—

Suas go deo leis an hat gan chaidhe ann!

Taisbéan an sámhthach soin am' dhóid,

Aig tréorghadh fear Thioibraid-Arann.

Biodh bladh m go brath aig Breatain breun,
Is beag ár m-beann air a ngárthaibh
Fad a bheidheas in aon áit faoi'n ngréin
Fíor fhuadarach' Thioibrait-Arann !

[The above translation of Thomas Davis's poem, "The Men of Tipperary," is from the pen of Mr. PATRICK O'LEARY, Inches, Eyries, Castletown-Bere, Co. Cork.]
—From the *Clonmel Nationalist*.

Mr. E. T. Scanlon delivered an interesting lecture on Irish literature at the opening session of the Catholic Commercial Club Literary Society, Dublin. He said that the foundations of our literature were laid by the pagan *Fíles*, and that on this foundation our Christian ancestors had built up a literature which stood unrivalled in its own time, and which was a model for the literary architects of this and other countries.

The Rev. Father Ryan, P.P., proposed a vote of thanks to the lecturer. He said they owed him thanks first of all for his selection of the subject which he had chosen, and, secondly, for the way he treated it. They owed him thanks for selecting the subject he did, because it reminded them of the greatness of their land. The author no doubt hit them all very hard on account of their apathy to the Irish language, but a better time was coming. In days gone by for many reasons the study of the Irish language was not fashionable, and the schools of the Continent had almost been the first to awaken the Irish people to the sense of the value of their own language. From various causes the manuscripts of Ireland had been scattered, and were to be found in distant countries, but especially the Germans had turned the attention of the Irish people to what they did not know they possessed. He thought it was a patriotic duty for all to respond to the call to spread Irish literature, to which their auditor had so ably drawn attention. He had treated his subject exhaustively and gracefully, and he (Father Ryan) would venture to express the hope to the committee that his valuable address would be circulated amongst the members to remain as a lesson to all, and to remind Irishmen how necessary it was to propagate Ireland's literature.

The Chairman, in putting the motion, expressed the hope that the company which Sir Charles Gavan Duffy was promoting would produce some of those gems of Irish literature in a way in which they might be able to reach the hands of the masses of the Irish people.

This is one of the objects for which the *Gaelic Journal* also is published. Looking over the volumes that have appeared, we find the full text, and generally translations, of many of the gems of the old and middle literature.

The new Literary Society has a very attractive programme :—

1892.

Nov. 25th. "The Necessity of De-Anglicizing the Irish Nation," DOUGLAS HYDE, LL.D.

Dec. 16th. "The Antiquities of Tara,"
(*Illustrated*), GEO. COFFEY, B.L.

1893.

Jan. 20th. "Owen Roe O'Neill," Rev. T. FINLAY, S.I.

Feb. 17th. "Battle of the Curlew Mountains," STANDISH O'GRADY.

March 24th. "Nationality and Literature," W. B. YEATS.

April 21st. "James Barry, R.A.,"
COUNT PLUNKETT, B.L.

May 19th. "The Irish Leaven in English Literature," RICHARD ASHE KING.

JUNE 23rd. "Irish Music," (*Illustrated*),
PROFESSOR GOODMAN, T.C.D.

ROYAL IRISH ACADEMY.

On November 30th the President, Dr. Ingram, S.F.T.C., delivered an address on "The History of the Academy and the Work it has done." As early as 1683, by the exertions of the celebrated William Molyneux, author of "The Case of Ireland Stated," the Dublin Philosophical Association was founded. The date will suggest the difficulties which the maintenance of such an association must have encountered; and, in fact, in consequence of the distracted state of the kingdom, we are told, it was dispersed in 1688. About the beginning of the eighteenth century the Earl of Pembroke, then Lord Lieutenant, presided over a Philosophical Society established in Trinity College. In 1740 the Physico-Chemical Society was instituted, and lasted long enough to publish two volumes of minutes. In the otherwise memorable year, 1782, was founded the Society out of which our Academy arose; the members of this Society belonged, for the most part, to the University, and read essays in turn at weekly meetings. In 1786 the Royal Irish Academy was incorporated, and the first volume of its "Transactions" appeared in 1788. The history of the Academy, as I observed in my Centenary Address, falls naturally into three periods. The first of these extends to the close of the first quarter of the present century. During this period many remarkable men took part in the labours of our body. Besides the names of those who wrote in the "Transactions," there occur in the early lists of members those of many persons prominent at the time in political life, such as Grattan, Flood, Foster, Barry Yelverton (afterwards Lord Avonmore), and Robert Stewart (afterwards Lord Castlereagh). Irish Archaeology had long been in what might be called the pre-scientific stage. Arbitrary hypothesis, fanciful speculation, possessed the field, and the tendency was to exaggerate the antiquity and the splendour of our early civilization. And the leader of reform was George Petrie. For the old random guesses, the wild theories, the misapplied learning which had prevailed in this domain, he introduced the sober and sceptical spirit of

science, accurate observation, and patient study of fact. When the relations of the other Indo-European languages had been sufficiently studied by the new school of philologists, attention was turned to a closer examination of the Celtic; and Zeuss ascertained its ancient forms, and the several dialects of its Gaelic and Kymric varieties. Irish scholars were not yet ripe to take part in the researches of the higher philology; indeed the Irish language had long been neglected in its own home. The first really effective movement in this study must always be connected with the names of O'Donovan and O'Curry. Neither of these scholars was trained in the new philology, though O'Donovan in his later life saw the importance of its principles, and endeavoured to acquire some knowledge of them. But both were masters of the modern language, and had a wonderfully extensive acquaintance with all the extant manuscript materials. The Irish Archaeological Society, which was an offshoot of our Academy, and the Celtic Society, gave these scholars the opportunity of editing and illustrating unpublished Gaelic texts, and a Professorship in the Catholic University supplied a fitting sphere for the labours of O'Curry. It may be truly said that scarcely any book was published or memoir written in Ireland requiring the use of Celtic learning, to which one or other of these two men was not invited to lend assistance. Meanwhile, Todd and others went on examining and describing Irish MSS. in home and foreign libraries, or publishing and elucidating ancient texts. I cannot retrace the brilliant period of our Academy's history, which has hitherto engaged us, without a shade of melancholy feeling clouding the retrospect. MacCullagh, Hamilton, Lloyd, Todd, Petrie, Wilde, Stokes, Kane, Jelllett, Ferguson, and Reeves—all were known to me, and some of them were my beloved friends—I have seen them one by one pass away. Of our habitual contributors there now remain but two, who continue amongst us the traditions of the great period—Graves, who was a worthy fellow-worker with the foremost amongst those whom I have named, and who in both sides of the Academy's labours exhibited a power and a fertility which are yet unexhausted—and my contemporary, Haughton, who, having won distinction at an unusually early age in this body and elsewhere, and having afterwards done some of the best and most original work which appears in our "Transactions," retains all the versatility and keenness of research that marked him from the first. Whilst I claim for the Academy the widest possible range in the study of Philology and Archaeology, I would insist on the fact that, as the principal society in this country occupied with the higher learning, we must act in the spirit of the precept, "*Spartan nactus es: hanc exorna*"—we must be, in the best sense of the word, National. The duty lies upon us of continuing in the future the investigation of the ancient monuments and the Celtic language and literature of our own country, which has reflected so much honour on us in the past. With respect to the study of our early history, as extracted from the annalists and hagiographers, I will only say that what we most require is, in my opinion, an increased application of the critical spirit. We have often in the past too readily assumed the truth of any statement found, as the phrase is, "in one of our old books," without examining the truthfulness and the sources of knowledge of each authority. But in my opinion, by far the most important work which lies before us is the production and publication of a really satisfactory dictionary of the Irish language. Further hints might be thrown out as to lines of action

which are open to us. I think I have shown that our body has done a good work for Ireland, and that much remains to engage the energies of its members in the future. I will conclude by expressing what is my confident expectation, that the Academy will long continue to be what it has been in the past—a common ground on which Irishmen, of otherwise differing views, may meet as friends, for mutual assistance and encouragement in the pursuit of truth, in the cultivation of letters, and in the illustration of our national memorials.

IRISH PRIZES.

A prize of £1 is offered for the best prose essay or story in modern Irish, written by a school-teacher who teaches Irish. The essay to fill two pages of this journal, large type, and to contain no word not actually in use in the writer's district.

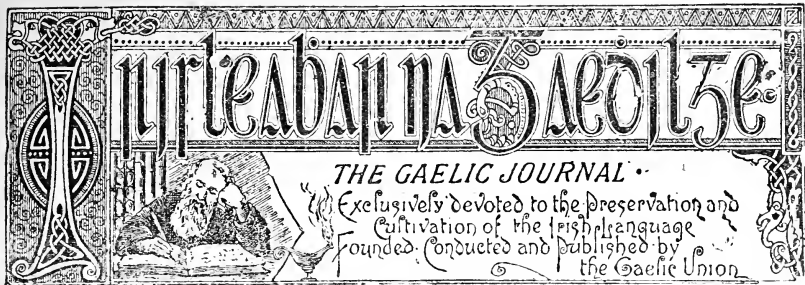
Another prize of £1 is offered to pupils in Irish teaching schools for the best prose essay in simple Irish. The essay to be the *bona fide* work of the pupil, and to occupy one page of this journal.

The subjects of the essays or stories should be of interest to Irish readers.

The essays to be sent in before 17th March, 1893.

These prizes, with others which will afterwards be announced, are the gift of Mira Podhorsky MacNeill, Prague, Bohemia, an ardent student of the history, literature and ancient language of Ireland.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Grownney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



No. 44.—VOL. IV.]

DUBLIN, MARCH, 1893.

[PRICE SEVENPENCE.

TÓGAIRM

AGUS GLEUP OIBHE CUM GLUAPÁCTA NA
GAELICZE DO CUIR AR AGAIR 1 NÉIUNN.

I. ATÁ AN GAELICZE DÁ LABAIRT ANOIR
LÉ BEAS NAÉ REACT GCEUT MILE DO
DÁOMIB 1 NÉIUNN.

NÍ LUZA IONÁ TJUAN IOMLÁN NA
HÉIPEANN A MEUT TÍPE PÁ' BPUIL
AN GAELICZE DÁ LABAIRT.

MAI RIN, SAN ANHIEAR, 17 FÉROIPI AN
GAELICZE DO CONGBAIL BEÓ. MUNA
GCONGEÓBTAIR BEÓ Í, 17 PINNE BUP
CIONTAC LÉ N-A BÁP. CUIJUNNIR IO-
MANN PEAPTA A CONGBAIL BEÓ.

II. LAGHÓIGÉTAIR MUINNTEAIR NA GAELICZE
PÍCE MILE DUNNE 'RAN MBLIAÓDAN.

17 POLLUP AR RIN NÁPI ÉIPIZ GO OTI PO
LÉ GLUAPÁCT NA GAELICZE.

MAI RIN DE 17 DEAPIBÉA DÚINN GO
BPUIL EAPBARÓ BAPMARI ÉIGIN 'RAN
NGLUAPÁCT PO.

ATÁ PÉ O' FIAÉAIB OPIANNE AN EAP-
BARÓ PO DO LEIGEAR.

III. NÍ ZÁBÁO DÁM A PIÁO, NÁPI BEAN
GLUAPÁCT NA GAELICZE IOMHE PO
AÉT LÉ MÚNÁO NA GAELICZE.

NA LEABAIR 7 NA MAIGIRTIUÓE, NÍOPI
CONGBADAIR-RAN TEANGA AR BÍE BEÓ
PUAM.

ATÁIO PÁEA IONHIAÓDÁ DÁ ÉOIP-
MEAPZ AR AN NGAEILIZ A CONGBAIL
BEÓ LÉ MÚNÁO.

CAITPIMIO AR AN DÓBARI RIN GLEUP
EILE DO CUIR 1 BPERÓM.

IV. ATÁ GEAN POLINGÉAC AG AN TUATÉ
GO CONTEANN AR ÉANGARÓ NA
GAELICZE.

AÉT DÁ PIPIB NÍ ÉUGARO UIPIPI ÓP ÁPO
AÉT NEAM-FUIM.

17 Í AN NEAM-FUIM PO AN NÁMA 17 MÓ
BAOZAL DO 'N GAELICZE.

AN NEAM-FUIM GNÍOMAC, ATÁ BUN
BPIÉIGE PÚTÍ, 7 BUN PIJUNNEAC PÁ
'N NGEAN DÍOMAOINEAC.

CAITPIMIO AN GEAN PIJUNNEAC DO
ÉABAIPT GNÍOMAC, 7 AN NEAM-FUIM
BPIEUGAC DO ÉABAIPT DÍOMAOINEAC.

V. NÍOPI ÉOPIPIUZ GLUAPÁCT NA GAELICZE
PÓP AÉT LUET LÉIGIN 7 MUINNTEAIR
NA MBAILTEAO MÓPI.

AGUS ATÁ MEAP ACA PÚO AR AN
NGAEILIZ ANOIR ÉARI MAI DO BÍ LÉ
DÁ ÉEUT BLIAÓDAN.

NÍ PUAPARZE LÉ TUATÉ NA TÍPE IONÁ
LEÓ PÚO ZAC A BPUIL PIJUNNEAC
IJSIAMAÉ BPIÓZMARI.

NÍ DEAPIMÁO PUAM ÉUCA-RAN TÓGAIRM
DÍPEAC AR ION NA GAELICZE.

ATÁ AN TÓGAIRM RIN LÉ DEUNAM
AGANNE PEAPTA.

VI. Teanga ar bit níos maí beo maí,
nár maí coir teallaí na tuaithe.
Sro táobhaí an níos an gaeleal
no múnad, ní hé an níos i' mó
táobhaí é.

I' i ceo-obair i' inuentea úinne,
an gaeleal no conghair beo
coir na teallaí.

Ar éaoi go mbeo amlaí éirí óar
lunn, i' éigean úinne an tógair
úiread no deunam cum na tuaithe.

VII. Adá ceo míle no teallaigib
nérinn a bfuil an gaeleal no
dál labairt 'n-a oiméiol

Ní féirir an tógair úiread no
deunam cum gac teallaig úioib
i' pá leir.

Agur ó 'tá maí adá, ní tiocfar an
tuat i' bpaó dá n-éirtead.

'Ob' éigean úinne maí rin com-
maí no deunam lé oingair
beaga, 7 an gluaíad no éirí i
ngníom, 'ob' féirir, in gac pa-
maíro pá leir, ag toruá no in na
háitir i' mó gaeleal congnam
naéa féim.

VIII. I' corraí naé taiteoáir commaí
'n-a aonair.

Teapóáir, maí rin, gleur gheann-
maí eile.

IX. Teapóáir rin oibhe ó 'n fannail i' o
no gluaíad.

Teapóáir maom.

Teapóáir móir-eagair nó comann
com-oibhe cum na bpaí 7 na
maome no éirinnuá no lé éirle.

X. Ní baid aon aóbar conghair i' o
a fannail i' o no éirir 7 aon éirir
eile dá bfuil ann aonair.

I' tóirge no éoéaóair a éirle ar
gac uile nóir.

XI. Trí ríota ar a bfuirte maom na
gluaíad a.

Cáin nó éir baidannail na bpaí
gcomann :

Tabairtar carra na gaeleal :

Soláir na gcommaí 7 na gcommaí
noéantair in na baile mór
i' n-a mbío gaeleal 'n-a gcom-
maí i' nérinn 7 rin leir. Ná
maí, a leuáir, go mbeo ionann
na commaí i' o leir na commaí
eile ar a noeannair tríd éirle.
Cum na gcommaí ríota a. an
gluaíad féim, no beaíad, no-
éantair na commaí eile, nóir
oibhe no mol uime uéarairad
a. Míeal Daibit, veir mblaíona
ó foin.

XII. No cuirir i' n-eagair ó am go ham
cunntar no tuairir aóir na
hoibhe no beaíad ar n-a deunam.
Ceirre oingair no gaeleal an tuair-
air i' a.

Na rin comann, na rin tabairtar,
na oame no maíad ar na commaí-
laib, 7 lué na bpaíru nuaró-
eáda.

XIII. Tuá no noumaí tuar ar an ngleur
oibhe, cum go trídair na rin 7
cum go leaíadair é.

Ní tuá no n-a mórúir crioénuá é
cum go ngleair na rin nó go
noúair na rin.

Buó maí leir an té no ríuob,
bpaíannair o'fagbail ó lué com-
maí na gaeleal ar ar ríuob-
baí. 'Ob' féirir leó-ran 7 lei-
rean comann a éirle no gluaíad,
dál gcuirir ríuob éirle tríd
eagair na rin i' ngleair.

A PLEA AND A PLAN

FOR THE EXTENSION OF THE MOVEMENT TO PRESERVE
AND SPREAD THE GAELIC LANGUAGE IN IRELAND.

I.

The Gaelic is now spoken by nearly, if not quite,
700,000 persons in Ireland.

The districts in which Gaelic is spoken amount to fully
one-third of the area of Ireland.

It is therefore possible to preserve the Gaelic language,
and if it is not preserved, the fault is ours.

II.

The number of those who speak Gaelic is diminishing at the rate of 20,000 a year !

The movement to preserve Gaelic has therefore resulted hitherto in failure.

There must, accordingly, have been some vital defect in the movement.

It is our duty to remedy that defect.

III.

The movement to preserve Gaelic in Ireland has so far confined itself almost solely to education.

No language has ever been kept alive by mere book-teaching.

Special conditions make the attempt to preserve Gaelic by book-teaching alone specially futile.

Some additional means must therefore be employed.

IV.

There is among the people a latent enthusiasm for the Gaelic language.

But their attitude to the language is effectively one of indifference.

This indifference is the chief danger to the language.

The effective indifference has a false basis ; the ineffective enthusiasm has a true basis.

It should be our object to remove the indifference and to make the enthusiasm effective.

V.

The Gaelic movement in Ireland has hitherto appealed directly only to the middle classes.

The language is now in higher esteem among those classes than at any time since the 17th century.

The masses are as open to the claims of truth, and beauty, and strength, as the classes.

They have never yet been directly appealed to on behalf of the Gaelic language.

It remains to appeal directly to them.

VI.

The language cannot live at all that does not live in the homes of the people.

However important the teaching of Gaelic may be, its importance is therefore only secondary.

Our primary object should be to make the Gaelic language live in the homes of the people.

To attain this object, we must directly appeal to the common people.

VII.

Gaelic is the language of 100,000 Irish homes.

It is impossible to appeal separately to every household. It is, therefore, necessary to address ourselves to numbers at once.

Under present conditions, large numbers will not come far to hear us.

We must, therefore, address small numbers, organizing our movement on, perhaps, a parochial basis.

VIII.

Mere addresses may not prove sufficiently attractive.

Other attractions may, therefore, be necessary.

IX.

A movement of this kind requires a number of active promoters.

It also requires funds.

To supply men and funds an organization is necessary.

X.

Such an organization would have no point of variance with any existing body.

Rather such bodies would mutually strengthen each other.

The organization would probably be centred in Dublin, but its main activity would be provincial.

XI.

Funds would come from three sources :

From members' subscriptions,

From private donations,

From the proceeds of meetings and addresses in Irish centres of population at home and abroad. (Such meetings would be distinct from those in direct furtherance of the movement. A good authority, Mr. Michael Davitt, recommended this method of procedure ten years ago.)

XII.

A concise report of *work done* would be published periodically and circulated among members, donors, persons attending meetings, and the Press.

XIII.

The foregoing details are suggestions to be criticized and improved.

They are not clauses of a bill to be taken or rejected.

A combined discussion of them at an early moment is invited, and may be arranged by those interested communicating with the writer through the Editor.

Whatever is worth doing is worth doing speedily. Delay is fatal.

FINALLY.

Excepting mere working detail, all that has been urged above is matter of facts and consequences. Faults in the detail can be got over. (Criticism will be welcomed.) The facts and their consequences cannot be got over.

JACK—(Continued.)

ENGLISH TRANSLATION AND NOTES.

[In the dialect of Aran (Galway), this tale is told as the writer got it from Colm Folan, a tailor, in the Middle Island.]

1. In the old time, there was a married couple who had (not) but a single son. He was doing no good, and they had not a bite to eat. When Jack came in from visiting, at the time he ought to go to bed, he went and took a fat sheep from his master. He was eating this sheep till it was eaten, and then he went and he stole another sheep. In that way he was feeding himself, stealing.

The master found out that it was this [lad] that was stealing the sheep. He came to the old father. He asked him why his son was stealing his (share of) sheep.

"Set him to a trade, or I'll throw down the house on you, and I'll drive you out of it."

The father asked, "What trade would you prefer, Jack?"

"I should prefer," said he, "to go to roguery."

Says the father, "The people will kill you when they catch you stealing their property. I should not like," says the father, "that you should go to that trade."

Says Jack to his father, "Go to the chapel, and God will tell you what trade you will put your son to."

The father went to the chapel to pray (*lit.* praying) that God might tell him what trade he should give to the son. When the father set out, the son set out, and went below the window at the altar (the place) where the father was saying the prayers, till he asked of God what trade he should give the son. Jack spoke to him without:

"Set him to roguery!"

When he said that, he ran home, and was at home before the father. He asked his father what trade God had told him to set him to.

"O son," quoth the father, "the same trade you yourself were saying."

2. When the night came, the father and the son set out, that he might put the son to a master that would teach him that trade. Deep in the night, they saw two men coming the road after them, (and they) riding on two horses. They asked the old father where they were going. He told them that he was going to set his son to roguery.

"If you are," said they, "we will teach him that trade. There is not one rogue to be found better than we." They said to the old father to go home, and not to be in any trouble about his son. He went back, and they drove on till they came to a minister's house, went up on the house, let down Jack through the chimney with a rope, and threw a bag to him to put the gold and silver in, knives and spoons. When the bag was full, he made a sign to draw the bag up. He expected that they would take himself up after that. But they did not.

3. He did not know what was best for him to do then. He put a pot and a griddle in every corner that there was in the house, got a pair of tongs, and was beating them from one to another, till he started the minister who was sleeping on his bed. The minister bade his servant get up, [saying], that there was something in the house that did not belong to it (*lit.* was not used to it). When Jack heard the girl rising, he put on a bullock's skin that had been on the loft for a long time before that. When the girl saw the bullock's skin on him, she said to the minister that it was the — that "was in it." She went to the bed, and would not move any more. Then the minister spoke and said to this spirit to do no harm to him. Jack said to him that he would not, but to open the door and let him out; were it not that he was so good to him, that he would take the roof off the house. The minister rose and went to let him out. Jack was rubbing the horns and the bullock's hide on the minister, till he let him out.

4. He struck ahead on the road till he saw a light far from him. He came to the light. Here were the masters within that let him down in the chimney, dividing the gold and silver they had in the bag. Jack put the bullock's hide on his head again. He went to the window, looking in. He struck the window with his horns, and one of the masters (*lit.* a master) looked out at him. These rogues started, and said that it was the devil that was coming in at them. They rushed off ("they flogged with them") through the door [that was] shut, and left their (share of) horses and money there to Jack. He threw off the bullock's hide and put the money into the bag. He took it with him to the gate, (place) where they had the

horses tied. He put the bag on [one] horse and went himself riding on the other horse, and brought the two horses home to his father.

The father was not up (*lit.* sitting). Jack knocked at the door and told them to let him in.

"Is it you, Jack?" quoth the father.

"It is I. Let me in."

"Why did you not stay with your master till you would learn your trade?"

"I have it," says Jack. "Do you see the two horses I have after the night?"

5. The gentleman (*i.e.*, the landlord) heard that Jack had come home. He came to him. He asked him "Why did you not stay with your master?" Jack said to him that he had the trade. The gentleman said that he would take the head off him unless he would steal three (head of) horses that his (share of) servants have ploughing in the field to-day.

Jack bought five (head of) pet rabbits. He took them with him. He put three in this park where they were ploughing, and two in the other field alongside of it. The ploughmen (folk of the ploughing) came and saw the rabbits in the field. They said that this field was full of rabbits. They were afraid that the plough would spoil the drills if they left the horses there till they would catch the rabbits. So they ploughed that drill, loosed the buckles, and let the horses out from the plough. They caught the rabbits, and the other pair that were in that field beside them. When they came back with the rabbits ("and the rabbits at them") there was not a horse to be found (at them). So they went home looking for the horses. The master met them.

"Where are the horses?" says the master.

They told him that the fields were full of rabbits, that they had five, and that there were plenty more there, if they could catch them. The master knew that it was stolen that the horses were from his servants. He went to Jack and asked him was it he that stole his horses. Jack told him that it was.

"Give me my horses, Jack, and I won't try you [*lit.* I'll put no question on you] any more."

"I will not," says he.

6. He [the landlord] then planned to take vengeance on Jack. He said to Jack:

"Unless you steal the three horses that are in the stable, having (*lit.* and) a rider on each horse of them, and two others in charge of them till morning, the head will have to (*lit.* will be to) be taken off you."

Jack was sporting that evening with the little boys, till it was time for them to go to bed. Then he got two big bottles of whiskey out of the shop of the best "stuff" that was in the house. He went up to the door of the stable that the horses were in and the five men. He put on himself the appearance of being drunk, "and he" shouting; and the five men did not know what it was ("what was in it"). One of them said that it was this man's sow outside that was screaming. Another man of them said that he would go out till he would himself see what it was. They went out and saw him (Jack) rolling himself in the manure. They said that it was a man that was drunk, and that it was right to bring him in.

They brought him in. They put him at the fire. They found a big bottle of whiskey in his pocket, and they knew then that it was a man that was drunk. One of them took the bottle out of his pocket and drank a draught out of it. He gave it to another man, and he drank a draught out of it. He gave it to the three men that were riding on the horses, and they finished the bottle all out.

They were merry. They feared that this [man] they had brought in was cold. They turned him on the other side

till they would warm him properly, and found another bottle in his pocket, and drank it all. There was a great *gaigeadh* on the five men, and the riders fell down off the horses. When Jack found them drunk, he loosed the horses and brought them home with him.

7. In the morning, when the gentleman rose, he went to the stable till he would see whether Jack had stolen the horses out of it. He found the men drunk and the horses stolen.

He went and asked Jack was it he that stole the horses? He said that it was.

"Give me the horses," said he, "and I'll not try you any more."

"I will not," said he. "It is my trade, and I will not give [them back.]"

"If you will not, I'll set you to do a thing that will be harder for you to do. If you don't steal the sheet that will be under me to-night, the head will have to be taken off by here twelve to-morrow."

The gentleman had a fool that he found great pleasure in. Jack got up a suit of clothes on himself after the fashion of the fool, and went to the house. The gentleman did not know which of them was his own fool. He gave them food to eat, and Jack went to eat from ("on") the fool's plate, and the fool went to eat on the gentleman's plate. He fired a shot at his own fool, for he thought that it was Jack "that was in it;" but it was his own fool that was in it instead of Jack.

He went to bury the body. Jack went to steal the sheet that was under his wife, and took the sheet away with him. He was not but gone, when the man him-self came in. He searched and did not find the sheet there. It was gone.

In the morning on the following day, the gentleman went to Jack and asked him was it he that stole the sheet. Jack said that it was.

"Don't ever mention it," quoth he [*i.e.*, the landlord]. "and I will give you my daughter to wed."

THE END.

NOTES.—*Canáimint na háyann*: this is a Connaught dialect, but partakes somewhat of Munsterism. The following are some of its main peculiarities:—

The suffixed pronoun of the third person plural, in combination with prepositions, always ends in *b*, as *acob*, *leób*, *uób*, *orpab*, *ionnab*=*ionnta*, &c.

The letter *t* (th) is usually silent, as in *bóeay*, which I have wrongly written in full.

Short vowels are often exchanged: *oáimam*=*oaimam*, *páaé*=*polaé*, *deacay*=*deacay*, *eannam*=*ionnam*.

Ea or *eu* becomes frequently *'a*: *piáca mé lé n-a óiamab*=*peuicéar mé lé n-a óeunam*, I shall try to do it.

I.—2. Note throughout the usage *nac* *paib* *acob*, *a gcuipye tú léi*, instead of the correct *ag nac* *paib*, *lé' gcuipye tú*.

4. *aon* *éao*, *lil*, one mist.

6. *ut* *a éoolab* often simply=*to go to bed*. Cf. III., 16. Where sleep may be supposed out of the question.

The degradation of *oo*, both preposition and verb-prefix, is very remarkable. In fact the full form is hardly ever used now, and in many instances, if one used it, it would be taken for the possessive pronoun. *Uut* *a éoolab*=*ut* *oo* *éoolab*, *ut* *a baile*=*ut* *oo* *n baile*, *an éeipio ab* *féayy leac*=*oob* *féayy*, *e éup*=*é* *oo* *éup*, *éuab*=*oo* *éuab*, *óo* *n* *éac*=*oo* *n* *éig*, &c.

12. *puayp amac* is English.

21. *en*, often pronounced *ey*, the same person using

both sounds, as in this tale. Many traces of the former pronunciation of English words are preserved in Irish. In *oneáimaye* we find the *c* or *k* (knave) still sounded, and the *a* not yet changed into *é* (ay) at the time when this word was adopted into Irish.

22. *maíwáé*: *maíwáé*, the verbal noun, sounds like *maíwáé*, and the other parts of the verb have been used accordingly.

26. *ay* is constantly used for *go*, which is fast disappearing.

34. This use of *go* with the preterite, so often recurring in our tale, is a very common idiom in older Irish. "Ro-lingeteyar pae-b-léim anu, co-éib co-ro eayuy, co-ro-báeo 'yin lino yin can anmain eay, co-ro-p buan 7 co-ro-p maréanac 'a éip a innoanpéa, co-ro-p lino féic amn na lino y-ro-báeo."—*Battle of Rosnaree*, p. 34.

44. *ay óubayre*: cf. note I., 2.

47. *an éeipio bí tú a' páo*: not strictly grammatical, for the relative cannot be the direct object of a verbal noun. The usage is probably due to English influence. It is unknown to the older language.

"You were saying" for "you said" is very common in Hiberno-English.

II.—17. seqq. Cf. note I., 34.

21. Note the dative before the verbal noun, not an *ay*, an *ay* *ay* *ay*.

III.—3. The narrator evidently saw in the minister's house an exact reproduction of the houses of the peasantry. The principal apartment is the kitchen. Partitioned off from this at one or both ends of the house are the sleeping rooms. The party-wall rises no higher than the ceiling of these, leaving a space between their ceiling and the roof open to the kitchen. This is the loft, *loca*, reached by a ladder. An Antrim peasant once inquired at the house of a friend of mine whether the mistress of the house was "in the kitchen or on the loft," *i.e.*, down stairs or upstairs. It is precisely this habit which the naive story-teller has of applying his own experience to the description of unknown things, that makes our old tales valuable as records of the manners and customs of their time.

9. *éineacé*, in Aran also *éincé*, elsewhere *éincént*, seemingly a cross between *éigin* and *éimnte*, both used in the sense of "a certain."

10. *aypíym*, I hear a sound: *clunim* (*clonim*), I hear news, &c.

20. *na óianab*: this *ia*-sound may represent the form *oíonab* used by the best writers in dependent (enclitic) construction. Cf. *iantac*=*iongantac*, *piyinn*=*pinginn*, &c.

IV.—14. *a gcuio capall*: the gen. or nom. is used indifferently after *cuio*. When the nom. is used, it may be taken as in apposition with *cuio*. Cf. the Scotch, "your bit supper."

19. *ceangláié*: except in the imperative 2nd sing., the perfect 3rd sing. and the verbal noun, the "liquid" verbs, which in grammars form the future by lengthening the root-vowel into *é* or *ó*, are in the vernacular (except in a few places in N. Connaught) changed into verbs in *-gim*. Pres. *ceanglágim*, perf. *ceanglágay*, fut. *ceanglógay*, &c., instead of *ceanglam*, *ceanglay*, *ceanglógay*, &c.

V.—1. *guy éaimis* for *go* *éaimis*. So II., 26, *níay* *éus*, better *ní* *éus*.

11. *ionna* read *ionamye*.

34. A good instance of native humour.

39, 41. Cf. note IV., 14, *cabayp*, phonetically *cóip*. VI., 11, *móip*, properly *mópa*. The dual noun takes a plural adjective.

20. *gobair*: this verb (*gabaim*, I betake myself) seems to be equated in the native mind with the English "go." *gob a baile*=go home. In the sense of "taking," it becomes in Aran *gar*, verbal noun, *garál*. "Here, catch!"="reo, *gar*!" when a person throws a thing to another person.

41. *garraeab lit. valour*. Here=sport, diversion. VII., 3, 5, *gorraí=gorrae*. (One of the faults of the Western Gaelic is that it makes the terminations -ea, -ce, of the passive participle, sound as if -cí.)

16. 36. *bárac*, so correctly written, not *márac*, as commonly.

ADDITIONAL ERRATA.

I.—16. *leasá*, read *leaséa* or *leaca*. b, v, g, at the end of a root are pronounced like p, t, c in the future, under the influence of the silent p. 33. *oiméig*.

II.—4. *niúmpaob*, *naíam*. 16. *éuaré*.

IV.—1. *mboéar* or *mboir*. 14. *voipw*. 23. *buail*. 29. *thairtigh*.

V.—7. *ré*. 20. *brádaó*: *óá* takes the imperfect.

VI.—16. *béiciré*. 17. *scúigeap*. 33. *éuip*.

VII.—4. *ré*.

In justice to the narrator, a really fine specimen of the profession, now rapidly dying out, I must once more say, for the benefit of those who may read this English version, that, if I had been able to write Irish in shorthand, I should literally have had another story to tell. The imagination of the *reulairé* cannot halt till the pencil of the scribe overtakes it. Hence the chaffy, broken, somewhat jarring tenour of my story.

mac-*Leiginn*.

Euomon an enné. In the above translation and notes you will find the information you require.

NOTES.

The publication of Irish literature goes on apace. The last month of the old year saw the appearance of Standish Hayes O'Grady's long looked-for *Silva Gadélica* (London, Williams and Norgate, 2 vols., 21s. each). It is a reproduction of many highly interesting Gaelic pieces on various subjects, and gives one a correct idea of what many of our 17th and 18th century MSS. are like. One volume contains the Irish text in Roman characters. It does not pretend to offer a critical text, but reproduces the readings of the MSS. from which the various tales were taken. Hence, aspiration, eclipsis, etc., are frequently neglected—and this is a decided drawback to the value of the book. The *Silva* simply supplies entertaining reading for those who know Gaelic pretty well. As regards the matter, much of the book is of uncommon interest. The translation, which fills the second volume, has a peculiar value and an attraction of its own—reminding one at times of the lofty diction of Homer, and again of the most hopeless American slang. The courage and enterprise of editor and publisher in producing such a large and expensive work, with questionable chances of repayment, are to be admired; but the *Silva* is hardly worth the price.

Another book, the appearance of which had been much looked for, is Dr. Meyer's edition of the *Vision of MacConglinne*. It is not intended for modern Irish

students, nor is it in any way a typical Irish book—quite the contrary, indeed, both as to form and matter. But in its way, the *Vision* is one of the most curious and interesting remains of mediæval Irish literature. The text, now edited for the first time, is of great value to the student of early Gaelic, from the number of scarce words which it contains, a value enhanced by Professor Meyer's philological commentary. The tale itself, as Professor Wollner convincingly shows in his introduction, the production of a twelfth-century Irish gleeman, who worked up a number of older folk-tales into a biting and rollicking satire against his natural enemies, the clergy. It tells of a country of Guzzledom dwelt in by a race of gorging giants, who have their homes by tanks of new milk, amid mountains of butter and lard. Thanks to his visit to this land of plenty, the hero is enabled to outwit the demon of voracity, who had taken up his quarters inside the King of Munster, and who had already devoured three-fourths of the substance of Ireland.

The chief interest of the tale lies, however, in its astonishing literary merits. The unknown mediæval Irish *jongleur* was a genuine and worthy predecessor of Rabelais. Exuberant fancy, rollicking verve, wealth of humorous vocabulary—all these gifts are his. The literary method recalls Rabelais strikingly—the same fondness for accumulation of epithets and synonyms, the same loving development of episodic features, the same running parody on the literature known to the author. In this latter respect *The Vision of MacConglinne* is of considerable importance to the student of early Irish literature. It frequently parodies descriptions and scenes only known to us by later texts, but which are proved by the parody to be much older than the date of composition of the *Vision*. The price is 10s. 6d., at which the book is not dear.

With the new year came *The Life of Hugh Roe O'Donell*, written by Lughaidh O'Clery, and now edited for the first time by Father Denis Murphy, S.J. (Sealy, Briers and Walker, 500 pages, 8s. post free). For its size and historical value, it is marvellously cheap. From the historical point of view it will be, for the period with which it deals, what Reeves' *Adamnan* is for the time of Columba. The language of the text is not the easy Gaelic of the *Silva*, but is the rather antiquated and artificial style not unnatural to the old annalist, one of the most famous Irish scholars of his time. For this reason it is not by any means light reading. Some passages, however, are very beautiful, and every line will be of value to the student of the older language.

Another exceedingly cheap book (price 3s. 6d.), is *The Battle of Rosnaree, on the Boyne*, edited (in the Todd Lecture Series) for the Royal Irish Academy, by Father E. Hogan, S.J. Should be in the hands of every student of Irish.

The Révue Celtique has recently printed the old tract on the *Battle of Magh Mucrimé*, edited by Dr. Whitley Stokes. This same tract is also to be found in the *Silva*, but not in the form of critical text as here. In p. 444 *ag for a cois, lit. an ox on his foot, probably=alive*. A common expression is *coispe ar a corp*. The *Révue* also contains a modern Irish tale by the *Craobhin*, and a phonetic reproduction (with ordinary transcription and translation as

well), of a Galway Story as written down by M. Dottin, the secretary of the *Révue*. Dr. Stokes has also published (*Folk-lore*, December, 1892), the text of the old *Dinnseanchus* contained in a MS. of the Bodleian Library. In Kuhn's *Zeitschrift*, Dr. Stokes also prints with translations and notes, certain Irish glosses in tenth-century Continental MS., and also an ancient poem on Cuchullin. The same number of Kuhn contains notes by B. Güterboch on glosses, and marginal notes occurring in Roman and Turin MSS.

Recent issues of the *Brooklyn Gael* and of the *Tuam News* contain valuable Gaelic matter. The *Gael* in particular is doing splendid work. The courage of the *Tuam News* in printing, week after week, its column of Gaelic literature is enough to shame the rest of the Irish Nationalist papers. I may note that the writers of the *Gael* represent the spoken language of every part of Ireland. In the Donegal version of *féidirín Dúib*, p. 233, *cyuē* is for *cyō*—an old word for "cattle" still used in Scotland. Like *pppē*, which originally meant "cattle," *cyō* is now used for "a dowry;" *cailin gan cyō* is often heard. For the short pronunciation compare *moē*, *pen. moē*. Last, but by no means least, among the friends of the old tongue is the *Irish American*, which through its large weekly double column has printed a vast amount of racy Irish reading.

The publication will soon take place of a complete collection of all the texts of the Voyages of St. Brendan, with many still surviving legends. The editor is Rev. Denis O'Donohoe, P.P. of Ardriert, well known as an antiquarian.

In answer to many questions I may say that the best book in modern Scotch Gaelic prose, as far as I know, is MacFadyen's *Eitcanach* (1890, price 3s. 6d., Sinclair, Glasgow). A new edition of MacLeod's *Clarsach* has just appeared (3s.).

The *Celtic Monthly* (Twopence) publishes articles, in Gaelic and English, from all parts of Gaelic-speaking Scotland. It also reproduces old Highland music and photographs of Gaelic celebrities. The *Oban Times* (weekly) has regular instalments of Gaelic prose and verse.

The new volume (380 pages) of the Transactions of the Gaelic Society of Inverness is full of interesting matter in Gaelic and English. The Gaelic part includes a metrical translation of "William Tell," which occupies up to fifty pages. A beautiful Gaelic paper is that of Rev. J. MacRury—*Mairneulacht* (= *mapurbeacht*) *agus rud nō dō eile*, where the signs and tokens of the weather, as read by the observant islanders of the Hebrides, are given. I wonder is *uēay*, the "dog-days," used in any part of Ireland—here it is given in the verse:—

Gel thigeadh a' ghaoh a' tuath 'san Iuchar
Bithidh am fuachd 'na fochar.

The volume contains some quaint Gaelic charms collected by Mr. MacBain. It is understood that the extensive collection of Gaelic charms recently published by Mr. MacKenzie, of the Highland Commission, in the *Highland Monthly*, will soon appear in book form. Many of these are of Irish origin.

The Literature of the Highlands: a History of Gaelic Literature from the Earliest Times to the Present Day, by Rev. Nigel MacNeill, London. Inverness, 1892. Price, 5s.

Although dealing professedly with Highland literature, this new volume is, even for students of Irish Gaelic, one of the most interesting works published for many years. The writer is a Highland clergyman living in London, and well known as a Gaelic writer and preacher. From the table of contents one may gather the nature of the book, which contains chapters in the writings of SS. Patrick, Brigid and Columba; on the Latin hymns of the Celtic church; ancient Gaelic prose romances; Gaelic ballads, ancient, Ossianic, Fenian and Jacobite; religious and ballad poetry of recent times; and modern Gaelic writers. A charming feature of the book is the poetic translation of much of the old literature. On the other hand, matter of a polemical and contentious character is introduced here and there, without any apparent reason. Seeing how utterly at variance in religious matters the majority of Highland Gaels are with the Gaelic speakers of Ireland, surely it would have been well in an undisputed purely literary treatise like this, to leave the only ground they have in common.

MacTalla (= *MacAlla*, *The Echo*) is a weekly Gaelic paper published at Sydney, Cape Breton Island. It is written altogether in Gaelic, and is a proof of the tenacity with which Highlanders in exile cling to their native language. The price is One Dollar annually.

THE GRAVE OF AN IRISH BARD.

Andrew M'Grath (The *Mangaine Súgá*) is buried in the old parish church of SS. Peter and Paul, Kilmallock, and as the exact position of the grave is known to very few, it may be well to make it generally known through the medium of the *Gaelic Journal*. It lies to the left of the path as you enter the door of the church, just under the wall of the church, and about twelve feet distant from the path. Immediately over the grave is the remains of an archway in the wall, which has been filled up with mason-work. There is no stone to mark the spot, and the grave is quite flat.

The newly created Cardinals, Cardinal Logue and Cardinal Vaughan, are connected with Celtic studies. Cardinal Logue spoke Irish from his childhood, and afterwards, while professor at Maynooth, occupied the Irish chair. Cardinal Vaughan actually learned another Celtic language, the Welsh, for missionary purposes.

Some of the provincial Irish papers are doing good work in bringing the claim of native literature under the notice of their readers. A very readable article on the subject is given in a recent issue of the *Wexford People*. The *Clonmel Nationalist* always contains something for Gaelic readers.

The new General of the Jesuits, Father Martin, is in many respects one of the most distinguished men living. It could hardly be expected, however, that he, a Spaniard by birth, should be a student of Irish. Such, nevertheless, is the fact. In the present issue of the *Journal* is announced the appearance of two important contributions to Irish literature by members of the same illustrious order,

In reply to many communications I must say that I have not time for transcribing phonetic versions of songs, etc., sent to me. I shall always be glad to receive them (especially when notes or translations are sent with them), but cannot undertake to have them printed. Neither are contractions of any sort allowable in MS. intended for publication.

NOTICE.

Many subscribers, chiefly from America and Australia, complain that their letters are not acknowledged, that particular numbers of the Journal and Irish books which they wish for are not sent, and that sometimes their money orders are returned. Subscribers are again reminded that they cannot expect me to be responsible except when letters are addressed to myself, and orders made payable to me at Maynooth Post Office. As copies of the Journal posted by me have often been stolen in the Post Office, subscribers who fail to get their copies should notify the fact

POPULAR GAELIC (ARMAGH.)

ALLAIB BEIRNEAC.

[Fhuil an t-abhán ro i Liothlae Chonae áirí-a-máca, mar ari i ghuíobhó píos é le fhuano maglinnneacáam ó beál fean-níná saibh f'loinneacó beirneacó.]

I.

A plúir na m-ban óg i' veir (ó'a) b-fuil beo,

A'p, a 'Dó, gan mé póirta ó'n éleir leat,

A'p nemíceao s'a b-fuil beo go meallfaimm mo píos

Ai leabairó 'i mé (a'g) cóimhiáo léici;

A'ghuao mar an póir, a beil tanaró mar b'píos!

'Sí i'gáean na fóille(a) an maígeaoan;

Óa m-beiréao mo éapíoe-pe beo go n-áipíeáimn(b) sóib

Suip báipíuig mo píos ai éipunn.

^a The mirror of gentleness (?) ; cf. fóil, go fóil foir-neacó, or for fóila, Erin.

^b Áipíuig = tell; áipíeáimn = áipíeáimn; tá tú 'g áipíuig breug, you are telling lies (Anagha and Meath).

II.

A b'pinnneall gan f'múro le'pí leig mé mo pín(c)!

Naó o-tuigeann tú an éur a buaróh(d) me?

A'p suip tuia mo pín (ó'a) g-cieropíro uaim píos,

A'p go iubailfimm gan éuia an iao'gal leat;

Go Cúige Múian a'p go Contae an 'Dúin,

A'p go Corcaig na gcuao óa b-peupáimn,

A'p a éurle a'p a pín, náip éuríeacó mo iubail,

Amáip(muna) b-peupíimn i o-túip gac lae tú!

III.

A éuac beag na n'gaeóal, má tá tú ai vo léim,

Go Coilliró 'Dúimíen(e) anonn uaim.

Tabaip beannaóe agup ceuo uaim go baile na g-cléiríeacó,

I' ann a éoplaip i'p, geug na b-fuaimniró;(f) agup áipíuig(b) so'n g'íeig(g) go b-fuil mé 'na sóig,

A'p go b-fuilm i b-péim 'na timéioill,

A'p naó b-fuil ai an t-iao'gal a 'éeanpao mo léigéap,

Áet ALLAIB oe f'píen i'g'oit' beirneacó!(h)

^c As recited ap leig mé mo pín leat.

^d Pronounced *tuay-ir*.

^e Dunreivy Wood, formerly existing in Armagh coill is declined in Armagh like *teme*, the gen. being *coilleao* (-eao = *eo*), and the dative *coilliró*, as in older Irish.

^f Pronounced *vrinshee*; cf. *ppaimneacó* in the Munster Poetry.

^g Or *innig* ói péim.

^h *beirneacó* = Murphy.

s. h. l.

It is possible that a play upon words is intended in *cuia*, which would correspond with *cuia*, grief, and also to *coia*, a bribe. Compare the piece in the story of *Tomáir Láirip*, *Gaelic Journal*, vol. ii., p. 361. [*Coia*, a bribe, is yet used in the phrases *i gcoia*, *pron.* i g-cú = in exchange for; *éupíimn*, £20, i gcoia an éapáil pín = I should not wish to lose that horse for £20. To express same idea, the verb *ceaoiúig*, permit, is also used, *ní ceaoiúáimn ai £20 é*. In some places a corrupted form (?) of this verb, *ceomúig*, or *ceipmúig*, is heard. — E. O'G.]

Ἰσοῖσι Ὅσα ἀνηγοῦσιν ἰσοῖσι ἀ' τὰ αὖτις ἀπὸ ὅσων
 ἴσων ἀν ἀπο-Ῥιζ.

nlá g'eíll do'n t-ruil, ná g'eíll do'n méar,
ná g'eíll ní mó do'n blas,

Níl a'ruagáó bealaig éum a'p g-cioróe do'n
éireceam a'c t'ne'n g-cluair.

Aomálam-ye g'ad focal binn do éuit ó
beul núc Dé

'Sé Dia mói g'eal na píunne, ré g'man a'p
n-anam é.

Bí colann éiríort a'p uair a báir le feic-
runt a'p an g-ciorí:

An rlanuigíteoiri cá ruité annro ní feici-
míó anoir.

Feud o'pamne-ne, a Tígeaima, 'nuar cóim
t'rócairead, cóim péim

A'p o'feud tú a'p an n'gauríóe boet do
ceuráó a'p do éadób.

Go b-feicfead ré na deaig-luit, ní éireo-
fead naoim Tomár,

A'c ruit a'p feoil mo slánuigíteoiri aomó-
eas go lá mo báir.

Lar éireceam lánroim ann mo éiríóe, lar
vóéar agur g'ráó,

Go m-beiréad agam leat, íora éiríort, mói
éaríóar a'p báir.

Ír tuir, Tígeaima, toga an a'pim, éong-
búigeat a'p n-anam beo;

A'pim na n-ang'eall, beaéuig rínn a'p
neairuig rínn go beo.

Éan áluinn, íora, glan leo' ruit a'p g-cioróe
ó'n uile éán,

O'feurpá raoráó éabairt do'n doimán a'p
pao le ruit don b'paoim aníam.

Ní éiríim annro éú, Tígeaima Dia; a'c
b'pionn, O! Ríg na Ríóis,

Go b-faigim oir fóp iadúic ruit go deo
fuar annro an t-raoal ríoiuuiróe.

slánuigíteora reo, éan féoiri Lom, éan féoiri Lom,
éan leir e, éan agampá bí re, éan ag méauagáó
ciora éiríort re, éan le Séagán e, éan mé an fear,
éan mo páim a b'éiríim féim, etc. The abbreviated
form éá is used only before verbs and adjectives whose
initial letter is a consonant (except p).

2. Influence or initials of verbs. The general rule may
be stated thus:—An original form (no) éan aspirated
every consonant except p, t and f. These three con-
sonants were not aspirated on account of the familiar
exception in the case of n before dentals. The combina-
tion nt produces o-t, hence, éan tabpaim became éá
o-tabpaim (cf. a'p teac becoming a'p o-teac). The n
was dropped before o and p, hence, éan oéap-paim and
éan paolaim become respectively éá oéap-paim and éá
paolaim. In the case of the other consonants the n also
dropped out, leaving the verb aspirated.

The following rules may therefore be formed to cover
the present usage:—

(a) Eclipsis of t, e.g., éá o-tabpaim, éá o-tug re, éá
o-tamie re, &c.

(b) No change in o and p, e.g., éá puablam re, éá
oéapim (oéapim) re, &c.

(c) Aspiration of b, c, f, g, m, p, e.g., éá bualeann
re bunle oim, éá éreirim éú, éan fuair ré e, éá
g'eallam ruit e, éá molann re, éá pórraó me í, éá
p'p'eabann re o'paim, &c.

There was one instance of o being aspirated, viz., éá
óeupaim. Perhaps this is really éá óeupaim, as the
latter is said to be the more historically correct spelling.

It is very probable that adjectives follow the same rules
as verbs, but this matter is not quite certain, as no notes
were specially made on it. There is no doubt that ad-
jectives whose initial letter is p or m are aspirated, e.g.,
éá mói an fear e, éá mói é mú('ná) m'p, éan fára
béir mé beo, &c.

It is very probable that the old form noéa(n) followed
the same rules as éá(n), the eclipsis of t being of course
excepted. The following examples occur in *Fléad Uínn*
na n'g'eó and *Cat Múige Raé*, published by the Irish
Arch. Soc., p. 14; noéa uéapaim, p. 136; noéa beir,
noéa t'ug, p. 214; noéa n-áipem (still used in Armagh,
éan áipim), p. 310; noéa n-facará (now éan fáca), p.
312; noéa éél (now éá éeilim or éá éeiliré me). b, g
and m were never written aspirated in Old Irish, though
no doubt often pronounced so.

From the examples given above it will be clearly seen
that the n prefixed in writings to words whose initial is a
vowel or p, is really part of the negative. It is, there-
fore, no more correct to separate the n from the nega-
tive than from the article (as in a n'p'p). Both errors are
due to the scribes following the sound rather than the
etymology.

s. h. l.

NOTE ON NEGATIVE éán (éá).

The following remarks are compiled from notes made
in the Counties of Armagh and Meath, especially the
former. The examples given are either colloquial or
quoted from songs which were recited for the writer.

1. There are two forms of this negative, viz., éán and
éá. éán is the full, and éá the abbreviated form. The
form éán is used before nouns, pronouns, prepositional
pronouns, prepositions and adverbs, whether beginning
with a vowel or not, and before verbs and adjectives
whose initial letter is a vowel or p, e.g., éán éiríort a'p

mí féile b'p'g'e, 1893.

a'p-faigim ion-urpaméa,

Ír aóbal mói an oiréat-pim focal sacp-beupla
p'g'eiré amac na o'aoime, go mói-móir í g-Connacra,
agur ír meara ná pim, ní féoiri a o-eaig'as g'ur
beupla iao.

Ír ceannóána oéiríro g'ur g'eabúige iao. Ír fearb
leo 7 o'a faob-uabair, aomáil, g'ur féoiri do óime-
ar bíé, beir níor ceap-mínte ná iao péim. meapaim-
péim g'ur glinne g'eabúige m'humán, g'ur nac maíé

liom an t-ar-labrad. ann-po òit foela éigim do éualar féin.

Bit (of a bridle), spoka? nave, doubt or "doot," makreil, pota, poca, liosta (list), stuff, &c.

Agus ní fuil aca foela, gheòilge no beupla, ar fon felloe, tyre, &c. Do bho ceapir do'n mhuintir fhuobair gan foela tpuallighe do éur pìor, aet amáin na foela pìor. gheòilge do éur, lé n-a n-at-beorad. ní éeaoeáinn-péin na h-ar-foela mar "ocáto obliáto 7c.," nuair atáir ann na foela ceapra, mar "pocair." Do éomáileúeáinn go h-uimh, cláirín na b-foela-po do éloúgáto agur an ceapir. gheòilge ar a fon.

ann-po éugat mo éoir ar fon na bliada,

Slán leat,

Dallán gan eolúe.

SIAMSA AN GHEIMHRIOTH.

In Mr. O'Faherty's book, which has been so favourably noticed in all Irish papers, and which is such a treat to lovers of the sound, racy spoken Gaelic, there are some few things which might be amended. Minor slips of spelling, punctuation and aspiration may be passed over, as they are neither numerous nor important. The following, however, Mr. O'Faherty would wish to notice, and he also wishes to convey his thanks to Gaelic scholars who have sent their criticisms to him:—

P. L.

7. 13. bocóroeača, bacóroeača, do not mean "swelling," but "chequered."

10. 16. Whenever the pronoun is to be used with such personified word as báio, it must be feminine. This brings about a confusion in gender, which, however, is only apparent.

11. 6. tuihappá would be said. [See Atkinson's Keating].

11. 12. Read an méro. In Connacht this word is masculine, though feminine in form.

20. 8. Eanáe éuam is the popular name.

25. 25. piciotán: o'iméig pé na piciotán, went off with the speed of an arrow.

30. 25. cáe-mhágaó, a trick; also pto-mhágaó, a trick, joke, intended really to hurt one's feelings.

41. 13. na mbó.

46. 11. fuil ar lob.

51. 21. óa éaillead oeng would be said.

53. 12. aip an fliab. Except after o'e'n and oo'n, t is not prefixed to masculine nouns in W. Connacht.

59. 2. an óá bú, an óá éaoira, etc., are often used = one's stock, property, without reference to the actual number.

60. 2. bliáóam a' pice.

62. 5. go o'ci an gaba. The phrase éuao pé oo'n gaba = fell to the smith's lot, share: e.g., éuao an bpeacmóir oo'n gaba, aip a éuann.

63. 15. fspao mairne, grief to you, *lit.* the lament in the morning, when one's losses after a night raid by an enemy were ascertained.

75. 5. mipe lé aon-bean; line 11, fáp na h-aon-oróe.

87. 12. an curcín óá óeapbráéaip.

99. 5. muineoir.

P. L.

134. 7. fion = pearl on the eye.

21. ptoeán i ocpom, the opening of the skull.

137. 10. Siobán, now = roughness on feet of those who go barefoot. To remove this, and also warts, a charm is used:—

A uirge cloe gan iapparó,
ní ood iapparó éáimic mé,
nígim mo éora leat
mar fuil a' go oéóigpéá
na ptoeán a' na fáineaca nam.

Sometimes the first lines are a uirge tobair gan iapparó, aig iapparó leigir éáimic mé. At present Siobán = eye-tooth.

Among the points which may be debated are (1) the use of the termination -ar or -ur, as burreacáir, or -éur. The -ar form = old nominative, and -ur = old dative; (2) the colloquial aip ainn bó, *cui erat nomen*, for oáip ainn; (3) aspiration after ba, as ba éoir, and after tpi, as tpi mte; (4) the proper genitive of ába, a river. The correct form being undoubtedly ábann. [I cannot agree with my friend Mr. O'Faherty's etymology of "humbag" = uam bó, "soft brass!" as uiaa, not uam = brass; nor an t-aon bó, as bó is feminine.—E. O'G.]

We appeal to our friends at home and abroad to endeavour to extend the circulation of the Journal. The Journal had hardly any circulation eighteen months ago; since then it has improved its position very much. It is still, however, depending for existence on the generosity of a few people. If each Irish society, literary, historical, antiquarian, political, and each prominent Irish nationalist took even one copy, we should be able to publish the Journal more frequently and cheaply.

The change in public opinion with regard to the native language was strikingly shown during the recent Irish pilgrimage to Rome. Cardinal Logue was presented with an address in Donegal Gaelic, and Dr. MacCormack, Bishop of Galway, delivered an address in our native tongue.

Professor MacKinnon, of Edinburgh, has published two Gaelic Reading Books for his classes in the University. They contain many gems of Gaelic prose and poetry. The price is not marked.

The story of macLéiginn, in Western Gaelic, has been so much appreciated, that a similar specimen of Southern Gaelic will be printed next issue.

Father Keegan, of St. Louis, in an eloquent article, extols O'Grady's *Silva* as "one of the greatest works of human imagination ever issued, a work of such supreme

Le ghréim le pé 's gur "leir na n-uile n-oul"
 Gan aon n-ó pád' do éirí a péim' ari g-cúl,
 'S gur míge éireann o' fásbáil leir go deo,
 'S an m-áilinn fáoi pé ó érom-bhíon,
 'Do tugad leir ó an'fós' gur ó leon.

Dá m'gean ghráda bá le Tuatail áro,
 Míor áile iao 'n'áirí remnead' maim le báro;
 Dubhairt plait' a'í fáoi gur b'áile iao 'n'a
 neul

Óróa na maróne f'námair ór an t-íosaal.
 'Sé fíetir ba h-annan an tí ba rinne díobh,
 A'í tugad' Dáiríne ari a deirbhíurí éaonh.
 Ba móir na t'uaa do eug' oóib a n'grádo,
 Aet ní fuaí aon f'earí fáilte ionn an lá
 ari o-táime míg laigean ó f'ruet na deaíba
 rinne,—

Ríge cealtgaé é le bhuaaíuib blaí'oa binn';
 Íóir é an tí ba rinne, fíetir bán
 'O'arí g'eall pé beir' 'nna éeile g'inn amáin.
 'Do eug' pé leir í mearg' a m'inteapí péim;
 Éurí móir m'ear' m'íogaíuib ari an oír ariann.
 Ní fáo go n-dubhairt oíre-óaíome iur an
 míg,

"Ír áile 'n oíge a o' f'ágarí, a óeag'-f'aoi."
 Annínn do éuair pé go Tuatail t-írean,—
 Tuatail na m-buair móir a'í oearg'-lann,
 A'í dubhairt pé iur: "Ír maírb, mo bhíon,"
 ar pé,

"O' m'gean fíetir; tá ír 'noirí fan g-cie!
 'S gur b'áil liom o' m'gean eile beir' agam,
 Oirí eug' o' a pád' lán éireoam a'í lán
 m'ear',
 'S gur dubhairt pé iur: "Dá m-beir' agam, a
 fáoi,

Céao bean, buó leat iao gur an deir-
 mnaoi."
 Do éuair annínn Dáiríne le Domlén
 go tí a pád' agur a mígead' péim.
 Míl eolap' agann cá fáo do bí ír leir,
 No cionnar' do leatnug' oóib flead' a'í f'ear.

Lá n-ann maí f'ubáil Dáiríne t'íro an lann
 éonnapie a deirbhíurí oíleir ionnirí ann!
 'Do éunt ír íorí gan beaéa ari an b-íeupí
 Maírb de náiríe; eug' fíetir uallí fan aerí,
 'S gur éunt ír íorí ari éoirí Dáiríne éaonh.
 Maírb de éúma,—o' éoirí taob' le taob'!

Fá óeóirí fuaí Tuatail f'íunne an íg'eíl,
 A'í éurí pé íorí éum laoéíaró móir uí m'eíl,
 A'í éum na g-cupíad' tapí an t-Sionan
 t-íarí

Dá maírb do Tuatail 's gur o'a míge íorí.
 T'angaoarí leo go maéapíarb móirí m'íre.
 Annínn do pád' lán bhíon a'í f'earí, an
 míg:—

"Ír móirí an g'íomh," a dubhairt pé, iunn'
 Domlén,

Dá m'gean áile do maírbad' leir, ariann!
 Oíre, o' m'íugead' éag'eoíir agur feall,
 O' a n-íosaal, eíre mé, ní beir' meiríe
 mall.

Ír bhíonad' 'noirí mé, Tuatail móirí na
 o-tíreuo:

Dob' f'earí liom m' m'geana 'n'á óirí no íreuo.
 Fíetir ba h-áilinn a mearg' éann an míg
 'Do eug' plait' deaíba éum a pád', ía íurde;
 'Do tugad' o' í le eíreoam lán a'í íorí,—
 'S Dáiríne oíle, ba íg'íamíaríe m'í an tír!
 Maí eunt m' m'geana, ír é ío, oíre, mo pád',
 go n-íosaal'apí iao le eumíad' móirí a'í
 eíad'

Ari laoéíarb laigean, ari éloinn na lír
 gurínn',

go n-áiríon' f'earí do éurí a n-dub-feall
 oínn,

Annínn do éionóil Tuatail a éreun-íóig,
 a'í iunneaoarí laígníe ead' Raet' Immlí leo.
 Bá g'ann na laoéíaróe bí um míg Domlén,
 'Do íuag'ead' iao agur do maírbad' péim,
 a'í o' ionnrap' laigean, tapí éirí, ó báirí go
 bun,

Do loíreád' g'ad' níó m'í an tírí anonn;
 'Do euníeád' ari laígnírb ari íon g'íomh a míg
 an eíre éíom o' f'ág' éíre boet' gan bhíge,—
 an "Doranna" móirí, éurí oíle na o-tíom-
 ead' oían

Do m'íll an tír ari fáo lán míle blíad'ann.

'Sì peo an eijne,—tìu òaogao ceuro deag-
bò,

Tìu òaogao ceuro mòlt namar clúimac leo,
Tìu òaogao ceuro móir-mhuc vo Thuaéal
tìeun,

Tìu òaogao ceuro tìom-ì-labha aijgro féin,
Tìu òaogao ceuro dear-lennbhat fairijng
jiéir,

Tìu òaogao ceuro glan-òeipe mha glé.

'Sé peo an t-olc ba mó vo junneao namh
le uime oúéarac in éirunn éaomh ;
Sì peo an beairt éurp éipe glar faoi muar
an Dainíur oúib 'an t-Saranaig neim-íir,
Ní mairíró Sairiure in aon tír faoi'n nDíeín
Muna m-beiró ríotéam mearf a muintear
féin.

T. O. R.

[The foregoing is reprinted from the *Irish Echo*, with changes as marked by the author himself. As the writer is well known to hold strong views on Gaelic composition, I have not made any additional change, although I believe that some of his constructions would hardly be admissible in prose—E. O'G.]

VOYAGE OF MAELDUIN.

(Conclusion.)

§ 76. Iarí steaét oúib ar rín, mánagaoar
míur in a iarb móir-éuro eallais, vanh 7 ba
7 caoiris. Ní iarb tígé nó oúna mte ;
7 íro anníur feola na gaoirac. Ír ann-
rín aoubairt uime oúib, ar feicirín feabac-
máira óó, "Ír coramail an feabac lé fea-
bacarb éipeann." "Ír fíoir rín, go veníin,"
ar tpeam eile oúib. "Deunairó fairie arí,"
ar Mael Dúin, "go bfeicéí cá oúéir an
t-eun uarib." Connacaoar ar eiríoll uaea
é, ríoiréar.

§ 77. Vo iomparaoar anníur i noiaró an
éin, an taob vo éuaró ré uaea : vo iompa-
oar an lá rín go feargíur. Toraé oróce
oúib anníur, vo éiríro talam coramail lé
taliánan na h-Éipeann : vo iomparaoar éuic.
Vo gíeibíro mír beas ; 7 ír uaríe ró mós an

gaoé léi iao ar an aigéun arí oúir, an tan
éánagaoar i otopac arí muir. Vo éurpeaoar
a mbriame (topac éurais) i oúirí anníur, 7
vo éuaoarí vo'n oúin vo bí ar an mír 7 vo
bídeaoarí ag éirteacé ; 7 ír anníur vo bí
áirpeabéaríde an oúna ag caíteam a
briomne, go gualaoarí oaoime oúib (ag
cannt). Aweiríur : "Ír maíé oúinn muna
bfeicimíur Mael Dúin." "Vo báéao an
Mael Dúin rín," arí fearí eile. "Aét oá
otaéao anoir, eao vo oéunfamuir?" arí
fearí eile. "Ní deacairí rín," arí toiréac
an tígé, "fáilte móirí oimé, oá otaéao ;
óirí vo bí móirí-míroé arí lé faoa.

§ 78. Leir rín, buairíó Mael Dúin an
boir-éirann leir an ooiríur. "Cia acá ann?"
arí an ooiríuríde. "Mael Dúin ríonn," arí
ré féin. "Orígarí máirí rín," arí an toiréac,
"fáilte oimé?" Vo éuaoarí anníur mír
an teac, 7 cuirtearí fáilte móirí oimé, 7 vo
beirtearí euraí gíe nuaó oúib. Vo mnepea-
oarí anníur gac uile ionganctur vo foillíurí
Oia oúib, vo ríeirí bfeíte an fáta naoim
aweirí "haec olim meminíurpe iuuabir."

§ 79. Vo éuaró Mael Dúin anníur oá
chíé féin. Agur éus Ouiríán 'fíle na cúis
leat-unparíde éus ré leirí vo'n líon, gíur
éurí arí alctóirí áirí-Máca iao i g-cuimne
buaóais, 7 i gcomhhaorídeam na bfeairt 7
na móirí-míoríbuil vo mósne Oia oúib. Agur
vo mnepeaoarí a n-mteacéa ó éurí go veirí-
eao, 7 a bfeiríaoarí vo gábao 7 vo gíuracé
arí muirí arí tír.

§ 80. Vo éoiríurí anníur Aoú Fíonn, áirí-
eagíuríde Éipeann, an ríeul ró amail acá
ríonn—arí gíuríveacáo meanman vo mósne é,
7 vo oaoimí na h-Éipeann in a oíaró.

Chíóé.

DOHNÉAO MÓR O'DÁLA RO ÉAN,

Agur é arí loé deapí.

Tíurag mó éuríur arí loé deapí

A Ríú na gceall arí na g-clog !

Vo éaoimeao vo éneao arí vo éiréacé,

Arí naéí oiríú oéarí tarí mó mós.

[illegible]

DONEGAL IRISH. BY J. P. CRAIG.

[illegible]

Sul a jugat é tainic aingeal oróde aínáin an-foir
(=ó'ionnairúe aín) a máéáin Eitne, 7 éug ré oi brat

MS., ¹ na; ² a stone wa'l, *O'Don. Suppl.*; ³ θεοι; ⁴ h-am; ⁵ κυριαδα. Taken from a MS. in the Library of Maynooth College.

[illegible][illegible]

Thámice aingeal Lá anáin eile éúige, 7 o'fhiappug
ré úe cia an, cineal báip ar máit leir fásáil, ceao
aige a poğa ceann a glicáo. Dubaire peirfan go m
feapp leir báip náonpáta, a éioepao ó éioğao 7 ó
pianap fonniniay, ioná báip tobann, go gcaiteapó ré a
beir i noiaró a óige 7 pul a mberúeo ré 'na fean-
uonne, te bpgs, go mberúeo ré gan báip fásáil nuair
a berú ré ós, go mberúeo ré níop péirde pá n-a
éoinne; 7 gan é a beir beo pó-faoa, ní berúeo péirde
aip bié aige báic a éup aip a épiabáit. pá caoir é
a báip, dubaire ré go mb-feápp leir báip fásáil i
noeopurbeact, óip an té acá aip puabál ó n-a baile
péin, bréamann eopirde beareapáta bpónac aige 7 ip
pupa aó leiréio pin pinuamiciagaó aip o'hiá,

annu na laetib rin, but gnatac vo'n r'golanne 6s 6
 pen a euy faoi mairigire dyro-mearac ionganata, 7
 corru-uayr b'irgean oo tul o r'gol 5o r'gol oo pen a
 leigim. ir ay an adbar rin oo lias colum eille
 ay naoh pinnan, oume an-vasanta, 7 le n-a euy
 rin, an-foglumta, oo bi 6r cronm mhanirre mairge-
 bhile.

1 n-ovioš a beit fan áit jin tamall maie, éuao pé
 pfo míoan oe colairuib eile. áe i? aig colairue
 chluana topairio oo éat pé bunaoš a ama,
 áe i? le finmian mhaige bile éut pé amae
 i ocauib leabair, map oo bi an-óul aig colum
 cille fan broglum, nioa maie leir gan a beit

1 góimhuire a5 cuaptu5a5 leabap úp. map rin ve, oo bi pé lá a5áin aip éipe a5 n. pinnan. a5up fuair pé iapáct leabap na salm naró. áct ní paib rin go leop, m5p oo éup pé oúil m5 an leabap, níop maic leip 5an ceann a beic a5ge péin. aip an boimeroe, éup pé poimhe mac-leabap a 5eaná5, rin map 5éapá5, mac-paibailt an éinn eile. leip rin reioir* pé aip a 55píobá5 5an ceao ná eile, áct go vó (caroe) oo 5apaibailt, ná5 éualaró pinnian go paib e. cille a5 5eaná5 an maic-leabap (míc.). áct bi peiréan 5lic go leop: níop leig pé 5aoa5 aip go paib pé epíoeúngéte, a5up ann5m éup pé pá n-a éoinne.

(ap leanaíam).

IRISH PROVERBS.

We can learn from the old Irish proverbs what our ancestors thought of many things. From the old literature we gather some idea of the mode of life of the old Irish people; but it is chiefly in the proverbs that we see their appreciation of the good, the beautiful, the true. There are many who think that if the whole body of Irish literature were examined, it would be found that the ancient Gaels were mentally and morally, as well as aesthetically, more advanced, *i.e.*, that their theories were more in harmony with knowledge, the religious spirit and good taste, than any nation in the world. No adequate collection has yet been made of Irish aphorisms. Dr. Nicolson's *Gaelic Proverbs*, a literary treasure.

Some of the old proverbs: ní'l lúib 5an léigear, every herb has curative properties. The Irish names of many common herbs are beautiful and poetic; they are also full of practical meaning. Fú cú peao, a hound is worth whistling for—one should not be afraid to ask a favour. 1p amaoán rapann é, he is not so very foolish, *lit.*, he is an iron fool. Focail líbe a5up 5ealg5 láibe an vó puo 5p 5éipe aip bié. A fool's words and a thorn in mud, *i.e.*, the truth when unexpected, are the sharpest things possible. Ná leig oo pún lé cloró, do not tell a secret, even to a wall. Keating records the fate of a man who told a story to a tree, part of which was afterwards fashioned into a harp, and revealed the secret. Ní pceul pún é

'nuapí éluineap 7puip é—two can keep a secret: three cannot. The advice given to a person called for a song is:—mnuip pceul, cum bpeu5, nó gabh amach.

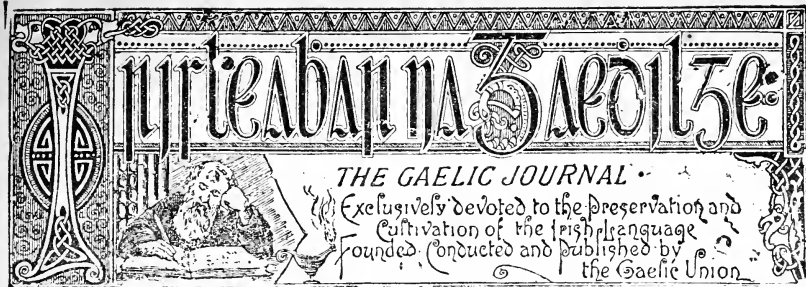
Some other proverbs from Skibbereen:— 1p p5apí púoé 'na aice ioná púoé 'na ionao. 5eun-pa map a5eupao, ná 5eun map 5eupao. 1p binn beul ó beic iaóta. Toipá5 pauping5 a5up 5eupaoé cuíang5. Oúóce 5ú5á5, maíom b5píoa5. Ní h-ionann vól go cí5 an pu5 a5up teaóct ap. Ma5ao5 puao5 í 5-epioiceann na púip5e. Mapé5agann an 5pnan í noiaí5 na p5apí5ainne. 5eíoeá5 meap pú5apíe a5ac aip oo 5eapibpá5apí 'nuapí oo beíoeá5 a5 5eunnaí map5aí5 leip.

Rún éloipeap tuat a5up éileap munntearp. The whole country may be ringing with a scandalous report, but your friends will conceal it from you. Tapéip 5aé tuaté-beipce tuig5eapí 5aé veig5eapí. When a man *has* done the wrong thing, then he sees what would have been the right thing. Ní peipbe an múnlaé ioná an umhú5eáct 5an íapuaí5, fulsome flattery is disgusting. Seanpópce Eiblí5, an pópce oo bí puah aic. Tagann an éáipoe a5up ní maíteapí na píaéa. 1p luaité 5eac ioná pceul. 1p p5apí púip í bpeapib ioná p5apí í b5píupí5. Ní b5íoeann 5aol a5 aoinne (-neac) le 5uine 5an áipio.

It is unfortunate that many people who have at heart the interests of our common native tongue, cannot, apparently, refrain from bitter attacks on others who do good work for the Gaelic. The last issue of the *Irish American* contains (1) a criticism of O'Grady's *Silva*, which would be reasonable if the writer had not read the preface to O'Grady's second volume; (2) an attack, altogether gratuitous, on the editor of the *Gael*, a good Irish writer, and a man who has done, and is doing, excellent work for the language.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6l. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

* = éupí5 pé, probably púo, púo á'p é.—C. O'5.



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Subscribers are respectfully reminded that many of them are in arrear. The supporters of this Journal, the only purely Irish publication in Ireland, are even yet only few in number, although their number has been doubled during the past two years. If the circulation was still further extended we should be able to publish the Journal without being at a pecuniary loss.

We have to thank the friends of Celtic literature in the Press for their kind notices of the Journal, and we again ask them to mention that the annual subscription is 2s. 6d., to be sent to Rev. E. O'Growney, Maynooth College, Ireland.

The present issue contains a varied collection of Gaelic reading. The older language is represented by Dr. Meyer's *Anecdota*, and the modern Gaelic by contributions from Kerry, Cork, Armagh, Donegal, and the Isle of Skye in Scotland.

ANECDOTA FROM IRISH MSS.

VIII.

Irische Texte, III., p. 155.

Clocán bino
Benarí i n-oiréi gáite,
Ba fepu lim sola ina váil
Inoár i n-váil mná báite.

Sweet little bell
That is rung in the night of wind,
Dearer to me going to meet it
Than to meet a silly woman.

Leabairí Dheac, p. 77.

It rinna fepca firi féil,
Noó naemairí ceé poléirí :
Cinnro arí ceé crábuo garí,
Atéota fírién fortaé.

Blessed are the miracles a generous
man,
Not every conspicuous man is gracious :
Hospitality excels every piety,
It behoves to assist the righteous.

ib., p. 78.

Bio vilu fa vilu in bio,
Bio tman ceé tjebe bur ráerí,
Bioo terpe arí bleétarb na m-búarí,
Bioo fíuán arí fepcaib na náem.

Dearer and dearer food is getting,
A third of every household will be free,
There will be scarcity on the produce
of kine,
There will be sleep on the miracles of
the saints.

ib., p. 105.

Aé aé, ar tino arí toipirímm,
Coméirínó lino clac ír cepéailí.

Och, och, our sleep is hard,
As hard as a stone is our pillow.

ib., p. 226.

B'io in peccataé fuairic foémaro,
 B'io in fíruan fíruoómaro,
 B'io nóem bail nac cóem la neé,
 B'io fóel i cnaiceno éoepeé.

The sinner is wont to be pleasant,
 comely,
 The righteous man right hard-favoured,
 The saint that is not gentle with all,
 Is a wolf in a sheep-skin.

bail I take to stand for b'pail.

ib., p. 234.

Cipé beir h' manuicir,
 Nó i coméinól ceir,
 Ná oí[5]bas, ná toimmaigeo
 A maígarl nó a meé.

Whoso is in a monastery,
 Or in a rightful gathering,
 Let him not take away from, nor add
 To its rule nor its law.

Stowe MS., 992, fo. 47a.

1r é oéiríuó 1r córu,
 1r eó 1ro bóí la náemiu :
 Feir a coélan fopi gémim,
 Seméan fopi beas vo éiríeú.

This is the couch that is fittest,
 This is it that the saints had :
 Sleeping in a cowl on a skin,
 The skin on a few branches.

ib., fo. 53b.

Dénam leirra vo ééilí,
 Déipe fpu neé not-áile,
 Gabáil fopi fepga fírbpué,
 Oílguo vo neoé not-cíároe.

Assistance to thy neighbour,
 Alms to all that ask thee,
 Restraint on the fierce heat of anger,
 Forgiveness to all that harm thee.

Oéipe, Old Irish oéipe, counts as two syllables. In line 3 the MS. has fírbpué, wrongly; it rhymes with oílguo.

ib., fo. 55b.

Oleáaro níg a maíuáruó
 Oo méir na légein lebracé,
 Oligró fíli a fíaróuáruó :
 Feiri épteét moá hengaé.

Kings should be obeyed,
 According to bookish lore,
 A poet should be honoured :
 Better to listen than to prate.

H. 3, 18, p. 1.

Oénat luét na foígluma
 Oóib boéin—ní ba taéa—
 Lóg vo éinn a foígluma :
 Ulmalóit vo éinn maéa.

Let the folk of learning make
 Unto themselves (no small thing !)
 Reward for their learning :
 Humility for grace.

KUNO MEYER.

POPULAR GAELIC, KERRY.

sgeul tímcíoll píca.

B'í feirimeóir ann fao ó, agus má b'í beoó
 go b'íac. B'í tpuir mac aige náir b'féoiri
 a leitéro fágáil aip fuaro na h-áite ann aip
 éóimnuigeasoir, bídeasoir éó lúémar tpeun
 gíróimair rin.

Buó deapíataige an té buó fime oíob ná
 a beirte deapíadairi agus inneóaró rin a
 b'beáááá. B'í ingeana na b'feirimeoiri
 móir, agus gac aon éarlin a o'áitén é éó
 maíé leó, oúl bun or cionn tpeé gíróó oó,
 agus oar n-oíig cá 'na éaoé nac m-beoéao
 'nuairi a b'í pé éó b'beáá gálanca rin, agus
 go móir-móir, náir b'é an t-oíroé é ?

B'í pé féin agus beirte de na cailínibí feo
 ag ruabál le ééile tpeátnóna b'beáá. Tán-
 gaasoir fuar le cailín óg caítepeac a b'í
 ruabál aip a rocaípeacé ran m-bóéar
 éeuna. B'í muinncíarín éarlin fo an-bóé,

agus còmhnuigeasairi in aice tìge an bua-
caille, agus gan fìor o'aoimne b'ì p'ì n'ghuà
leir, a'c' o'ubairt p'ì le'ì f'èin nàc' maib' aon
ghnò a'ic' be'it' deunad' òim'p'ig'ìn p'ì f'èin t'ì-
m'òill a'ir. "Go mòr-mòr, b'ì f'ìor a'ic' nàc'
leig'ead' a' a'airi vo aon cailin a p'òr'ad'
a'c' ceann go m-be'it'ead' a'ig'ead' go p'lùir-
p'ead' a'ic', agus n'ì h-ì f'èin an cailin ùo.

Beannuigeasairi v'á c'èile, agus f'iu'ba-
l'airi ann aom'f'ead' nò go v-tàng'asairi go
p'heil'g' mòr'ia b'ì a'ir' e'ad' an b'ò'airi. Ò'uir'o
an bua'cail' taob' le balla na p'heil'ge, agus
c'ait' uarò ma'ioe de'ar' a b'ì a'ig'e 'na l'ám' cò
f'ada a'f' vob' f'èir'oi' leir a'ir'ead' 'me'ar'g' na
v-tuama. "P'ò'f'ar", a'ir' p'erean, "an t'ì
e'ab'air'p'ò mo m'ioe ama'c' e'ug'am a'noir'."
"N'ì p'ac'f'ar'p' a'ir'ead', ma'ir' vo be'it'ead' an
e'ag'la p'ò-m'òr' o'ir', a'ir' ceann a'ca. "O'
f'èir'f'inn-p'ì ma'ib' a'ir' v-tùir' e'ù, a'ir' ceann
e'ile. "Go b'-f'òir'p' Dia o'ir'p'ar", a'ir' an
cailin b'òc', "ì' v'ò'ca go b'-f'uil' p'è cò ma'it'
a'gam i'air'ia'c' a' deunad' e'um é e'ab'air'it'
e'ug'at. F'ana'ò ann p'o go v-tio'cp'ar' t'air'
a'ir'." C'uir' na cailin'ioe e'ile p'gar'p'a g'áir'e
a'rt'a, agus e'uarò an cailin b'òc' a'ir'ead'.

Buò de'air'ad' le be'it' e'uar'p'ead' p'nà'c'air'oe
ì m-be'air'it' t'uir'ge an i'air'ia'c' e'uir' p'ì p'ioim'p'ì,
ma'ir' b'ì na tuama an-p'lùir'p'ead' ann. N'ì
f'uar'p'ì p'ì é no go p'air'b' c'uir'o m'air'it' v'e'n o'ò'c'e
c'air'ete 'Nuair' e'áir'ic' p'ì e'um an g'e'ata ì
v-te'ad'c' ama'c' v'o. b'ì p'uir'òte ann p'ioim'p'ì
P'úca mòr' g'h'á'anna. C'uir' p'ì le h-e'ag'la agus
v'f'ill go t'apar'ò go v-t'ì an t'air'ib' e'all v'e'n
p'heil'g', a'c' p'an g-cuma e'euona b'ì p'è ann p'in
p'ioim'p'ì, agus ma'ir' p'in a b'it'ead' ann g'ac' aon
a'it' v'á n-m'c'eo'c'ad' p'ì.

F'á de'air'ead', 'Nuair' a b'ì p'ì nàc' mòr' ma'ib'
le p'air't'í'or' agus le t'uir'p'e lab'air' p'è le'ì.
"T'á p'è cò ma'it' a'g'at vo f'uar'm'ne'ar' a
g'la'c'ad', a'ir' p'erean, "ma'ir' n'ì leig'p'inn ama'c'
a'f' p'o e'ù go v-t'ì e'uir'ge an lae. C'ao a' e'ug'
e'ù ann p'o an t-am p'o v'o'ò'c'e, 'Nuair' buò
e'uir'p'e v'uit' be'it' a'v' c'ool'ad'. "Ma'ir'ead',"
a'ir' p'ire v'á f'p'ea'g'air'it'. "Bua'cail' òm' a'it'-
p'a c'ait' a' m'ioe a'ir'ead' ann p'o, agus
b'it'ead' cò v'o-c'èil'le'ad' p'in e'á'ng'ar' v'a e'uar'-

t'ug'ad'. O'ubair'it' p'è go b'-p'an'f'ad' p'è liom,
a'c' t'áim cò f'ada uarò a'noir' ì' v'ò'ca go
b'-f'uil' p'è im'ig'ite a' b'air'le." "Ì' ma'it' a' t'á
f'ìor' a'gam-p'a go b'-f'uil', a'ir' an P'úca,
"agus g'ur' e'uir'g'it' p'è e'ù p'an a'it' u'air'ne'ad' p'o,
agus go v'eim'in ì' o'lc vo v'èan p'è o'ir' é.
Be'ir'm-p'e mo b'uar'air' a'm'it'ad' nàc' n-deun-
f'arò p'è a'ir'it' é. C'air'f'p'ir-p'e m'ire e'ò'g'air'it'
a'noir' e'um a' t'ig'e a'v' o'ir'om."

T'ò'g' p'ì a'ir' a' o'ir'om é, agus p'ug' p'ì le'ì é.
b'ì p'è p'ò-c'p'iom v'o agus f'leam'an'uir'ead' p'è
p'ìor' a'f' a' o'ir'om a'noir' agus a'ir'it'. 'Nuair' a
t'uit'p'ead' p'in ama'c' v'ò'p'uir'ead' p'è go
p'ear'g'ad'. "Á'p'uir'it' p'uar' mé! Á'p'uir'it'
p'uar' mé!"

T'á'ng'asair' f'á de'air'ead' go v-t'ì an t'ig'.
b'ì na v'aoime a'ir' f'ar' na g-c'ool'ad' agus na
v'o'ir'p'e v'únt'a. "C'uir' mo l'ám' a'ir' v'o'ir'ar'
v'íob", a'ir' an P'úca. V'èun p'ì é agus
v'f'or'g'ail' an v'o'ir'ar' uarò p'èin. "C'uir' a
p'uir'ò ì g-ca'c'air'p' an'air'e na t'eime mé, agus
lar' p'ol'ur' é'ig'in v'am", a'ir' p'erean. V'èan p'ì
é. "B'p'oir'p'uir'it' o'ir' a'noir'", a'ir' p'erean, agus
t'ò'g' leat am b'ó'p'án ùo e'all agus t'ab'air'
e'ug'am é l'án v'e'n m'ion-c'oir'p'e g'ea'b'air' p'an
g-c'óm'p'ia m'òr' a' t'á p'an p'è'óm'p'ia v'o f'ìor'.
T'air' éir' é p'in be'it' deunta a'ic' o'ubair'it' p'è
le'ì. "T'á an bua'cail' ùo a'noir' a'g' c'ool'ad'
go p'ám' ann aom'f'ead' le na be'ir'it' v'ear'-
b'uar'air'it'. C'uir' a' p'uir'òe 'g'e' taob' na le'aba
mé, agus be'ir' leat an b'ó'p'án ma'ir' an
g-c'euona."

'Nuair' b'ì p'è p'uir'òte e'ò'g' p'è p'geun g'eur'
a'f' a' p'ó'ca agus g'ear'p' p'ò'p'ina'c' an bua'cail'le
leir. C'ong'b'air'g' p'è a' e'euann o'f' c'ionn an
b'ó'p'án no g'ur' p'ìl g'ac' aon b'uar'ion p'ola b'ì
'na c'ò'rp'. O'ubair'it' p'è le'ì ann p'in é p'èin
agus an b'ó'p'án a' e'ò'g'air'it' p'ìor' e'um na t'eime
a'ir'it'. V'èan p'ì é. "G'ea'b'air'it' v'á p'p'ionn'ò'g'.
ì n-a'it' é'ig'in ann p'úo, t'ab'air' e'ug'am'ia' v'o."
F'uar'p'ì p'ì v'o. "S'urò p'ìor' a'noir'" a'ir' p'erean
agus it' an p'p'air'g'e p'eo ann aom'f'ead'c'
liom."

N'ì f'ear'vair' p'ì c'ao a' v'eun'f'ad' p'ì, a'c'
t'air' éir' t'amail' b'ig' e'ug' p'ì e'um a' c'uir'm'ne
go p'air'b' m'ála be'ag' ma'ir'p'p'air'án taob' a'ir'it'g'

na ciall-rúpa aici, agus aitheas mnte leis rí
 gac rrionnós áiríúigeas rí eum a béil éu-
 tim. Níor éus an rúca fa n-veara í, aet o' it
 ré féin marí oume beróeas ríganuaghte le
 h-ocíar, agus 'nuair a bí an boián follam,
 éumil ré a éeangá airí fuaro na tairbe
 airtis ée. "Anoir" arí rírean "beirí leat
 mé go o-tí an áit éeuna ann a bfuairí mé.

'Nuair éus rí tarí air é. Labairí ré leí.
 "Anoir" arí rírean "bíóear ag fáiríe ríe
 na h-oiúce aríerí airí eadla go o-tabaríeá
 an t-iteas óam agus níor óéanair. Uiró
 maíe an maíle óur-réin marí banrínn vo
 éeann óíot. Ír maíe an ealín éu agus
 táim buróeas óíot. Annoíó fíaríuig tó
 oimí anoir a óeumáó, óeumíeas é." "Maíe"
 arí ríre "ní íaríeas aon ríe uat aet an
 buacáil úo vo maíe tó aríerí tabairíe eum
 beaá aríe." "Ní' ré ionnam ríe a óeumáó
 go óeumíe" arí rírean "óá m-beróeas eum
 óe'n íaríe a bí agáinn aríerí eumíle óá
 ríóimáe tabairíeas ré tarí air é aet ní'
 aon leíeas agam airí anoir. Ta leat úo
 éalí agus móir-eumíe aríe ríe. Uiróeas
 ré arí ríe agat. Iméig a baile anoir agus
 rílan leat."

Tó rí leí an t-arríeas agus o'iméig ar
 an ríe, agus ní móríe ríó go maíe buac-
 gáirí uiríe. Táim rí eum tígíe an bua-
 cáille agus ní maíe ann ríe ríomíe aet ríe
 agus bíón. Glaoó rí airí a áeairí agus a
 máeairí, agus tó rí leí ríe eum áite uiríeas.
 "Cas a tabairíe ríe óamíe má tó-
 ríe búi mac ó'n m-bár éúam." Óarí
 n-óíe, óúíeas ríe go o-tabaríeas gac níó
 a bí aca ríe t-ríeas. "Fan ann ríe go
 ríe" arí ríe. Aitheas leíe agus éumíle
 an ríe ríe airí ríóimáe an buacáille, agus
 o'íe ríe ríe ríe, agus 'nuair a éonairíe a
 áeairí agus a máeairí é bíóeas ríe óul arí a
 g-éeannairíe le h-áeairí.

Íóiríe an ealín agus an buacáil ríe n-
 óíe, agus éaíeas ríe ríeas ríe na óíe
 ríe.

óeapíeas, good looking, "likely."
 eairíeas, splendid.

cean go mberóeas = ag a mb,
 óeapíeas, like, the same = ionann.
 áimíeas, however.
 íeas, eiceas, refusal.

[The foregoing specimen of the Kerry Gaelic was con-
 tributed by Mr. J. Deane, Camp, Tralee.]

POPULAR SCOTTISH GAELIC.

AN UISEAG.

Cha' n' eil eun anns an ealtuinn air an
 robh uiread de mheas aig luchd-áiteach-
 aidh nan Eileanan an Iar 's a bh' aca air
 an uiseig. Rí mo cheud chumhne fhéin
 bha meas mór aig daoine oirre. Ach tha
 leithid adh' atharrachadh air tighinn air
 beachdan agus air cleachdaidhean dhaoine
 's gu bheil mòran dhe 'n t-sluagh os cionn
 a bhith 'toirt fa near eunlaith an adhair.
 Tha eagal mòr orm nach eil daoine a' bheag
 air thoiseach ann an gliocas agus ann an
 tuigse, no idir ann an caoimhneas agus ann
 an caranas, air na daoine a bh' ann 'san
 aimsir a dh'fhalbh, ged a tha iad 'gam meas
 fhéin mòran nì's glìce na na daoine
 'dh'fhalbh.

An uair a bha mi òg bha an uiseag air a
 meas 'na h-eun beannaichte. Cha chreach-
 hadh duine sam bith a thàinig gu gliocas
 an nead aice air son rud sam bith. Bha
 mòran eadhon a' meas gu robh e 'na
 pheacadh nead na h-uisig a chreachadh.
 An àm an treabhaidh, 'nan tachradh gu 'm
 biodh nead na h-uisig ann an talamh a bha
 gu bhith air a threabhaidh, rachadh am
 ploc dhe 'n talamh anns am biodh an nead
 a thogail leis a' chaibe, agus a chur an àite
 sàbhailte air uachdar an treabhaidh. Nam
 biodh an uiseag air tòiseachadh rì gur air
 na h-uighean, cha 'n fhàgadh i uaire idir
 iad; ach mur bithheadh, cha rachadh i 'nan
 còir tuilleadh.

Is e ceithir uighean a bhios aig an uiseig
 mar is trice. Ach uair is uair bidh a' còig
 aig té is té dhiubh. Is e, *An Uiseig-Mhuire*,
 a theirear ris an uiseig aig am bi na còig
 uighean.

Gu math tric bidh fear dhe na h-uighean
 anns nach bi eun. An uair a thig na
 h-eòin às na h-uighean eile, thèid an t-ugh
 anns nach robh eun a chur às an t-sealladh

air dhòigh éigin; agus theireadh daoine o shean gur e a chur anns an deachamh rinn an uiseag air. Tha so a' nochdadh gu soil-leir dhuinn gu robh an uiseag air a meas 'na h-eun beannaichte aig an àm ud.

Is e an t-aobhar sònraichte air son an robh meas cho mòr air an uiseig, a chionn gu robh i a' tòiseachadh ri gairm anns a' mhaduinn Latha Fheill Bride. Bha i mar so ag innseadh gu robh an t-Earrach air tighinn. Tha daoine gu nàdurra toilichte an uair a thòisicheas an latha ri fàs fada. Aig toiseach an Earraich tha 'n cruthachadh gu léir mar gu'm biodh e 'dùsgadh às a chadal, agus a' teannadh ri cumhachdan nàduir a chur an ceill. Tha cuimhne glé mhath agam an toileachadh a bhiodh air sean is òg an uair a chluinneadh iad an uiseag a' gairm. Ach ma bha an uiseag a' fàilteachadh an Earraich le òran binn, bha na daoine a bh' ann o chionn dà cheud bliadhna a' fàilteachadh na h-uisge mar an ceudna le briathran cho math agus cho freagarrach 's a b' urrainn daibh a chur ann an altaibh a chéile. Bheir an rann a leanas gné de bheachd dhuinn air a' mhòr-mheas a bh' aig daoine air an uiseig. Tha dearbhadh agam gu bheil dlùth air dà cheud bliadhna o'n a rinneadh an rann so. Bha e mar chleachdadh aig daoine a bhith 'ga ghabhail anns a' mhaduinn Latha Fheill Bride, an uair a chluinneadh iad an uiseag a' gairm. So ma ta an rann :—

“Air sgiathaibh sìubhlach an àird nan speur,

Tha 'n uiseag bheusach, bhreac-bhallach, chluiteach,

A' seinn a cùil dhuinn le deadh ghleus;

A' toirt sgeul an Earraich às ùr dhuinn,

An déigh a ciùrradh le fuachd breun;

A' taisbeanadh maise, agus ùmhachd

Do'n Triùir a tha 'n àird nan nèamh;

Mar fhianuis an aghaidh nan slògh,

'S mar dhearbhadh air glòir nan nèamh.

Tha ribheid a cléibh a' toirt urraim air gach ceòl.

Truaillachd nàduir no gnìomh làmh

Cha chuirear mar thàir air a h-èoin.

Craobh mheangannach, dhosrach,

O dhushlach na talmhainn,

Mar sin an duine 's e'falbh ann an ceò;

Gun subhail, neo-bheusach, làn truaileachd,

Tha 'n duine fo bhuairleadh mar sgleò.

A Thì phrìseil, nam buadhan caomha,

Ceadaidh dhuinn aomadh gu ceòl

A sheinn do na naomhaibh,

'Tha 'còmhnuidh an saoghal nam beò,

Far nach fuaraich an gaol,

'S am maireann an ceòl—

Muire nan gràs,

Peadair is Paul agus Eoin.

Amen.”

IAIN.

The above was written for the *Gaelic Journal* by one of the best living masters of Scottish Gaelic, the Rev. John MacRury, Isle of Skye (*Iain*). The Gaelic of the piece is very simple. In order to test its intelligibility to Irish Gaels, a copy of the proof was sent to a well-known writer of Connemara Gaelic, who marked as not quite clear to him the following:—*urraim*=*péir*, is *urraim* domh=*is péir* *liom*; *falbh*=*iméac*, *Ti*=*Cé*, person. The older Irish form is also *ti*, an *ti*; *buadh*, attribute, quality (not=*buair*, victory). This, too, is a usual word in Irish Gaelic books.

A Donegal speaker and writer of Irish noted as strange the following:—*a bheag*, any, cf. *a beag nó a shòp*; *nan tachradh*, if it should happen; in West Connacht *oá*, if, is often pronounced *ná*. *Rachadh am ploc a thogail*, the sod would be lifted. This use of *come* and *go* as auxiliaries in Scottish Gaelic is one of the strangest features of the language, cf. *chaidh an nead a chroachadh*, the nest was robbed. *Caibe*, a spade; *nan dòir*=*'na gcóir*, near them; tric, often. But now and then an odd one (*cé*) has five. Note *bidh* is used correctly where we say *bròeann*. *Ribheid*=*our pìneir*, joy. It is curious to see this word used only in West Connacht with us. *Far nach*=*map naé*, the place where love does not grow cold.

POPULAR GAELIC, WEST CORK.

an sluas siòe.

(le pároing O'aoisime.)

Cia h-ao an Sluas Siòe?

1 b-páonair na teneas m' an n-geim-
peas gairb gòimeasail eirimio go h-aoisac
leir na rgealtair uatbáraea uatmáiaea
tíáéttar in a o-timcioll 7 tairiamgimio
níoí gíoyia óá éóile iai g-clor fógair na
faiyge fíóéimair ag bhuieas ari na buil-
gib,⁽¹⁾ nó reusbaó cóice⁽²⁾ gaoite ánuar ó
na cnocair, bíonn an oipeas fan fíatíora
oipiamn pómpa; nó pteann fíayme tíí n-áí
b-péiteannair ari eagla go m-béairaróir

oipmáinn, tríd é beiréimír ag uil a baile éum áirí o-cigéasó féin. Ní teapir na rgeálta o-báiteapir oipmá, aét in a óiaró fan ní b-fuill puinn feara agaim in a o-taobh.

Doepiréioir gupí ab ionnan an Sluaó Síóe 7 *Dream an Uabhair*⁽³⁾ .i. na h-angil oo uibheasó ar flaitéar oé oo óipmá oiomupá. Gairéapir fóir *Daoine Maithe* óioib. Ní fearapir cia an fáé le n-a o-tugasó *Daoine Maithe* oipmá, mapí tá ceao uil 7 maí oo óéanaim aca, 7 ní éuala puam go n-ghíó móráin maíeip o'donneaó cé gupí cinnte gupí móir méio a n-olcaip. Muna m-beiréasó fuill a beir aca uil go flaitéamnap ní fearapiré oipí ríoir aipí a n-oioghbáil.

Táio aipí muipí cómh maí le típí aét ipí líonmáipie íao aipí an b-faipirge ná aipí an talmaín cium. Áipuiréioir íoipm aipí uaiuib le n-a m-báiteapir móráin oadonnaó 7 aipí uaiuib eile cuipmá ciumeap aipí an muipí móir. Íipí na h-oíóéib áilne ípéirígeal-aié⁽⁴⁾ éíóio na h-iaipiríóe ag báóóipieaét íao; íaipiríao teime má bío in a óié, 7 tugasó na h-iaipiríóe uóib í le íó-éóil, mapí oá n-eiréóéáio íao íoipiríóe íupí am éigín leó⁽⁵⁾ 7 báéasó nó múcaó a n-oán oo luaéapí oo oo móill⁽⁶⁾

Ma éagapí oadoiné óga—naoíóéanán maímaíac⁽⁷⁾ caílin caomí, buacáil bpiéáz, máéapí leaib no áéapí muipí⁽⁸⁾—ní éipirio na íeanoaoine gupí báí ceapí aét áéapiríóe beata o'fagáio 7 gupí bíao an Sluaó Síóe oo íoipobann leó íao. Ípí éigín oo na *Daoinibh Maithe*, tan tugapí caílm⁽⁹⁾ íaoí neac a íoipobasó, uime éigín beó oo beir in a b-faipiríao—íeapí nó beaí aét ipí mionca beaí go móir ná íeapí. Oeipm, tan tugapí caílm íaoí neac a íoipobasó, óipí téiréann íé óioib⁽¹⁰⁾ aipí uaiuib gac uime ípí mian leó oo éabapir leó. Bíonn oá óipéam uóib ann ag ípíao a g-comne a céile: oipéam gabálcupí a bíop ag uéanaim a n-oíéóill éum ígíobéa 7 an oipéam eile comíupmíte oo comígaol 7 comíogupí an té tá le beir ígíobéa ag íaipiríao gán a leigean leó. Íeapiríao caé annapí eaoipmá,

Taíapí ópí cómáipí a céile. Buailteapí buille. Íeipí ípí íoipirígaíapí an comíeapiríao ípíaoí colgaó íapíaoí teann-íapíac. Cuiéann an talmaí íaoí n-a g-óapíob 7 bainio íuam 7 íoíapí a m-buillíó maé-alla ar uagíopí na h-oíóé íúéann íuill in a ípíóéaíb aipí íúo mága an áipí. Ía uéipéasó bíonn an caméa ípí íainne⁽¹¹⁾ cómh meipí meata, cuipíeasó énaíte ían go o-tugapí íupí in éaoóéapí 7 bpiiréapí an caé oipmá. Annapí cóígaí an oipéam oo beipí buaíó bíé-éigí caíéíeime⁽¹²⁾ 7 má' íao oo mianuígí an uime oo íoipobasó téiróio go íuigí é⁽¹³⁾ cuipmá an bíopáin íuam í g-éúil a éíinn 7 beipmá amaó é. Íapí o-teaét ar an tígí uóib uéipí na uioghbála uéanaim bíonn an beaí ípí áééomáipie⁽¹⁴⁾ í n-gaol oo ag íeiteamí amuígí aipí 7 goíeann ípí go íaoa íuúíeasó⁽¹⁵⁾ 7 ní íéíóipí coígí aipí bíé oo éupí léi.

Aipí uaiuib éagann an uime ígíobéa í g-cíonn beagáin amíupie; aipí uaiuib eile bíonn íe ag íeapiríao, ag íámáó⁽¹⁶⁾ 7 ag uil ar íeasó móráin ípíao: lá go maí 7 lá go h-olc, lá gán íeapiríao gán íuapí 7 lá eile íeipí an m-báí. Ípí in a o-címéíoll ían ípí uóigí líom, a uéipí íúle éigín.

Tinníopí ípíóe ar míogapmáé⁽¹⁷⁾

Tapí an uóimáin ar uóíopíann íuo.

Éagapí cuio aca ar a íeapmá, 7 cuio eile aca íapí m-beir cómh íuugíte le g-eapáipie.

Aét ní ían oíóé amáin uéantapí ígíobasó: ípí mímie a cleaéctapí é in gac am oo ló, go íó-áipiríge má bíonn uime in áit uagíupí. Táio ípí trápáa ann acá an-íaoíapíac oo íoipobasó: íuipm na h-oíóé, ííméíoll íúaoíó na g-coíleasó 7 meáóon an íae.

Íuapí ígíobéapí uime cuipéapí uime eile in a áit nó íuo éigín í g-cíuét uime mapí ípí íéíóipí íeipí na *Daoinibh Maithe* ípíuét uime oo éabapiríao u'donnoí ípí áil leó; aét ípí mionca ígíó ípíaoí oo íúéílin⁽¹⁸⁾ ípíaoí ná u'donnoí eile ípí íoíga leó. Caílleasó caílin maímaíac uapí, 7 mapí ba ígíat an tan

fan bí a mátaíri 7 a muintirí go léiri aḡ a caoinead. Dubhairt an bean feara .i. an bean beó bí a b-focairi an t-Sluaig Síde, naḡ marb ann aḡt beairt beaḡ luacra, 7 go marb na *Daoine Maithe* aḡ ḡairie 7 aḡ cnáir⁽¹⁹⁾ faoi'n ḡ-cailín i o-taob a ḡaoltaḡ beir cóim oíccéillíre 7 beir aḡ ḡol 7 aḡ caoir ór cionn fuir cóim fuairac le luacraí. Uairi eile bí buacraill bheag óḡ aḡ uul tairna cnoir ari cóimbiac lae 7 oíccé⁽²⁰⁾ go ḡruo⁽²¹⁾ 'ran b-fóḡmaíri. O'fás ré a éacé réim ḡan ḡeairán ḡan ḡuair aḡt pul ari ḡruic ré⁽²²⁾ ceann a fuair bhairé⁽²³⁾ ré mar bheiréad ualaḡt riom ari a ériore; éamir ré a baile arii an oíccé-ran; luḡ ré cum leaptá 7 faoi ceann uá lá bí ré marb. An lá pul ari éas ré, oo baím a mátaíri tá⁽²⁴⁾ o'á ḡruais; éar ri bláirre páirpéiri timéill ari 7 oo éuiri i ḡ-coimead é. O'éir a mic a beir adlacḡa o'feucé ri ari an tá⁽²⁵⁾: in áit beir cóim uul le h-áirre bí ré cóim luac le luic cé naḡ marb an feara o'ar ab leir é⁽²⁶⁾ níor mó na fíccé bliadain o'air.

Iri féoiri uime riobḡa oo baím ve na *Daoine Maithe*, aḡt tá am áirigḡe ḡeairi-ta amac éirge 7 má leirḡeairi oo'n am-ran eulóu éaric, ní féoiri le neac ari bir é faoiri in a óiar-ran. Deirḡeairi linn go mair ḡuiri reacḡ lá an t-am-ro, cé go n-abriar a lán oairéad ḡuiri ab go o-ti an riáḡ a bliarḡa bíad an t-raoḡail eile, 7 cóim luac á'ḡ go o-téireann ran in a béal, mēirḡeann cuimne an t-raoḡail-ro ar a ceann, 7 bíonn riáḡa le mari a bíonn aige⁽²⁶⁾ ar ran amac.

Táir ri neirḡe riáḡtanaḡ cum uime o'ac-ḡoir⁽²⁷⁾ o'n Sluaig Síde: luib an leara, commioll ciarac⁽²⁸⁾ 7 ḡriar coirḡe uirḡe.

Seal marḡ ó foim o'airigḡ bean i n-oiréad na h-oíccé cum cuirinne uéanam. Teair-tuig uairi uul amac aḡ iairiur uirḡe. U'fara le n-a feari ḡuiri éamir ri tar ari; bhir ari an b-foirḡe aige⁽²⁹⁾ fa óoir; éuair ré cum an tobairi: bí ri marb ann riome. Tri lá in a óiar-ran éamir bean

an feara cum a ri aḡ riáḡ leir ḡuiri éuiri a bean i éirge le focal ná'ri ié ri aon bláirre ué bíad na n-oairéad marḡ fóir 7 uá o-tiḡeac ré an oíccé ran, 7 fuiréad go marb na h-oíccé aḡ riur áirigḡe (aḡ cuiri airmḡe ari), go m-beiréad an Mairiḡluag Síde aḡ ḡabáil an tairḡe ri um an am ran, 7 go m-beiréad ri réim aḡ mairi-ḡeacḡ ari an ḡ-capall oirḡ 7 riá'ri uairi a beiréad cora coraiḡ an éarail éarí lár an riuríro bí tairna an t-riur; uá léimead ré amac, bhirḡ ari lánri uiri, i éairiarmḡ anuar o'e'n éarail, bairiḡ⁽³⁰⁾ o'fáḡaḡ uiri, i róḡaḡ ri h-uairḡe, go m-beiréad ri aige arii, faoi faoḡal 7 faoi fálamte, cóim marḡ 7 oo bí aon lá ariam. Anriar éuiri ri cuir oo luib an leara uó, 7 o'innri uó cao i an fíreḡa éuiriad ré ari aon éirḡe éuiriḡe éirge, 7 na neirḡe eile ba éairḡ a uéanam le n-a éoir ri. Aḡt ní marb ann go léiri aḡt rán fuair⁽³¹⁾ mari níor éuair ré in a coimne ó foim.

(Le beir ari leannam.)

TRANSLATION.

Who are the Sluagh Sidhe?

In the presence of the fire in the rough biting winter, we attentively listen to the terrible and wonderful tales that are told about them, and we draw closer to each other on hearing the roar of the angry ocean breaking on the submerged rocks, or the sweeping of a *sough* of wind down from the hills, we are so much afraid of them (*lit.*, there does be so much of fear on us before them), or a creeping coldness runs through our veins lest they would catch us when going home to our own houses. Many (*lit.*, not few) are the tales related regarding them, but despite that (*lit.*, after that) we have but little knowledge respecting them.

It is said that the Sluagh Sidhe are one with Dream an Uabhair, that is, the angels who were expelled God's kingdom by reason of pride. They are also called Good People. I do not know why they are called Good People, for they are allowed to work both *good* and *evil* (*lit.*, permission of evil and good to do is at them), and I never heard that they do much good to anybody, though it is certain that they work great evil (*lit.*, it is certain that great is the extent of their evil). Were it not that they hope to go to heaven, it would be impossible to estimate (all) their mischief (*lit.*, it would be impossible to put down on their damage).

They are on (the) sea as well as on land, but they are more numerous on the ocean than on the dry earth. They sometimes raise storms by which a great number of people are drowned, and at other times they put a calm on the great sea (=the ocean). On the beautiful moonlit nights the fishermen see them boating. They ask fire if

they need it, and the fishermen give it to them quite willingly, for if they refused them, they would wreak vengeance on them some time, and drowning or suffocation (would be) their fate sooner or later.

If young people die—a beautiful baby, a gentle maiden, a handsome boy, the mother of children, or the father of a family—the old folks do not believe that it is a natural death, but a change of life they get, and that it is the Sluagh Sidhe that carry them off. It is necessary for the Good People when they make an attempt to steal a person to have in their company a *live* person—a man or woman, but it is a woman much oftener than a man. I say, when they make an attempt to steal a person, for they sometimes fail to carry off every person they desire. There are two companies of them fighting against each other, an invading company, who do their best endeavours to steal, and the other company, composed of the relations and neighbours of the person who is to be stolen, who try not to let him go with them. A battle is then given between them. They oppose each other; a blow is struck; then is commenced the hard, venomous, quick, stubborn conflict. The ground trembles beneath their feet, and the sound and clang of their strokes take an echo out of the solitude of the night. Blood in streams runs through the battlefield (*lit.*, plains of slaughter). Finally, the weaker party are so faint, weary, worn out and exhausted, that they give up in despair, and the battle is gained on them. Then the party that gains the victory raise a living shout of triumph, and if it be they who desired to steal the person, they go to him; they put the *bioran-siain* in his poll and bring him out. After their coming out of the house when the evil work has been done, the woman nearest related to him awaits him outside, and she cries long and loudly, and she cannot be stopped (*lit.*, it is not possible a stop in existence to put with her).

Sometimes the person who has been stolen dies after a short space of time; at other times he withers, grows lank and fades away for many months; a day well and a day bad, a day without complaint or trouble, and a day in the agony of death (*lit.*, with the death). It is respecting these, I think, that some poet has said—

“Heart-ache and dozing,
Terrible thirst (*lit.*, thirst of the world), and I would eat.”

Again, some of them die suddenly (*lit.*, out of their standing), and others after being spent out as a rush.

But it is not by night alone that theft (of this kind) is committed; it is often practised at every time of day, especially if a person (should happen to) be in a lonely place (*lit.*, place of solitude). There are three periods particularly favourable to theft—nightfall, about cock-crow, and mid-day.

When a person is stolen, somebody else is put in his place, or something in the shape of a person, for the Good People are able to give a human shape to anything they please, but they oftener make use of a bundle of heather (for this purpose) than of anything else they can choose. Once on a time a beautiful maiden died, and, as was then the custom, her mother and all her people were weeping over her. The wise woman, that is, the *live* woman who was with the Sluagh Sidhe, said that there was not there but a little bundle of heather, and that the Good People were laughing and jeering at the maiden on account of her relations being so foolish as to be crying and weeping over a thing so contemptible as heather.

On another occasion a handsome young man was going across a hill at night-fall early in the harvest time. He left his own house without complaint or pain, but ere he reached his journey's end he felt as if a heavy burden were

on his heart; he returned home again the same night; he went to bed, and in two days he was dead. The day before he died his mother cut off a lock of his hair; she put a piece of paper about it and put it to keep. After her son was buried she looked at it; instead of being as black as sloe it was as grey as a mouse, though the man to whom it belonged was no more than twenty years of age.

A stolen person can be taken off the Good People, but there is a certain time appointed for it, and if that time be allowed to pass away, none can save him after that. We are told often that this period is of seven days' duration, though a good many others say that it is until the food of the other world is tasted, and as soon as that enters his mouth he loses all remembrance of this world, and he is content with his state from that forward.

There are three things necessary to steal a person back again from the Sluagh Sidhe—the herb of the *lios* (fairy mansion), a waxen taper and a black-hafted knife.

A pretty long time ago a woman got up in the end of the night to make a churn. She had occasion to go out for water. Her husband deemed it long till she returned; finally he lost all patience; he went to the well; she was dead there before him. Three days after the wise woman came to him, telling him that his wife had sent her with word that she had not yet eaten a morsel of the food of the Good People, and that if he came that night and watch till midnight by a certain stream (naming it), that the fairy cavalcade would then be passing that way, and that she would be riding on the last horse. By the time that the fore-feet of the horse would be over the bridge that was across the stream, if he jumped out, catch her by the hand, pull her off the horse, embrace her and kiss her thrice, that he would have her again safe and sound, as well as she was any day ever before. She then gave him some of the herb of the *lios*, and told him what answer he would give to any question that might be put to him, and the other things that were besides necessary. But it was all in vain, for he never since went to meet her.

(To be continued.)

NOTES.

- (1) *builg*, a submerged rock; also a billow breaking on a submerged rock.
- (2) *Cóe* or *comhac* (cowhugh), a “sough” of wind.
- (3) *Ureann* an *uabair*, the fallen angels (*lit.* the company of pride).
- (4) *Orde* *répéigéal* *lar*, a moon-lit night, when the moon is full; *orde* *uibhe*, a dark moon night.
- (5) *Tiocparóe* *ruar* *leó* *am* *éigin*, they would have revenge, or they would retaliate some time (*lit.* would come up with them some time).
- (6) *Ue* *luatár* *nó* *ue* *moil*, sooner or later; also *guro* *nó* *véirionsac*, or *luat* *nó* *mal*.
- (7) *Maishapac*, beautiful, heavenly, bright; also azure-blue, as *rinle* *maishapac*. *Maish* (s.f.) a blue shade of colour, as *bi* *maish* *gorm* *le* *gile* *ion* *a* *cpoircean*.
- (8) *Maishap* or *muishap*, a burden, a family.
- (9) *Tailm*, an effort, an attempt.
- (10) (a) *Téireann* *ré* *éib* *air* *uasub*, they sometimes fail (*lit.* it goes off for off) them. (b) *Téireann* *ré* *opna*; (c) *meaílun* *éann* *ré* *opna*; (d) *clir* *éann* *ré* *opna*, and (e) *cimeann* *ré* *opna*: all these mean *they fail*. (a), (b) and (c) are used in

Munster, the others in Connaught and Ulster, and are entirely unknown (I believe) in Munster.

- (11) *an caméa* *ir fáinne*, the weaker or weakest party; *caméa*, a company, a party: frequently used in a bad sense.
- (12) *bíe-éig*, a loud shout; *bíe-éig caméiríme*, a loud shout of triumph.
- (13) *go ruig*, unto, towards.
- (14) *aécomair*, near; *go aécomair* *i n-gaol* = *gar* *i n-gaol*: both used.
- (15) *fuídeac*, lonely, expressing heart-felt sorrow.
- (16) *as fáinac* (pron. *sā*), growing lank; *fáinac*, edge, that is, with the bones protruding through the flesh.
- (17) *míogarnaac*, dozing, falling asleep; *míog*, feeling; *rimíog*, a word. O'Reilly has *rimio*, a word, a syllable. *Smíogarnaac*, muttering words that are not intended for the ears of others.
- (18) *píetlín*, a bundle.
- (19) *Cnáo*, mocking, jeering, making light of.
- (20) *Cónúrac Láe 7 oíche*, nightfall (*lit.* the combat between day and night); also, *camúraícin*, *amúraíac* or *amúraíacac* and *cúrim na h-oíche*.
- (21) *go gnoo* = *go luac*, early.
- (22) *Shíoré ré*, he reached; *ruíetím*, I reach (West Munster), and *ruíetím*, I reach (East Munster).
- (23) *bhíoré ré*, he felt; also to perceive, to detect.
- (24) *Tác*, a lock, a tuft, a bunch.
- (25) *D'ar ab leir é*, to whom it belonged, or *D'ar leir é*, and even *D'ar leir é*; also *gúr leir é* (= *as gúr leir é*): this is the form most frequently heard.
- (26) *mar a bíonn aige*, as it is by him; *bíonn páirta le mar a bíonn aige*, he is content with his lot, or with what he has. *Fan mar atá agat* = *fan mar ataoi*, remain where you are.
- (27) *at-góro*, to steal back, to steal what has been stolen.
- (28) *Cíapac* or *céapac*, gen. of *ceip*, wax.
- (29) *bhíur ar an b-póigne aige*, his patience gave way, he lost patience (*lit.* broke on the patience by him).
- (30) *barrós*, an embrace.
- (31) *fán fuar*: *ni raib ann go léir acé fán fuar*, it was all in vain, it was all to no purpose. Alliterative groups of words and phrases like this and the following are quite common even yet in the spoken language of the south—*beó boct*, *cunnail cunnailgáe*, *uab uabóe-áigeantacá*, *rairring ro-zanca*, *riá(r)ruigceac fáilceac*, *glan glánta*, *lán lánuir* &c.

A VOICE FROM AUSTRALIA.

THE IRISH LANGUAGE.

From the *Austral Light*, Melbourne.

It is barely a few weeks ago since an Irishman wanted to argue with me about his opinion of the language of Ireland. It was at a dinner-table. There were some five or six persons present, all Irishmen, and accordingly all ignorant of the Irish language. But the most ignorant of all of them was the man who proposed to argue about it. I felt that such an opponent, with such an audience, had the advantage of me, as conceited ignorance always has of any small accurate knowledge. This champion of a

polemic did the usual thing; that is, he told us—what indeed was evident—that he knew nothing about the Irish language, and, so much premised, he proceeded to libel it with great learning. The old gentleman at the head of the table appealed to me to defend it from such impudent abuse. But, never losing sight of the opponent and the audience, I begged to be excused on the score that it was a habit of mine never to discourse over the heads of my listeners. Now I have observed that scholars are always very modest and cautious in the propounding of their views, even in matters they are soundly versed in. They are slow to come forward as champions, even where the world knows their strength, and admits them to be masters. Hence, with a little experience, one must conclude that there are very few Irish scholars, because there are found so many who speak about the language with unblushing temerity. And so the before-mentioned libeller of our mother-tongue, although confessing to unlimited ignorance of it, yet felt quite expedite to run it down with an air of great learning. Now that disposition shown by him is general enough among Irishmen to be called typical; and though it might seem inexplicable in an Irishman, there is a very easy explanation of it.

"'Tis far in the deeps of history
The voice that speaketh clear."

It was only after the fall of Limerick that Ireland's degradation really began. Our chiefs and our soldiers had gone into exile rather than stay in an Ireland, which had become the property of the *Sassenach*. When Limerick fell, they saw that all was over.

"Now a' is done that men can do,
And a' is done in vain;
My love—my Native Land—adieu,
For I maun cross the main."

Well, they were gone, and in 1695 the treaty was broken, and the "iron days" began. Whatever scions of Celtic aristocracy were left a small corner of their ancestral domains were weak and few—and the natural thing happened. They soon came to fawn upon the Saxon robbers who were in power. The Saxon robbers spoke English, and the Celtic fawners had to begin to try to do likewise. The Irish language became gradually confined to the peasantry—and anything found only among the poor must, of course, be vulgar. If gold and diamonds were things peculiar to the poor, the rich would make it a duty to despise them. But that would not make them cease to be gold and diamonds. When the cock found the jewel in the dunghill, he said, to be sure, a grain of oats would be more useful to him; but he had the brains to see, and the decency to admit, that the jewel was, for all that, a very beautiful thing. Now I have heard roosters set down as typical of mindless people. I once heard a man say that a certain friend of his had not the brains of a rooster; but surely the rooster in the fable had more brains and better reasoning powers than the multitudes who conclude that, because the Irish language is found only among the peasantry of Ireland, it must therefore be vulgar and can have no beauty in it. I am speaking now specially about the Irish people themselves, and of their prejudices against their own language. And I maintain that Irishmen's ignorance of their native tongue, with the aggravating circumstance of their blind belief in its vulgarity, is the greatest and the deepest mark of Ireland's degradation. My task will be to prove this assertion; and the proofs are in the deeps of Ireland's history.

Burke said of the Irish penal code that "it was a

machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man;" and he said well, as we shall see. During those horrid times the English brigands lashed and scourged the very life-blood out of our people. Anything like resistance was impossible, and the people had nothing for it but to try and grow accustomed and resigned to their forlorn serfdom. They had to call their persecutors gentlemen and noble lords, and these noble lords and masters called the Irish their slaves. The slaves spoke the Irish language and it only, and the Irish language was therefore a language of slaves—fit only for those who spoke it, the unfortunate thralls of Ireland. And, naturally enough, if any of these serfs began to emerge a little out of the common slavery, he began to think himself bound to disown his Irish, to disuse it, and to learn the language of the noble lords who had plundered and ruined his country. And that feeling gradually became a fashion, and, like every other fashion, it spread downwards; but, unlike most fashions, it did not pass away—it is a living fashion still. How often have we not all seen, at home in Old Ireland, the sons and daughters of mountain peasants—sons and daughters who spoke and thought in Irish from their cradles—come in from the mountains to Mass on Sunday, and pretend in town that they knew nothing about Irish, although everyone could see that they had hardly enough of English to tell that stupid lie. Even these poor peasant boys and girls had heard that Irish was a mark of vulgarity and poverty; and they took steps accordingly to disown it, and be of the common opinion that it *was* really vulgar, and no one ought to speak it.

Now, that is the core of the heart of this question. That is what has killed our noble tongue wherever it has died; and, what shows the perfection of the enemies' training, we have even forgotten that the murder by ourselves of our own language is anything to be ashamed of. Nay, the shame is all the other way with us—we are ashamed it is not completely dead, it being such a vulgar thing. Thousands of Irish men and women would be mortally ashamed to be thought to know anything about it. If the highest art is to conceal art, the Saxon robbers were finished artists in the matter of training slaves; and this was one of the things Burke meant when he said that the penal code was a machine as well fitted for the debasing in a people of human nature itself as ever proceeded from the perverted ingenuity of man. Surely human nature itself must have been debased in us when the slave-training had brought us so far that, we not only became fully reconciled to our servitude, not only ceased to see anything mean about it, but even came to find ourselves looking up to the brutal brigands who had enthralled us, trying to ape their manners and their language, and ashamed of, or ignorant of—

"Erin's pride of yore,
Ere Norman foot had dared pollute
Her independent shore."

Ignorant and ashamed of the—

"Grand tongue of heroes, how its tones upon the gale
uprose,

When great Cuchullin's red-branch knights rushed
down upon their foes;

And how its accents fired the brave to struggle for
their rights,

When from thy lips they burst in flames, Con of the
hundred fights!

Or when the breeze its war-cries bore across that
gory plain,
Where royal Brian cheered his hosts to battle with
the Dane;
Oh, who shall fire our sluggish hearts, like them to
dare and do?
When shall we see thy like again, O hero-souled
Boru?

Sweet tongue of Bards! how trilled its tones in
lofty flight of song,
When white-robed minstrels deftly swept the sound-
ing chords along;
When Oisín touched the trembling strings to hymn
the Fenian name,
When trilled thy lyre, fond Fionbell, with gallant
Oscar's fame.

Alike 'twould tell of lady-love or chief of princely
line,

Fair Aileen now the poet sung, and now the
Geraldine.

'Twas music's self, that barded tongue, till iron days
began,

Then swelled its swan-like strains, and died with
thee, O Carolan!

Well, the poet says—"Grand tongue of heroes
how its tones upon the gale uprose, when great
Cuchullin's red-branch knights rushed down upon their
foes." But we need not go so far back as Cuchullin
and his knights, or as far as Brian Boru, for good
instances of how the tones of the Celtic tongue rose
on the gale when Irish heroes were rushing on their foes.
It was in 1745, just fifty years after the breaking of the
Limerick treaty, that our bold brigade met their olden
foes again in the gap of Fontenoy. The treasured wrongs
of those fifty years were in their hearts, and out of the pent
abundance of those Irish hearts they shouted in their own
old tongue of heroes:—"Cúinnighidh ar Luimnigh a's ar
fheall na Sassenach!"—Remember Limerick and the false
faith of the Sassenach. And nothing—not even the head-
long fury of their charge—so terrified the British as that
fierce, wild war-cry in Irish. If the boys of that old
brigade were to come back to life now, what, I wonder,
would be the first question they would put to us? I
firmly believe it would be this:—"Where is the Irish
language? Where," they would say, "is the language
in which we shouted our hurrahs when we tore in pieces
at Fontenoy the iron veterans of the Duke of Cumber-
land? Where is the tongue in which we cheered and
prayed for Old Ireland on alien fields, when bullets rained
upon us, and when cannon thundered round us?" And I
should not like to be the man who would answer those
brigade boys and say that we let the language die because
we had heard from the Sassenach that it was a language
of slaves, and vulgar.

Now let us look at this vulgarity question for a moment
or two in another light. Who are those who say
that Irish is vulgar and harsh, and so forth? Are
they not those—Irishmen and others—who admit
they know absolutely nothing about it? It is the
same as if some witnesses were brought into court to
give evidence that a certain man was a murderer; and
they first admitted they knew nothing at all about him
and then swore he was a murderer, and the man was
hanged for murder on their testimony. Find me one
Irish scholar who ever said Irish was vulgar. Nay, find
me one Irish scholar—let him be German, Englishman,
Frenchman, or what nationality he will—who does not
put it on an equality with Greek and Italian. And so,

when I see Germans and Frenchmen and Englishmen, who know Irish, praising it and admiring it, and giving whole lifetimes to the study of it, and see it at the same time despised and thought vulgar by Irishmen who know nothing about it, I conclude perforce there must be some debasement of human nature in the national heart of Ireland.

But I have often heard Irish men and women say that even though they knew nothing about it, they could judge it vulgar by the sound of it. Now, that inane and contemptible fallacy ought not to be considered, and should not, but for the love we bear the subject of this paper. It is not the language, but the speaker that is accountable for the sound. I believe it is generally admitted that Italian is about the softest and most euphonious of modern languages. Yet if you ever find yourself in any city of Italy—say Naples or Venice—and go out in the evening to some place where the townspeople meet to talk, I will give a thousand to one you will be off in disgust before ten minutes from that language so famed for euphony; vowing in disgust that, compared with a jargon like *that*, Pandemonium were purely respectable. And in that you may not be far astray. But where you would be astray, would be, if you were to judge the speech of Dante and of Petrarch by the jabber of an Italian street crowd. And this is how Irish is always judged—especially by Irishmen themselves. We hear some poor uncultured old men or women conversing in their native Gaelic. The speakers are strangers to us. The language they speak is a mystery to us. We are unconscious that a good score of causes have long since predisposed us to regard it as vulgar. And we look upon it as such on the strength of these causes, while complacently deeming ourselves to judging it fairly by the sound of it. Some of these predisposing causes are:—FIRST, the debasement in our people of human nature itself—the living effect of forgotten penal times. SECOND,—but in fact there is no sound—every other cause is only an effect of that debasement of human nature. It is through that machine for the debasing of human nature in us that our Irish language came to be heard only among the poor; through it our so-called educated men came to know nothing about it, and to believe that they could not be called educated men unless they despised the language of their own clean, green little island. It is through that debasing of human nature in our people that the majority of Irishmen are ignorant of the very existence of their own Homeric literature. It is through it we take for granted that the language of a people, admittedly the most refined by nature in the world, is uncouth and vulgar; or if we claim not to take it for granted, if we deign to profess to reason the case at all, it is through that debasement that our justifying data for despising our own language will be sure to be, that we know it is vulgar by the sound of it. I say it here again, this proves the perfection of the art by which we were taught to be slaves. Surely Burke had weighed our case well, and gauged our position minutely, when he said of the penal code that “it was a complete system, full of coherence and consistency, well-digested and well-arranged in all its parts; it was a machine of wise and elaborate contrivance, and as well-fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.”

Sound has very little to say to the reasons that make Irishmen laugh at Irish. It is not the sound that evokes their mirth—it is unconscious, immemorial custom. It is just because Irish is generally laughed at by those who know nothing about it that we feel bound to laugh at it. We want to let it be seen that our intelligence is up to

the average. It is like laughing consumedly at a superior's joke, which may be as flat as unsalted porridge, just because to enjoy a superior's joke is a time-honoured method of showing deep and rare intelligence, finished fitness for promotion. The English became and remained our superiors, and they joked at the sounds of a language they wanted to destroy, that they might destroy the racy, native heart that language would be sure to keep beating in the people who spoke it. And we came to enjoy their joke, and those who laughed most thereat were called “the intellectual portion of the community,” and are called so to-day.

Sound, forsooth! Do we remember when we began to learn French, how the very first word of it we had to pronounce had to be sounded like a grunt? Now, if we treated French at that time as we treat Irish—that is, if we had judged it by the sound of it, and refused on that score to learn it, what wisdom we should have shown the world! But fashion does not laugh at French, and so neither did we. Fashion admires it, goes in for it, and so did we. And this reminds me that I have known and know Irishmen who greatly admire Greek, because of its beautiful sound—men who never heard the sound of it, men who never learned the alphabet of it, but who had somewhere seen that Gladstone was a great Greek scholar, that he had lauded up the language in his books, and they were at once of Gladstone's opinion, priding themselves on how they had reasoned out the matter, and on the independence of that literary judgment of theirs. Oh, Max Müller, how I respect thee for that unfashionable saying of thine, that there are plenty of passages in famed old Homer not worth the trouble of a read, and plenty of passages in authors all unknown to fame deserving to be read a hundred times.

And often have I wondered at those men of Forty-eight, those young men to whom everything must be forgiven, they were so purely and sincerely Irish,—often have I marvelled how it never occurred to them, gifted and brilliant students as they were, to study and to write the language of the CELT. One of them sang to his brother bards:—

“No whining tones of mere regret,
Young Irish bards for you;
But let your songs teach Ireland yet
What Irishmen should do.”

What a wonder that none of them wrote a line—and what a pity, because it would surely be an eloquent and stirring line—to tell us hold fast by our olden tongue. *That* I conceive to be a very chief one of the things that Irishmen should do. See how they told us in Ninety-eight to keep the green—and the green, although a colour for which we would be ashamed not to die, would be a small loss compared with the loss of our native tongue. Now, for good or ill I am no bard myself. But as this may catch the eye of some bardic nature who will, doubtless, do it justice, I will make bold to rhyme this subject to that noblest of all Irish airs—“The Wearin' o' the Green.”

THE LANGUAGE OF THE GAEL.

Oh, then Paddy dear, did y'ever hear the likes o' this before,
That Irish is a foreign tongue within the Irish shore?
No more the boys and colleens love the speech of
Grawnya Wail,
There's now no need of laws agin the language of the
Gael.

Oh, I met an Irish bard upon a lone, far alien strand,
And he says what news of Erin's tongue, so old and so
grand?
Sure, then, bard, your proud old Celtic heart would break
to learn the tale,
Our men and women all have "hung" the language of
the Gael.

Oh, then, if the language we must speak be England's
fraudful tongue,
Sure 'twill remind us always how the change from thral-
dom sprung.
From Limerick's broken treaty, from Satanic penal laws,
Perfidious Albion's murdering of our Mother and our
cause.
Oh, when laws can stop the carol of the skylarks as they
soar,
And when Saxon penal codes can hush the angry ocean's
roar,
Oh, then I will change the speech so long the pride of
Innisfail,
But till that day, please God, I'll stick to the
"LANGUAGE OF THE GAEL."

J. M. O'REILLY.

Camperdown, Sydney.

[We have much pleasure in transferring this character-
istic article, written by one of the raciest Gaelic writers
and speakers it was ever our privilege to know.]

ARMAGH GAELIC.

sgaball muire, 7c.

[Ar n-a-rghiothaó ríor leir an rghioibneoir
féin, i lioirliaé Contae Áirio-máca ó béal
jean-fíu saí bainm Maicín Maglaero.]

Cuaró Muire agus a Mac amac 'ra lá.
Bí an rghaball léiti in a lánm óeir. Tug
rí é do Síomoin.

"A Síomoin," ar ríre, "níl éinneoc fíu ná
mná,

Ó'a n-íomcáiríaró mo rghaball maí rí cóir,
Nac m-béiró réala agam ar a anam iní an
glóir."

A Maívean glóiríar, móiríar, maíreac,
Búó tú ar lón agus ar ríóir, agus ar
reirgeál,

agus ar réalc eoluir poimann gac bealaé,
Ar gleann na n-íomí ríó tóg muinne
féaró.

Ó luaitéig do éor go seir,
Cum aifíunn luaité do béil,
Ar glóiríarib ó' anma leán an ríreoir,
Agus cuir cóir ar an réacacó,
Agus ar fílaib na n-íomí ríó mé do éaríar.

A óinne óona san éill, ná teana bheir
le Muire,

Ná h-éí reoir don éaróime, 'r ná h-eug-
nuig do éinnear,

Teana do éaríar leir an éleir, agus leir
na cúig réiríreacacóib Muire,

Teana réaríar gléan ó'a réir, agus béir
tú ar réaríar aige mo leánb.

Cuoir í Muire mo éiríar,

Cuoir na g-éiríar éiríar mo éiríar;

Cuoir a maíb Óia an;

Cuoir a ó-eamíac Óia ar.

Níl éinneoc fíu ná mná,

Ó'a n-íomcáiríaró é gac ríacé,

Nac b-reiríar Muire rí h-óiríe poime le
n-a m-bár;

Rí píanca ríreagacóir' beiríar ré muir
n-anam do Óia agus do í Muire.

Léiti=aici. éinneoc (ayn'ó)=éinneac. reirgeál
=reirgeál. muinne=rinne (emph. of muinn=rinn).
aifíunn (érhin) = aifíunn. éaríar = éaríar. teana =
véana, véan. éaríar = éaríar. réaríar = réaríar.
om. aige=ag. h-óiríe=h-óiríar. poime le=poim
(so also réaríar poime leat rí ma léiríar tú=réaríar
poimac ríol a léiríar). ríreagacóir = ríreagacóir.
beiríar (váríar) = beiríar. do = do. muir = buir.
íomcáiríar (impúre), will wear.

Pronunciation—ó, usual sound in móiríar, lón, réar,
eoluir, poimann, n-íomí, tóg, ríreoir; like a in fall in
vó, cóir, glóir, glóiríar (ghlauríar), glóiríarib, cóir.
Sh is silent in Síomoin, Síomoin, and ó in ó'a.
éa=ia in réala, réalc.

Chuaró=fie (more usually foo-ee, as in Connaught).
Termination: -aib=ee in glóiríarib, réiríreacacóir.
Chearóime=ghéidhíná. maíreac=wúshah. don=ün.
réaríar almost like foosidy'a. In the Irish still sur-
viving in Oiríallá (Cuslúgne), and also in Tyrone, do
has a very strange sound, somewhat like oo, which appears
to be intermediate between ú and the French u, but is
very distinct from both. "Ór- of óríe and coróe has
the same sound. á and a (long and short) all through
as in the South and West, except ann=enn, and ar=ess;
-eál of reirgeál, like -al in valley.

s. h. l.

[* This sound of do is the ordinary one in parts of
Donegal, and in Scottish Gaelic.—Ed.]

In the song *Ἀλλὰρ βεῖννεᾶδ*, No. 44, p. 184, the third line of verse II. should read as follows:—*Ἄρ' ἔγυρτα μοι πῦν νᾶδ ἑ-περοφῶρ υαμν ῥῶο*. The meaning is, "Seeing that you are my love, who will not believe that from me," *i.e.*, who will not believe me when I say that. *ἔγυρτα* *να β-ῥᾶσιν* = the maiden of the fringes. *ῥᾶσιν* is still known in Armagh, and is applied to the fringe on the edge of a shawl, &c. It is evidently *fringe* borrowed, the *a* being introduced to mark the broad sound of *p*, and the *nn* being used in *ῥᾶσιν*, on account of the diphthongal or long sound of the first syllable in Munster (*frine-slugh, freen-slugh*).

βεῖννεᾶδ is said by some to be only a nickname that was applied to the Murphys in Armagh and Louth, their proper surname being *μακ μῆννεᾶρ* (*fem. νῖκ μῆννεᾶρ*). The title of the song ought, therefore, to be *Ἀλλὰρ νῖκ μῆννεᾶρ*.

ῥῶο in verse I. should be *ῥῶοῦ*, as suggested in the note.

In the note on *ἔάν*, p. 186, *ἔᾶ ῥῶο ἂν πεᾶρ ε* should be *ἔᾶ ῥῶο ἂν πεᾶρ*. The affirmative construction with the pronoun is usually *ἵρ ῥῶο ἂν πεᾶρ ε*, but negatively the only construction used is *ἔάν πεᾶρ ῥῶο ε*.

GAELIC NOTES.

The *Voyage of the Sons of Corra* has been printed by Dr. Stokes in the recent issue of *Révue Celtique*. Celtic students will learn with regret that Dr. Stokes has been dangerously ill for some time past.

The new Irish Literary Society of London has started a Gaelic class. It is conducted by Mr. Flannery, and his name is the best guarantee possible that it will be a practical working class for students of the native tongue.

The *Irish Echo* of Boston has been revived, and the first issue of the new series is to hand. It was, indeed, discreditable to the Gaels of Boston to allow this Gaelic organ to fail for want of support, and it is to be hoped that they will make amends now. The present issue contains an article by Mr. D. O'Faherty, and a translation of Windisch's article on Gaelic poetry.

Going over some old Gaelic proper names it will be noticed that many female names end in *-nuit*, *e.g.*, *Dealnuit*, *Damhnuít* (*S. Dymnua*, hence *Tydvavnet*, house of D.), *Clarnuit*. What is the meaning of this termination, asks a correspondent. *-Nuit* is a late and bad spelling for *-nait*, nominative *-nat*, a frequent old Irish diminutive feminine ending, not only in proper names but for ordinary nouns. See examples in *Zeuss*, p. 274, *siurnat* = little sister, *altóinat*, little altar.—K. M.

The *Gael* for March has racy Gaelic songs by A. Lally, Mr. Dougher and the mysterious *ḂḂḂḂ ḂḂḂḂ*, whose poetry is more and more Celtic every time. It may be questioned, however, whether the line *ἵρ ḂḂḂḂ ḂḂḂḂ* *ḂḂḂḂ* *ḂḂḂḂ* *ḂḂḂḂ* is idiomatic Gaelic. It is of course quite grammatical, but would not *ḂḂḂḂ* *ḂḂḂḂ* *ḂḂḂḂ* *ḂḂḂḂ*, *etc.*, be better? In the *ḂḂḂḂḂḂ* *ḂḂḂḂ*, the 13th line should read *ḂḂḂḂ ḂḂḂḂ*: the preposition was omitted, through a printer's mistake, in the little

Modern Irish Texts. Captain Norris contributes an old Jacobite song and Notes on the Brehon Laws.

It is gratifying to learn that the Irish Literary Society is about to issue the first volumes of its new "Library of Ireland." The Library will consist of monographs on picturesque periods and outstanding personalities in our history. Indeed the first series of volumes is made up almost entirely of historical and biographical studies. Thomas Davis's unpublished work, "The Patriot Parliament of 1691," a defence of the much-maligned era of James II. in Ireland, will, we learn, be the first volume issued. This will be followed by a collection of *Bardic Tales* by Mr. Standish O'Grady; the *Life of General Sarsfield*, by Dr. John Todhunter; and an *Anthology of Irish Ballads* by Mr. W. B. Yeats. Dr. Sigerson, joint author with the Right Hon. James Bryce, M.P., of "Three Centuries of Irish History," will write of Irish Missionaries on the Continent; Mr. Michael M'Donagh will contribute a monograph on Dr. Doyle, the famous "J.K.L.;" Mr. John F. Taylor, of Dublin, will deal with Owen Roe O'Neill; while Sir Charles Gavan Duffy himself will write the *Life of Roger (Rory) O'More*, the leader of the uprising of 1641, a work which he contemplated doing during the Young Ireland period. This excellent programme is sure to be admirably carried out. The literary ability of the several writers is sufficient guarantee for that. We have no doubt either but that the future volumes will be so arranged as to supply the *lacunae* which those already announced necessarily leave in our annals, so that when the Library of Ireland is complete it will cover every interesting and instructive epoch in Irish history.

Mr. Patrick O'Brien, of Cuffe-street, Dublin, is printing a very interesting old Irish tale. It will be brought out in the same way as the *Stampa*.

A teacher writes:—"We have 99 children in this school, all Irish-speaking. There was never any Irish taught in the school. Some of those children are in the fifth class, and cannot answer the simplest question in English. Still they are expected to understand what they read when the inspector comes, and to answer on the subject-matter of their lessons. The children are nearly as intelligent as in the next school, where Irish is taught, and, in fact, have no knowledge whatever of the English language."

COGAR NA N-ANGAEL.

Ἀρετῆς οἱ τ-ἑᾶρ-ḂḂḂḂ ḂḂḂḂ
Οἱ ḂḂḂḂ.

I.

ḂḂ ἂν ḂḂḂḂ ḂḂ ḂḂḂḂḂ ḂḂ ḂḂḂḂ ḂḂ
ḂḂḂḂḂḂ,
ḂḂ ḂḂ ḂḂḂḂ ḂḂ ḂḂḂḂ ḂḂ ḂḂḂḂ
ḂḂḂḂ ḂḂḂḂ;

Ar an gála ag bhuirthead, 'sò euaib' ri ar a
gluinnib,
Ag a fàsgbail 's an ùm-mac faoi òmhaob
a òin.

II.

Mai bi ri ag suirtheadan le euaib' ar le
vògair
Do ònnairic ri a naorib' beag ag
ruihead 'n a fuan;
Ar so mai ri, ir vòca suir r'òg' geal na
gluime
Tà 's caom-eaint, a r'òiruin, le binn-geut
sò euaib'.

III.

O ri ri oirua, a uain liom, ar abair euaib' o'
fuan leò
So m-b' r'èiriu leat ná luairteair oe
euaib' faoi'n r'èiriu,
So n-eaifairis' gáirua vò'n té tá ag
r'làiriu*
Duit r'èir ar vò'o' m'èiriu ar an lán-muir
móir euaib'.

IV.

Bi an grian geal ag maiab' a gaoite ar na
liat-ènuic
Nuair a èiriall oirua Diaimuir 'n-a fán-
iut ó'n tuinn,
Ar so b'èir ri le h-èir a báibin ag maiab'
leir,
"Ni gó so maiab' aigil ag caom-eaint le
m'èiriu!"

SCOTCH GAELIC.

The death is announced of Hector MacLean, of Islay, one of the most prominent Gaelic scholars of Scotland. He was a pupil of MacAlpine, the author of the Gaelic Dictionary, and was subsequently Gaelic teacher to Campbell, whom he assisted to collect his *Tales of the Western Highlands*. He wrote a great deal in both English and Gaelic, and only last year published a volume of "Ultonian Hero Ballads." His death, so soon after that of Dr. Nicolson, the collector of the Gaelic Proverbs, is a severe blow to modern Gaelic learning.

* Slàir=rolàir.

The beautiful translation of Schiller's *William Tell*, just mentioned in our last issue, has been published in book form [Price 1s., *Northern Chronicle* Office, Inverness]. It may be said to be the first play of any importance which has appeared in Gaelic. The translator has succeeded in making this version very natural and pleasing, so much so, that in places one can hardly believe he is reading a translation at all. One could easily imagine it, in many passages, a real Highland drama of life in the islands. No work has yet appeared which shows so well what the capabilities of modern Gaelic are. Although the translator's name is represented only by the initials K. W. G., to those conversant with Gaelic matters, these letters are very transparent.

The *Northern Chronicle* has published an interesting tale, *Sgeul an Taillir*, by the Rev. John MacKury, of Shye. The *Oban Times* has printed, among many other Gaelic contributions, *Laoidh an Phurgadóra*, an old Catholic hymn still surviving in many of the Catholic parts of the Highlands, and written down by Mr. Wm. MacKenzie. *MacTalla* has plenty of Gaelic reading. The *Celtic Monthly* continues to print old Gaelic airs collected from all parts of the Highlands.

Further details of the Census of 1891 show that the number of Gaelic speakers in Scotland was 254,413, as compared with 231,602 in 1881—giving an increase of 22,811 in the past ten years.

The appointment of Rev. E. O'Growney as President of the Gaelic Society of Glasgow, is one of the most recent signs of the friendly feeling between the Gaelic of Ireland and Scotland.

We have received from the gifted author a copy of the second edition of *Clàrsach an Doir*, by Niall MacLeod, a son of the Isle of Skye. The volume contains much beautiful Gaelic verse, and some fine prose tales. It is well brought out, and should be on the shelves of every good Gaelic student. (Price, 3s. Sinclair, 10 Bothwell-street, Glasgow). In the recent issues of *MacTalla* is published the beginning of a fine account of a voyage to America in the good old days of sailing vessels. The following words in it at once strike a student of Irish:—*duathaidh*, unattractive, the opposite of *puathair*, from which the common *puathairtear*; *foehán*, a breeze; *scalladh*, a view; *clisg*, start; in Meath, *clipt*. The *Celtic Monthly* for May is up to its usual high standard, and deserves the wide circulation which it enjoys. We have also received the quarterly *Ionradh Eaglaise Saoire na h-Alban*, and the current numbers of *Beatha agus Obair*, which contain a great variety of suitable matter. The former includes some articles by *Fionn*.

The translation into Irish of the *Imitation of Christ*, by Father O'Sullivan, is familiar to all our readers in the attractive edition published some years ago by Dollard. (Price 2s. and 1s. 6d.) Father O'Lavery, the historian of the Diocese of Down and Connor, has kindly let us examine a much earlier translation made in 1762. Some years ago Father O'Lavery purchased it in Dublin with some other Irish MSS.—this volume was lettered "Irish Sermons," but proved to be a translation of the famous

(1) = accident, τιομπυρνε, μίοταραύ.

bí an mion ari an saoraid roimhe ro, bí sé anoir doimhne(?) a beir ari mure. Fán am ro bí mac iug Chonnaceta 'na bhríofúiní: i t-éamhais, 7 bí sé féin 7 pócac lé féar o'ghrífceadís Oiammua ag imire éamán. 1 lár na h-imreáda, oo éuit an dá óglac amac lé éóile, 7 oo thar mac iug Chonnaceta an fear eile lé n-a éamán. 'Oo bí an pnuonra ós an pgnann-puighe, óir oo bí eagla ari joim an iug. 'Uiméig sé, an méio oo bí in a coirp ó' ionnir' ari Cholum-Cille, 7 oo éuair sé i bpalac faoi n-a éleoca. Ní raib an pí aet i noisoir bpeiceannair a éabairt ari phinnian 7 Colum-Cille nuair éamnic an pnuonra arcead. Feudamua a ráid anoir, go raib ceairt aig Colum uime ari bí an mion leir a fáibál, rin mar veuprá, cuinroac namuirtneac a éabairt oo. Aet in aetair an uile magla, o'ghrífce an pí an uime boet a beir pécóice ar lámhair Cholum-Cille. Tugad amac anoir é, 7 pócac é ari an domoite. Da mhór ar. Eruaighe an pnuonra boet rin ag sul faoi éleoca Cholum-Cille, 7 ag iarraid maiceannair oppa, 7 anoir a beir tugad amac ari gneim cluair 7 póceta, mar beiréad pirin euit ann! Da mhór an náire oo iúg na h-éipeann a leiteir rin a éuacaid. Ari pócá ari bíe, puighe sé é, 7 oo connaic sé féin go veapin (go noeapra) sé an t-olc. Ari an aóbar rin, bí eagla mhór ari go n-imeoacá Colum Cille ar an áit, go t-ir-Chonaill. Leir rin, cuipneann sé gápa éart fá ocaob be, (5) ari eagla go bpuighead sé ari fuibál. Aet ní raib mhórán gá a beir ag gur gápa ari uime a bí pócac aca, agur lé n-a éoir rin, a bí in a naomh mhór; ní raib sé i bpaó ag cur coirp oppa, óir, cúpla lá 'na óisoir, oo bí sé i t-ir-Chonaill, 7 mhór éail sé mhórán ama gur innir sé a pgeul dá mhuintir.

Nuair éuairéar rin Chipe-Conaill 7 rin Chipe-éogain an pgeul bpuacá, o'ghrífce mar mar beiréad fear amáin ann, agur in a g-cuioeaceta oo bí éoairé t-irpéanna, pí Connaiceta, óir ba leir an pnuonra go pócac lé Oiammua. Da h-é veipneac an éruinnighe ro, Caé Cúil-Opemine, an áit ar bualaó go mhór pluag Oiammua.

Oo éuair Colum ó Chluain-íorapra go gler-naoí-éan, i mbaile aca éiaé. Da h-é mobí cláirineac oo bí ór cuinn an éolairae rin. Ari mbeir camall maí oo annrin, éamnic pláig mhilleacac ari an t-ir, 7 b'éigean an éolairae a éuirtiom. Ari an aóbar rin éamnic ar naomh 'na baile, ari ari go t-ir-Chonaill. Oo éair sé real ama áit a mhuintir féin, agur annrin oo éuair sé go Uoirpe.

Iir na laeéib ro oo bí an éaéar ro 'na h-oileán, agur 'na h-aon éoil veapac. Sin an t-aóbar ar tugad Uoirpe ari an áit. Agur ir é an t-annm ceuona acá uuirpe anoir. Má tá, annar go o-ri an éiaóain 1000, ir é an t-annm a fuair pi Uoirpe Cholumcille. Oo bí an t-oileán ari éoráilacé uba, agur ir é a méio dá éuo acra, nó mar rin. Thaprá fá o-caob

o'e'n oileán áluinn ro oo bí uirge na h-aóna ag rinóir go cuin pócáir, agur ní éluinnroé aet ceol na n-eun ari éuicín an uirge.

Ir cinnte gur ab áit fóirpneac(?) i le máimirt a éur ari bun. Oo bí pógóirp ari an oileán aig aóir mac áimnneac iug éipeann; agur uubairt sé le Columcille go t-éabaprá sé an pógóirp oo dá g-cuipneac sé máimirt ari bun ann. Aet uubairt naomh Colum leir nac o-tiocraó leir é a élaeac, oo bpuig gur éoir mobí ari puo ari bíe a élaeac o'e'n t-éaogal fá agur beiréad sé féin beo. Aet lá ar na mhápa fuair sé pgeul go b-fuair mobí báir. Leir rin céir sé anoir an iug, agur aubairt leir: "Éa-bair naomh anoir, a pí, an puo oo éairg tú naomh anoir?" Thug an iug oo an pógóirp go luacéáirpneac fonníhar, aet, Oia ar fáibál! Oo éuair sé le teimrú an oirde éuona! Oo bí fearg mhór ari an iug nuair a éuair sé é. "Oa m-beiréad an áit gan a beir oirde," ar sé. "Ní beiréad oirdeáil bró innti a éoirde." Aet uubairt naomh Colum leir nac m-beiréad oirdeáil ari bíe bró innti fáo ar beiréad fáo beo.

Oo éamnic uógaó an pógóirp go tairpneac, gú gur éuioeac gur be naomh Colum é féin oo éairg sé teimrú é, éum go g-cuipneac sé an máimirt ari bun lé lámhair élaia fona.

Oo bí an-uóil aig naomh Colum a n-Uoirpe. Oo bí a éuioe aréig ann, mar éruicéag ar foela féin nuair a bí sé fáo ari fuibál a n-albain. "Beir mo beannac leat riap 'na baile go Uoirpe, agur abair leo go b-fuail mo éuioe bpuirce ann mo éiaé. Ma éig báir tobann oim ir é an éuairé mhór acá oim a n-oisoir mo éirp féin a beuprá oim é. Oa b-fuiginn iomláin alban ó éaob go caob b-fearp liom áit éró ahián a g-éarcláir Uoirpe iona an t-iomlan. Ué, ir méupra (a-oiubinn) oo'n té acá ann i gcuinnroé aig éirceac lé ceol na n-eun i nooirp púabáicac an uirge. Ir é an t-aóbar a bfuil mé ag fágaíl báir fá oo ve Uoirpe, a fuaimneac, a fuabáicéar, a fona; mar acá gac uair i n-Uoirpe lionta o'anglib na bpláicéar. A Uoirpe, mo éoil beag uapac, nac éruag an té nac bpeiceann tú mhór mó. A Ué na gile! marp oo'n té a bainpéar leir!"

(Cmleac.)

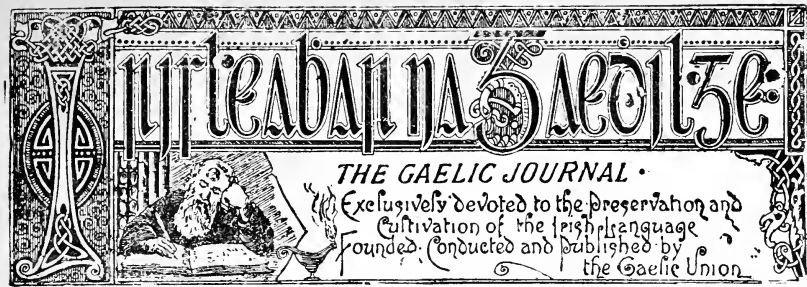
(6) = Suitable.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Gronney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

PRINTED BY DOLLARD, PRINTINGHOUSE, DUBLIN.

(4) = near. See notes to *An Uiseag* above.

(5) This is only a tentative spelling of a common Donegal phrase, fá oú uíom, uíoc, etc. = about me, thce



No. 46.—VOL. IV.]

DUBLIN, JULY, 1893.

[PRICE SEVENPENCE.

In the present number we offer our readers a varied collection of specimens of Irish as now spoken in many districts of the country, Cork, Donegal, Connemara, Clare, Arann Islands, etc. Also some examples of the Antrim Gaelic of the last century, and of the older language. One of the objects of the Journal is to ascertain, as far as possible, the whole vocabulary of modern Irish. Even in this issue, the reader will find many new words the exact use of which can be seen from their context, and in some cases from the explanatory notes. Our readers will be helping in this great object, if they note local differences in the pronunciation and usage of such words.

The prize of £1 offered by Mra Podhorsky MacNeill, Professor in Prague, for the best Irish article written by a teacher of Irish, has been awarded to Mr. O'Faherty for his *Ráimhonn, mac agus Luiseann*, printed on page 217.

We would also ask our readers to send suggestions for improvement of the Journal, and also to induce their friends to become practical supporters of the publication of modern Irish by subscribing to the Journal. All communications to be addressed to Rev. E. O'Growney, Maynooth College, Ireland.

For want of space, we have been obliged to defer many articles of interest, and some notes on rare words.

POPULAR IRISH PROVERBS.

From Skibbereen.—*I' fearaí ríoná ioná maighitín, aet i tseannata a déile i' fearaí iao. I' maigh nác tcarfeann a éall, agus nác cuipieann ruan lé n-a gúe. Tis fuinneogac pionn, gan arian gan lionn [Tois fuarí palam, gan biao gan bealaó, nó balaó, Meath]. Gac balta marí oileai. Má' cam rúige, i' piéó píó. Tagann an t-iarpharí (late season) aet ní bréann pé biaoámarí. An té nác gabann comairle gabann pé comíac. Sé an té i' mó ólann*

i' mó túil ann. Taré veireac an óil. Bréann cluara arí na coilléib. An té ag a mbréann long a' lón, geiréann pé cóip uairí éigin (here cóip=favourable breeze). Píll oim, veiri an oioó-ghó. Bréann munaó arí fearí ó aoirí go báí. aet ní mún-tearí bean éoréce nó go bpié. An puo a ríghobann an píca léigéann pé péim é. Molaó gac aon-ne (gac aoinneac) an t-aó marí a gaoarí é. Tuigéann fearí léiginn leatíocac. Má' fearí i' pólláin. I' iomáó uinne bréacó arí meirge, muna mberéacó leirge beirí ag víol arí. Ní caró-píam go h-aon-tigearí. An puo oo marí-bóacó uinne oo beacóacó uinne eile. Seacám an oioó-uinne agus ní baogal uirt an uinne macánta. Ní cpiéótearí an pípinne ó'n té a bréann bpiéugac. An té acá tuirgeac ruióeacó, agus an té acá bacacó, bréacó. Sé an té i' ionmum le Oia i' mó épióánn Sé. I' beag an máit, an máit a maorótearí, agus i' beag an máit an máit ná h-ionnfearí (nac n-m). Fuaet ía tioroc oit, má tá fuaet a mium (anvui) oit.

Comairle comíacac neam-éongantac. Ní máit raorí pái-buaríteac. I' máit lé Oia cabarí fagáil. I' báiréamail iao luét aon anna. I' com-uapal gac fearí ag muirí. Sean-bpíos pmeairí, bpíos nuacó. An t-abpín bog bpiacacó, cuirfeacó bpiú i gcluarí fean-éacac. Ní peiríbe an múnloó ioná an múnleacó gan iaiquarí. Ní tuir-

riḡṡeari feari na h-eiríála. 'Dá mbíod ré
tirim go Samán, beiríead bheall ari úinne
éigin. Comaíle éabairt do mnaoi boirib,
nó gabáil de iube ari iariann fuair. Iy
euyḡiḡe neoin ioná maroin. Ní b'íreann
uime ari foḡnaí t'hiér ólacáin, aḡur ní
tarí uaimíra é (or, ré mó óála é.)

Connemara.—Coislaó fada p'raíveann
leanb (p.=make stupid). Cnaigeann an
boét ḡac alp=a poor man must chew hard
morsels. Beit aḡ iariaró olna ari ḡabair,
nó abriar (yarn) ari p'uiríoe. 'Sé a loét a
laḡeao.

Waterford.—An éaoia móri an t-uan i
b'páo.

A RELIC OF ULSTER GAELIC.

It is of much interest to compare the language of the Derry or Antrim translation of the *Imitation* referred to in our last issue with that of Father O'Sullivan, published by Dollard. In the Northern version the opening sentences are:—Cé b'é beiríear tóruḡeacé uaimíra, ní ééimḡeann ré pan uoiríaoar, eadón, ní fíoblaínn ré ari eap'raio, aoiar an tḡeap'raia. 'Siao ro b'riat'ra Chriof'ra, t're a b'riaoḡar 7 a b'rioll'ḡeap'ra uaimí, cionnoir ír inleantá beacá 7 b'éap'ra Chriof'ra, má'f toil linn ari foill'riuoḡá 7 ari noeal'riuoḡá go p'riunneacé 7 ari f'aoaró ó'n uile tóiríaoar eoiríoe 7 amma. Deannmoir oíéíoll p'riunmoḡá go uápaécacé ari beacáio Chriof'ra. Chapter II. opens thus:—Briann toil 7 fonn náoi'ra aḡ ḡac énoimie é réin a beit p'riacé, p'ri-eolacé, acé c'riuo ir f'íróim uo'n eolár nó uo'n ealadain ḡan eagla Dé? Go seimín, ir f'earr p'golós úiríeall uo m'ó p'riub'íí Dé, nó f'ail'riancé (ioná f'eall'riainnacé) uairíeacé a uiríeap' c'úrra na noál 7 na b'riat'eamínnar a meaoap'riacé (meab'riuoḡeacé?) acé a locar eolár a úir ari p'riin. In Chapter III. occurs the following fine passage:—Briann loét éigin ceangailce uo'n maíe ir f'earr, ir iomláine, 7 ir f'oiríbeo ari an t'raoḡal-ro, 7 briann p'riúro 7 uaille úiríeḡe ari an p'riun-f'eiríob 7 ari an p'riáoar ir ḡeip'e aḡaim. Eolár úiríeall opt réin an p'rián 7 an t'riḡe ir uoaríbea éim Dé; 7 f'earr p'riin ioná an t-eolár ir uoimíne ari foḡluim nó ari ápo-ealadain. ḡibeao, ní c'úrrí foḡluim nó ḡlan-eolár ari maíe ari b'it, uá'f óp'riuoḡá Dé, uo óio-molao, acé ir f'earr cionp'ar ḡlan 7 uoiríbeacá ioná p'riin uile. Acé oe b'riḡ ḡur mó an t'raioeup uo ḡní móp'án ari foḡluim 7 ari eolár, ioná ari uoiríbeacáio, ir p'ri-míimie, ari an aóbar p'riin, éíro p'riao ari f'eap'rián, aḡ b'riat' p'ri-beaḡáin toparó nó tairíbe leo.

O! uá noéanaríor uoime oiríeo oíéíll aḡ uiríeap' 7 aḡ ḡriuoir na loét, aḡur aḡ p'riuoḡáio 7 aḡ p'riol-úir

na p'riabailceao, aḡur uo ḡní p'riao aḡ c'úrrí éuaríbeacáinn ari a éóile, ní b'iao (beiríeo) oiríeo uile 7 p'riannala ameap'g uoime, nó oiríeo uoiríeoimí 7 p'riaoiríeacáa ameap'g na n-óro p'riaoḡalta. Go seimín, aḡ teacé lae an b'riat'eamínnar, ní p'riap'róar (MS., p'riuoḡeap') óim c'riuo uo leuḡamar, acé c'riuo uo p'riunneap'ar, ní p'riap'róar óim p'ri ari n-úiríab'riao eolacé neamíeumíeacé, acé p'ri ari b'riat'eacáio éuaríbeḡ p'riaoḡalta. Imirí uam, cá áit a b'riuoirí aoiar na uoiríuipí foḡluimé ari a p'riab eolár aḡac i n-áimip'ri a b'riat'eacáio? Acé a n-áit 7 a p'riab'rieo aoiar aḡ uoimíe eile, 7 uo b'riuoirí nacé p'riaoimíeann 7 nacé ḡeumíeann p'riao oppa. Ba móp' 7 uo ba oiríeip'ri a ḡolú 7 a meap' i n-áimip'ri a b'riat'eacáio; aḡur aoiar ní labaríeap' 7 ní éuaríeap' oppa! O! ir uoiríeacé, luacé, imíeap'ar ḡlóir an t'raoḡail ro uaimí. Uo b' f'earr liom go b'rieoḡáio a b'riat'eacáio uo b'riuoim: ir áimlaró mar p'riin uo uéanaríor t'raioeap' 7 foḡluim go maíe. . . . Acé ré móp' go p'riunneacé, an té acé móp' iní an éuaríeannar; acé ré go uoaríbea móp' an té acé beaḡ in a p'riúil réin, 7 nacé uoiríeann meap' ari móp'óal nó ari onóir. Acé ré e'riona uá'p'riub, an té meap'ar neit'e calíuábeo mar aolacé, ionnur go b'riuoḡeacé ré e'riuoḡa; 7 acé ré p'riop-foḡluimé go uoiríin, an té uo ḡní toil Dé, 7 uoiríeap' 7 éuaríeap' a toil p'riin.

In reading the First Book of the *Imitation*, one is struck by some peculiarities of the language employed. The language is comparatively simple; the translator had a thorough command of spoken Gaelic, and very seldom indeed was compelled to make use of an uncommon word. In the present tense of the irregular verbs, the correct forms, without terminations in -ann or -ar, are used; as, an fear uo ní, who does; uo ḡeib, uo é; nacé b'riac tú. The p of the relative is kept after prepositions, an té leir a lab'riann ré: at present lé a l. is more usual. Some words remind one of the older language, p'ripe=p'riunneacé; p'rieoéao, future of p'rieoap', imper., p'riearínn; op'ao, rest. But this last word is colloquial in Scottish Gaelic, and was probably so in Antrim. Other words yet current in Gaelic are: ḡloinn, disgust; eap'riuo, annoyance; p'riéacá, peaceful; uairíeap', calumny; tóca, dearer; an t-eaḡal, fear; ḡab nó ḡlac ari lúin, undertake. Near the end of the First Book are a few sentences like ann a p'riub'íí Dé, ann a uoiríeap'pall, which approach the Scottish usage. Northern words are seen in the infinitives p'riacéál, t'riuoḡeacéál, p'riap'riam; and in t'riuoim=the more usual t'riuoimí; p'riacé, t'riacé, ápoánacé=pride; p'riab, ḡap'ra, quick. The Ulster pronunciation accounts for imiríe=aomíeap', uoiríeap'=uoiríeoimíeap', leacé=leacé. Peculiar Northern and Scottish usages are the present tense for future, tóḡeap' uam=uó e'riuoap' uam, tóḡuimíeacé, fancy, opinion; ir meap'ar uo, it is well for; árim, count, think, p'rieoḡur, uá f. without it = 'na éaḡmur, (Munster), 'na uiríeap'ba, 'na f'uríeap'ba (Conn.). Other words are uoiríeacé, prodigality; clú nó t'áin foḡluima, reputation; an ní ir loim leacé, what you wish. Two usages now restricted to Munster are seen in the sen-

tence : ní bhfuil ós méro a bréar uime uaisneac ann féin, ná móro do bhar tuigtheál aige ar neitib ároa.

We can note as wrong some few things, possibly the introduction of the copyist : an t-easg poime lé bár, leir an bár ; curra ort a mbian=air ; na neite éuca (éum, éuis) a gclonaro ; ir ba for the future of ir, which is now not used. And finally, the usage as caoi . . . na n-aihgair atá ré d' fúlans (see *Gaelic Journal*, No. 44, p. 183, note 47). In the First Book there are also some obscure passages, for the solution of which I am indebted to Mr. J. C. Ward : atá na gaimna as uabair, =frisking about (cf. macnur, which is used similarly). So moiro=part of gan fíor o(air, uair, etc.) airc=want, atá a. aircio oim. Some few words are altogether strange : cátsome or cátsome asur tporasó, fasting and abstinence (cf. aoine, fast). Also the last sentence of Chapter X., which runs in the MS. : agas go sunnradhach san áit a mbiad daoine d' ann inntinn agas d' ann shiorad cruinn air anibhal (?) ann Dia. Caill ié h-órlach, to lose at once (?). Go fuiniamhach, negligently.

We give a final extract from the preface of the translator :—

an óion-bhollac éum an leugéora.

A luét annaéta an érabaró ! as go agair leabrán ceir-bhíadéac, deag-éomhaleac, binn-foclac, vop ab ainn Tóruideacht na bhFireun ar chéim lorg Chríosta, nóe no ríghíobac ar oír 'fan teangair laroie le bhíadair ainglío oírdeirce oe opo beannuigé naomh aghuirtin ; anoir ar n-a éoirbhre uib anhoi i noeilb, i n-éveacó, 7 i líbre mar (=bur) oirpe féin—eádon, 'fan teangairó ghaioirleige.

ir faoa ó vo déalraig ceartar 7 deag-éilí an ugoair beannuigé ro ar fead na cuinne, ar thóó gur bheactnuig luét eagna 7 móir-eoluir ar érabar, náe raib amac ó'n ghuortuir óiada aen leabair amáin ir oirpe, óiada, deag-éomhaleige iona é. asur uime rin, ir cian ó vo gábadair faoear, voame foqlama gac aen eirpe, an leabair óiada ro a éur i steangair 7 i gcanamaint oúéarais 7 a máear 7 a oirpe féin . . .

ar an adbar rin, vo cógbaó (=éomnacar) ooirra, mar an gceona. faoear vo gábal ó'a éur i gcló 7 i gaint ar oirpe féin, eádon, 'fan teangairó faoirlge, asur, oiró go bhul ré anoir [as] neoin 7 veiréacó an lae, ní fuil ré go fóill pó-mall an máie vo déanais, uair ar bit. . . . Ir uime rin vo rígnear oúéoioll, maille lé gára Dé, an leabrán ro . . . vo éoirbhre uib éom aigearra, foilléir, fo-éuigraia, asur vo b'eol nó vo b' éuir liom, ionnur go mbiaó ré 'na éaoníteac 7 'na éompanac oilear agat, a leugéoir, 'na léopann foillre in vo láin, 7 'na peult-eoluir ag múnacó 7 ag cairbeanáon an bealaig 7 na rígeacó pómat.

ar an adbar rin, gnácaig 7 cleac an leabrán vo vo leugáó go pó-mhic, gab éugac é mar maigal ar éig-beactó, ná h-eirig copreca óe, óir, tar éir a leugéa aon uair amáin, fill air aoir, óir vo gábaró

tú eagna, oiréar 7 oileatham úr gac aon uair, lé fpoitacó ann.

Leug an leabair leir an inntinn, leir an úir-íreacé, 7 leir an érabaró éuona vo bí ag an ugoar naomha vo rígne é ; eádon, an bhíadair beannuigé oe opo n. aghuirtin. ir é vo b' ainn oó, tomár a Cempir, ó'n baile 'fan almaine in a rígeacó é. Teugáó an t-annu rin air, 'fan mbliadain o'aoir ar oúigearra 1380 (mile, rí céio, oéthoagac)—eádon 382 (rí céio, oéthoagac 7 ós) mbliadain ó foin.

A BITTER ELEGY.

The following death-song has been sent by a valued contributor, Mr. Hugh Brady, of Ruan, who copied it from a MS. in his possession. In its condensed and concentrated expression of fierce hate, it can hardly be surpassed. All Mr. Brady can learn about the subject of the poem, Seağan Ciarós or Cioirós, or John Cusack, is that he was High Sheriff for Co. Clare in 1700, and that he belonged to that detestable and detested class called *discoverers*, in the evil penal days. The popular feeling of exultation at his death found vent in these bitter Gaelic lines, and also in the English epigram given below :—

FEART-LAIOIR SEÁGAN CIOIRÓS.

I.

Faoi éliab na lice ro curta, tá 'n oll-
piar paimar
Do éar lé oligéib an fuimonn buó meiró-
ieac, teann ;
Do b' fearroie mipe, 'r gac vouime oáir
fuilng olige Gall,
An Diabal ó'a rígiobacó, tá cuilleam a'r
reac mbliadna ann.

II.

An maib ro féin, mo leun, níoi rmaéuig
a éoil,
Ir maig vo éiréig Mac Dé, 'r mar p'easair
náir foil ;
Do maib gac aon oáir feuo—rá marbacó
níoi buéc—
Acé vo maib é féin maiaon, uiri anam a'r
copir.

III.

Mallaict na b'fann, gac am, oo tuill ré
 gan t'uaire,
 a'f earfaimhde ceall 'na ceann, oo cuirfead
 gac uair,
 as fearaib go teann i goinne Cille asur
 tuair,
 tús leabaró 'meafg amur oó éall, in
 r'pionnoub.

IV.

Congbuig fad' bonn go lom, a gairib-lic
 móir!
 an múrtaire fallra oo meabhuig zangaró
 a'f go;
 le oisgib na n'gall tús r'ganmraó aui
 banba a'f tóir,
 a'f go b'ceiseo-ra in am, faoi o' f'aimaile,
 a maireann oá póir.

THE ENGLISH EPIGRAM RUNS THUS:—

The Lord is pleased, when man refrains
 from sin;
 Satan is pleased, when he a soul doth win;
 Mankind is pleased, whene'er a villain dies:
 Now *all* are pleased, for here John Cusack
 lies.

NOTES.

The following is an extract from a recent letter:—"I had no idea there was so much Irish in Munster. Almost everybody in this village speaks it, and I am told 'tis pretty much the same in a great part of this county. There is a 'National School' here, and the master knows no Irish, and of course teaches none. The young people laugh at you if you ask them about Irish, as though they thought it a good joke. My friend S. told me he noticed the same in Kerry. He spoke about Irish to some boys whom he met on the road, and they laughed at him for his folly. In fact, the Irish is treated in a spirit of contempt by all. Even the priests do not stand by it: their announcements are made in English. Could not something be done to make the people feel what a treasure they are despising?"

At the American Catholic Summer School, lectures will be delivered by the Rev. Father Conaty on Celtic Literature at the end of July.

Subscribers who reside in Irish-speaking districts are invited to send local Irish proverbs (with translations and

notes, if necessary), and also variants of those published in the Journal. They are also requested to note any words they may have remarked as strange in recent numbers of the Journal.

Correspondents will please note that during the long vacation, from July 1st to September 1st, the Editor will be absent; but all communications will be acknowledged in the first week of September.

According to one of those Irish newspapers whose habit it is to sneer at everything merely Irish, a terribly inconvenient thing happened in Donegal lately. "At the Mountcharles Petty Sessions on Thursday, the Chairman, Mr. C. Tredennick, J.P., found some difficulty in 'negotiating' a number of extraordinarily unpronounceable names. He confessed that he could not get round some of the terrible jaw-breakers with which the presentment sheet was studded. Here are some of them:—'Lisceaghann,' 'Largynaseragh,' 'Crannogeboy,' 'Meentinadea,' 'Meengilcarry,' 'Owenteskna,' 'Meenahirish,' 'Jully-nagreena,' 'Sheskinatary,' 'Meenainshbeg,' 'Tieve-meen,' 'Largysallaghobog,' 'Buggaugh,' 'Ballyoderland,' 'Straughter,' 'Roocrow,' 'Meenavally,' 'Cronasillagh,' 'Meenahullaghan,' 'Carricknamohill,' 'Aughewog,' 'Drimbarity,' 'Ogherbeg,' &c. It will be admitted that Welsh 'isn't in it' with the local nomenclature of the barony of Banagh."

In any other country the wonder would be that a man perfectly ignorant of the language of the people should be sent to administer justice in a district of this kind. We may also remark (what, no doubt, escaped the "Irish" journalist) that the name of the magistrate would at once indicate his own Celtic origin—he belongs to that branch of the Cymric race, the Cornish, which has allowed its language to become extinct. We, however, cannot throw stones at them.

At a recent meeting of the Dunganvar National Teachers' Association, the teachers warmly congratulated Mr. Foley, of Ring, on being again awarded the Cleaver prize, a good testimony of his untiring zeal for the preservation and cultivation of our native tongue, and the following resolution was adopted:—

"That we thank the Rev. E. D. Cleaver for the great interest he has taken in the Irish language, and we also wish our esteemed chairman, Mr. M. J. Foley, Ringville, N.S., joy in securing the Cleaver prize in the Irish language for the County Waterford the seventh year in succession."

Many people "take an interest" in Irish, but very few who have an opportunity of doing so, give such encouragement to it as Mr. Cleaver, and few also have the courage and determination of Mr. Foley in teaching it.

Instead of the phrase go oeninn=*indeed*, the expressions leoga, a leoga, and baige, maige are used in Donegal. The following note on these is of interest, and may induce others to throw some light on the strange words. "It may be well to say (writes our correspondent) that I don't remember ever hearing go oeninn. Leoga is the ordinary equivalent of *indeed*. It very often goes with maireaó. 'Leoga maireaó i' maist an capall atá agat.' 'Baige is = 'pon my word,' 'faith,' and it also goes with maireaó. 'Baige maireaó i' maist an capall atá agat.' It would not be easy, in the ex-

amples, to see any difference of meaning. There is, however, some slight distinction; *leoga* is generally used when one is speaking candidly, whereas *baige* is often used when speaking sarcastically. One can also say *oep* (= *oap*) a *leoga*, but not *oep* a *baige*. There is another phrase, *oep* a *leópa*, which is considered to be a curse—it means, I suppose, *by the book*. Compared with this, *oep* a *leoga* is a mild expression." To these we may compare *oap* a *nooinnac*, *by the shrine*, usually shortened to a *nooinnac* = *indeed, in truth*. In its diminutive form the expletive force is very attenuated indeed (a *nóinin*). The Western phrase, a *baíroie*, is another remnant = *oap* an *baíroie*, and the form *maíroie* probably is all that remains of *oap* mo *baíroie*. In all these, *oap* is now pronounced *oep*; just as *oap* *liom* (= the old *andar* *lim*) is now sounded *oep* *liom*, or more usually, *oep* *liom* *féin*. We shall be glad of further notes on such expressions.

Dr. Douglas Hyde will soon publish in book form his Songs of the Connaught Bards, which have been appearing in the *Weekly Freeman*. The same paper is now publishing articles on the bearings of Irish history, &c., on Shakespeare, by Mr. David Comyn, the first editor of this Journal.

One of the staunchest supporters of the *Gaelic Journal* and of every other Gaelic venture, writing from the foot of the Andes mountains, writes:—"What I want to say is this—that it would be well to gather up, through the Journal, all the native technical terms still to be found, ere they perish for ever; for instance, the words used for operations in cheese-making, dyeing, weaving, smiths' work, agriculture, &c. There is the more reason for trying to ascertain these words, as they are not likely to be found in our MSS., and are therefore liable to be lost by the death or dispersion of those who speak them. A part of the Journal might be dedicated to this service, and thus in a systematic manner good work could easily be done now, which in another generation it will not be possible to do at all." We shall be glad to have any such words, and first of all shall try to collect words connected with flax-growing, from sowing the seed, *poip*, to using the woven flax. The words that suggest themselves to me at present are *poip*, *póipeas*, *rgéit*, *taimnaid* *lin*, *bunac*, *baipnac*, *rgot*, *com*, *clug*, *reicnis*, *cuairgin*, *rlir*, *cúinne* (*poia*, *poileán*, *peaprao*, *eang*, *ipeang*, *ceap*, *cluarán*) *ceirle*, *toipar*; *peol*, *garmann*, *uáim*, *pié*, *piéasóip*, *olúit*, *inneac*, *fuigeos*, *cuap*, *paipmúg*. The words connected with woollen manufacture could be easily given at the same time. We invite criticism on the above words, and lists of other terms.

The second number of the *Irish Echo* of Boston, in its new form, is now to hand. Its chief article is the text of the famous *Buirgean* *Chéire* *Copann*, with translation and vocabulary—thus giving in one issue a complete text-book. The subscription is One Dollar annually, payable to Charles O'Farrell, 3 La Grange-street, Boston.

Every Irish Celtic student will learn with regret the death of Mrs. O'Donovan, the widow of the eminent scholar, John O'Donovan. Mrs. O'Donovan survived her celebrated husband for 31 years, and lived over ten years to mourn the untimely loss of her son, Edmund, the famous war correspondent. If any lady of the Irish land could be

Irish of the Irish, she was. A Celtic student of no mean attainments herself, she was her husband's and Eugene O'Curry's fellow-worker in the great movement of the *renaissance* of native Irish literature, and the critical as well as the popular study of the Irish language. Her husband was a student who, beyond his connection with the Young Ireland movement, took little interest in politics. He felt his mission to be to aid in convincing the world that his race had a civilized history to boast of.

The *Journal of the Cork Archaeological Society* has published the text, with translation by Mr. Patrick Staunton, of a very ancient life of St. Finn Barr. The text is taken from a MS. copied by Michael O'Clery in the year 1629, and now preserved in Brussels. It is intended to republish the Life in book form, with notes of interest.

In the same issue are valuable notes by Father Lyons, P.P., Macroom, on the Gaelic topography of Munster.

The Rev. Father O'Donohoe, of Ardferit, is about to publish *Brendaniana*, which will contain, among many things of interest, the Irish life of St. Brendan, taken from the Book of Li'more.

Some ancient Gaelic prayers, &c. (written down by Mac-Léiginn from natives of Inismaan, Arann Islands.)

A. TEAGAS BRÍGÖE.

(From MARTIN FOLAN, Máirtín Maítiu.)

Teagas brígöe, ar a leap 'ó'n peactac,
 beannaic 'atari 'i a comairle 'glacac,
 muirne má'atari go bríacac agaim,
 réult eóluir go fo'gan'teac agaim,
 plannra cubaríe na cóirac 'feapam, 5
 Mac na Mhá nári tuill a marla.
 Ué! go bríacac na veapmrao 't'atari,
 óip 'i é féin 'a iunne ar sceanniac, -
 t'ip n-a éiorde rácam na 'leagá,
 Tuirpí géupa t'ip n-a géupa geala, 10
 Sgúirpí nnié, agus iao dá 'gheasac,
 Má gupí baiteasari óe-pan a' éioiceann
 t'ieapra.

Ó'aripí ré veoc agus é dá 'tactac;
 'S cé 'n veoc 'geabac ré, mapí 'gléap
 magá,

Ác't vombair aeóba an o'págúin í'alais, 15
 'Cait peact mbliacna leip a mapia (?)
 'Glac ré leip, mapí 'bí ré beannuigé,
 'S 'éig ré 'deap-lám ruap arí,
 'S 'iunne ré fíon ve ar blar na meala.

Don-*uaine* *agaib*, 'bhuil túil aige 20
Óeie a' *tríobairie* 'faibáil lé ceannaic,
Óianaó ré *óeie* *gan* *briéis*, *gan* *maasá*,
Óianaó ré *óeie* *gan* *briéis* *ar* a' *talaim* ;
Ná *bíodá* a' *túil* a' *lúba* *ná* a' *geleara* ;
Ná *bíodá* a' *túil* a' *geur* a' *éarais* ; 25
Ná *bíodá* a' *túil* a' *mnas* *óá* *óeie*
Adt *lé* *n-a* *póras* *mar* *o'* *oimuis* *Beasair*.
Siu *é* *an* *tíle* *óiead* *asur* *lean* *é*.
Siu *é* *an* *bóas* *asur* *ná* *fas* *amás* *é*,—
Pianna *riomhuir* *óos* *bhuic*, *óos* *óógas*,
'i *óos* *éasgair*. 30
Téim *'s* *éirtead* *'un* *an* *airim* ;
Cuir *oo* *óeasglán* *rú* *asur* *sur* *oo*
íarair ;
Cumaon *an* *éasna* *airt* *ar* *maron*.
'Nuá *berdear* *tú* *pié*, *téim* *'a* *baile* ;
Tabair *óeie* *'a* *pié* *t'acair* ; 35
Tabair *lóirín* *oo* *óeoirde* *so* *maron* ;
Múin *oo* *élan*, 7 *comuis* *fas* *oo* *ímaic*
íao.
O! *má* *húil*, *i'* *uic-re* *i'* *feairim*,
asur *ní* *bár* *uic*, *ad* *malair* *beasá* !
asur *'feadair* *a'* *'éannais* *íora* *Chíort* *na*
Flaitir, 40
'S *nac* *beannuisce* *an* *té* *íadair* *i'teac* *ann* ?
Mhe *búisro*, *éamuis* *óá* *bui* *óeasgair*.
Cumácta *mó* *ruair* *mé* *ó* *m'* *adair*
'Teac *so* *óci* *rú* *air* *a'* *talaim*.
'Éloigim *úo* *anall* *atá* *gan* *teangair* 45
'Tá *íor* *asao* *nac* *ar* *briéas* *ná* *ar*
ígealta *atá* *m'* *air*.
A *ban-naom* *uair!* *'Tá* *íor* *asao*
So *bhuil* *mo* *íurdeacán* *vianta* *in* *na*
Flaitir
Comfas *a'* *maíear* *íol* *éab'* *nó* *dúam*
Nó *Mac* *Dé* *beó* *ar* *a'* *talaim*. 50

NOTES ON *Teasgair* *búisro*.

4. *Reult* *éolur* : Dr. Hyde has a note somewhere on this expression. It is a commonplace of popular Irish poetry. *Éolur* is very frequently used in the special sense of "knowledge of the way," e.g., *ní* *fuil* *an* *t-éolur* *agam*, *I don't know the way*. Hence, *reult* *éolur* probably means "star of direction," "guiding star."

5. *Cópac*, genitive of *cóip*, *justice* (?) ; or read *cobnac*, gen. of *cobn*, *aid*. The translation may be "the fragrant Plant of Justice to stand (sc. *asainn*, with us)."

9. *Sácah*, i.e., *oo* *íateas*, were thrust.

16. *Leir* *a* *mapa* : so dictated to me. Perhaps for *lé* *hair* *a* *mapa* (?) In the next line but one, I fancy that the word *óeasglán* originally ended the line, and made the assonance. The lines ending *aige* and *óeie* also fail to make assonance.

28, 29. *Siu*, *rúo* : so pronounced : *rúo* was explained as referring to what precedes, *rúo*, to what follows. I think that only one form, *rúo*, is authentic. I heard a youngster reproved by an elder brother for saying *rúo*.

30. The preposition *oo* is pronounced *so** in Arann, except in the compounds *oam*, *oic*, *oá*, &c. The possessive adjectives *mo* and *oo* are always pronounced in full after prepositions, unless a vowel-sound follows : the line was given thus, *pianna* *riomhuir* *so* *oo* *bhuic*, *so* *oo* *óógas*, *'i* *so* *oo* *éasgair*.

32. *Sur* pronounced *sur* : *sur* for *sur*. By a similar change, *éibann*, *íey*, is pronounced *éibann*, and *cláirdeah*, *a sword*, becomes *cláirde*. (Final *h* is silent in some words, as *cláirdeah*, *talaim*, *ganneah*, *íallim*, &c.) In contrast to the change of *ó* into *u*, the pronoun compounds *asair*, *noisair*, *éasair*, *oasair*, are pronounced *asair*, &c., as in verse 20.

33. Pronounced *nuair* *íor* *té* *pé*.

40. "And, since J. C. was so good in purchasing Heaven, surely he is blest who shall enter there. *Lit.*, "and its excellence as J. C. purchased Heaven, and is he not blest, &c." The idiom, like many others in Irish, is so rank as to defy a literal rendering into intelligible English.

45. *Anall* for *éall*, *yonder*.

49. *Chomfas* : the sound as dictated was *éon*. *air* *a* *talaim* is somewhat inept in the final verse.

The piece does not appear complete. The proportion of it which is really "*teasgair*" is relatively small, and does not cover the ground as much as might be expected. Some of the dialectical forms are given as dictated.

B. *paicear* *noimh* *choislaoh*.

Compare the following with "An t-Altachadh Leapa."
Gael. Soc. Glasg. Transactions, vol. I., p. 36 :—

So *luirim* *lé* *óia*, *'i* *so* *luiré* *óia* *liom* ;
ná *luirim* *leir* *an* *óic*, *a'* *ná* *luiré* *an* *t-óic*
liom ;
Cuir *bhuirge* *fas* *mo* *lár*, *a'* *bhuic* *mhuir* *fas*
mo *éann* ;
Teap (= *tar*) *a* *mhuir* *óis* *asur* *glac* *mo* *lám*,
asur *veun* *mo* *íurdeacán* *lé* *mac* *na* *ngiár*.
má *'tá* *óroisro* *ar* *bic* *ar* *mo* *éi*
Cuirim *mac* *Dé* *uir* *mé* *féin* *asur* *é* *féin*
O *anoic* *so* *óci* *bliadán* *ó* *anoic*,
asur *anoic* *féin* *asur* *so* *veóir* *asur* *so* *briéad*.

[Recited by *búisro* *nó* *Óhonnáasá*, *in* *íreathóim*.]

So *luirim* ; the optative often takes the future inflexion, *so* *luiréas*. In Arann, *luirim* is pronounced *luirím*.

C. *coisil* *na* *teineasoh*.

Compare with "Am Beannachadh Smalaidh" the two following versions of a "*parair*," recited in raking or covering the fire at night (*as* *coisil* *na* *teineas*) :—

(* *óo*,—Ed.)

1^o. Martin Folan's version.

Cuinglisim (=coislim) an teine re
mar cuinglisear Chiorc cáir :
muirne i mullaí an tige,
asur bhíro i n-a lár ;
(An) t-octar ainglre i' t'péine
1 gcaíar na nSáir
*Cunthaisgeal an tige re
a'p a ósaine tabairt plán

2^o. Brigid MacDonagh's version.

Cuinglisim-re an teine re
lé cpanna, cpanna páorais :
ainglre Óé ó' ár noidreáct,
nár fuarglaró ar náihar.
Oét n-eac (?) faoi 'n teac,
Teac nac lúreann ceó air,
nac n-iméodaí son tháir ar,
asur nac ngoincear uime beó ann.

an t-octar ainglre, the eight archangels, *lit.*, the angelic eight ; or ainglre may be genitive pl. of aingéal, as nouns having in colloquial Irish made the nom. pl. in -íre have often the same form as gen. pl.

D. ainglis mhuirne.

The following (also from Martin Folan) speaks for itself :—

“An coislaíó rín oir, a mháear?” “Ní heaó, áct ainglis, a mhic na páirre” [=na maighe, or read na páirre]. “Cia an ainglis, a mháear?” “Go raib tú ooi’ ríuáir, ooi’ pléadál, ooi’ éanagal lé pilleur-éloné, ooi’ éroacó, asur ooi’ po-éuracó ; oo éuro fola breag beannuigíte ‘n-a ríuáirí go talam leat ; an tpleag mhe dá caréam pó oo éur.”

“Ní ‘l son uime éirgeacó t’ainglis, a mháear, asur doeuracó i t’pí huairne rúí éolólóacó ré,—níor’ basgal oo son póo oo éirgeacó i’rinní ‘feicealí go b’rácáct, ná son éroacó-éirgeacó ‘éabairt ar ainglis.”

ní ‘l would be better omitted. Compare these “parreacá” with some of those in *Siampa an Sheiníur*.

Mac-Léiginn.

DONEGAL GAELIC.

colum cille. III.

Do bí na coillte uapac an-éurpamác aige, 7 nuair a éurteacó cpann uapac an a thoirne óilrí féin, ní leigseacó ré uime oá éomhair nó ag baint leir go ceann naoi lá. Asur annrinn beirte curo de mar éirpce oo na ósaim bócca, curo eile oo na *strain-scurraibh* (coiméigeadáir, doirgeadáir), 7 an fuigéal oo ósaimb thoirne. Nuair a bí an éill oá cur ruar,

oo bí ré an-rpárálac ar na cpannaib, 7 oá otagacó leir, ní leigseacó ré baint lé h-aon éeann aca. áct ní éiofapó leir gan curo aca a gáirpá. ar rcoir ar bí, oo fábal ré an méro a éaim leir aca, oe bhuig gur cuirpéacó ruar an éill in áit nac raib na cpann ró-éuig.

1^o iomaó rgeul a éluintear fa o-taobh oe naoth Columcille asur thoirne, asur ro ceann aca. buó gnáacó oo éirpce oo éabairt oo éeao uime boct gac aon lá. áct ar. uime oo bí aige ar an uopar ag tabairt amac an bíó, buó éuma leir oá m-beiréacó na boctáin ar ríubal ríor leir an cuille. mar rin oe, uime air bí a éiofapó mall ní raib faic aige le fágal asur oá m-beiréacó féin éurpéacó an t-ó-áinac ro an uopar in a ágaró, asur ann rin ceao aige bogac leir fá n-a gúóite. oo éaim feap boct mall, lá aiháin, asur éurpéacó an uopar air mar beiréacó macacó ann. lá-ar-na-thárac oo éaim ré in am thair, áct ní raib blar aige le fágal. oo bí ré ag teacó asur iméacó mar rin tamall faoa, áct cuirpéacó air ríubal a g-comuirté é gan gneim. ní éabairpéacó an uoparóo oo éirpce asur éurpéacó air báirí pinnna. 1^o an uirpéacó, éur an uime boct rgeul anoirí Cholumcille oá éomhairpéacó nár éoirí oo níor mó, éirpce éongbáile oe uime air bí fao asur beiréacó ré aige. nuair a éualaro naoth Columcille an rgeul rin, éur ré móran ionganear (go oéó) air. síor leir féin air an bomaire (moinente) go o-tí an gáirca gan clóca, báiréacó, nó eile, go b-feirpéacó ré an uime éur cuige an rgeul úo. nuair a fuair ré go o-tí an gáirca ní raib an uime boct le fágal. leir rin, oiméig ré na óiaró, corpánoctéuigíte ceanncánoctéuigíte asur gan clóca! nuair a fuair ré ruar leir, cia oo báiréacó a ríuge cratáí láirne leir áct ar slánuigéoirí é féin! ann rin nuair a éur ré ríor air a ágaró aig coraib ar slánuigéoirí fuair ré éirpce ruóghair, rin mar oéapra rólur na b-plaíreap. áiríth na óiarí go buó ríonruigéacó go oéó an uime oo bí ann. oo éiofapó leir innpéacó éur ceao é beiréaca ag ríuaintéuigacó air, no ceao é beiréacó oá uéacac in áit air bí. bhí a ríor aige le n-a éoir rin, caint na n-eun ; asur gac coimpá beag oá g-cluinpéacó ré aca oo éiofapó leir innpíre ceao é bí ag uil an (éum) coruig éatopra.

an éeao éill a éur naoth Colum air bun i n-thoirne 1^o é an t-ainm uigacó uiríu Dub-Regler ; asur 1^o i an áit a raib rí ‘na ríapacó an áit a b-fuul calaíre naoth Cholum anoir. má tá, ní fuil ballóg no clóí le fágal oí anoir.

oo éur naoth Columcille móran oe éillib asur oe éomhairpíre eile air bun, áct oe ‘n íomlan ní raib aon éeann aca b-feapir leir ioná thoirne. rapaor! oo bí thoirne ann fao ó foin, áct ní ríeíreap é níor mó! 1^o in na laetib rin oo bí thoirne ‘na aon éoilí uapacó buo go báir asur ó éaoib go taobh. ánu ní fuil éirpce asur ceann aiháin aca le fágal! a thoirne aorínn na g-craob! náct tú acá éurpíge! 1^o in áit oo ríuaintéur asur oo fábalceir, ní éluinpéacó anoir áct corpman na g-cáir asur callán tige an óil! Seiréacó

* Pronounced cuinacó [oo éuithacó an tige ro.—Ed.]
† For tabpáó?

no éiríte beannúigte le daoimib gan ééill, agus gan
cioróde! níor págaó agaimn aét na faoiléoga deara
béna agus an abaimn; beoí prapran ann go b'ráe, aét
ceól milir na g-cliair agus buirpur na n-eun ag
leigeadó air nápacarib thoirie Columille, ní éluinn-
tear iao níor mó!

Crioic.

ANECDOTA FROM IRISH MSS.

IX.

Book of Leinster, p. 282 a.

Báir ní amhá na Spécaib, Salemón a ainm.
Doirónao doiru cobleo móir do la níg via
éúdaib. Rogab meirca móir. Ro bácar
étairre ocan níg. Mo ain-re uírb innoct,
ol ré fhu trídair cáem via muntair. Doéén-
tar, oir feat. Ir amlao doiru mo bácar
ocono airie, ocuf reirra fína ina fapirao,
ocuf gilla oc gabáil éannole fhuu. Báir
cáe oib oc airiuc éuile viarailiu. Maie
tia, oir in tiep fei. Ir maie uín. Ael-
ómar viar tigeima. Maie rianra in éuip
aét óenpiét. It fáilte na corpa ina iogué
cen glúaradé. Fáilte nal-láma ic tairibieit
in éuip. Fáilte na rúle oc veipin in
túara. Fáilte na rúona fhuu boluro. Fáilte
na beóil fhuu blappaét. Adá ní nao fáilte
ano. i. ar n-erteét, ar ní éluineéar cáe úan
parabuil in-bino fhuu airile.

Ceipit cio immeiraprem? Mí anra. Oúir
cumaécta ar tiepriu pil fori talmain.

Ro fectar-ra, ar in láeé do Románcaib
.i. fín. Ar ir fín iomedaip in plúag co
m-bácar cen éono cen ééill, ocuf comtar
meia [p. 282 b] meirca, conarala i rúan
fo éorraiab a m-broba.

Ir oegoul, oir in fei ve Spécaib. Aét
ba oédu lim ba tiepriu cumaécta na fláda
via taprao in fín. Tiepriu fláit feirab.
Spunéiu uírbib oume. Ir a cumaécta iroe
ponjigui-ne cen meirca cen éoluro, ci ataan
oc ol fína.

Maie, oir in laeé do Ébriub. It maie na
uúla voiaeta ano. Nemiarreip a ainm
iroe. Ba oédu lim-ra, oir ré iroe, ba moo
cumaécta banraéle. Noco n-ingao oano
aét bao éuman lat imbáiaé.

Búit ano co matin. Maie ale, oir in ní,
cia coceipit mo bóí eipriob-ri airiáir? Ir eo
ro amne mo imriaprem. Cia cumaécta ir
moo foriir talmain. Arriubair-ra, oir in
láeé do Románcaib, cumaécta fína. Arri-
ubair-ra, oir in láeé do Spécaib, cumaécta
níg. Arriubair-ra, ar in t-Ébriaoe, cu-
maécta mná.

Ro báir mo nígán fori leélaím mo níg.
A mino óiri ar cino mo níg. Ir
tiepriu in fín, ar moara fei. Ir tiep-
riu cumaécta in níg, ar airile. Cio ane
cen cumaécta lim-ra? oir mo nígán la
tabairie béimme via baip fori a éatbaip
mo níg, co m-bóí fori láir in tairge. Am-ma-
baio! oir cáe. Noiréccai in ní féadae.
Tibro mo nígán lapraoi. Tibro oano in
ní foéctóir. Mí lotreip in ben, ol in ní.
A fém ale, oir Nemiarreip, ir tiep a
cumaécta iin. Ir fíh, oir in ní. Ir tiepriu
cumaécta mná olóar céé cumaécta. Oir ir
ina étun bír ví a ratan comarceéta, connaé
tabair a aiebei fupriu céda n-óéim.

TRANSLATION.

There was a famous king of the Greeks,
Solomon was his name. A great feast was
made for him by a king of his people.
Great drunkenness seized them. There
were those with the king he trusted not.
"Watch ye me to-night," said he to three
dear ones of his household. "It shall be
done," said they. Thus were they at the
watch, with four gallons of wine by them,
and an attendant holding a candle to them.
Each one of them was attending on the
other. "Well, now," saith one of the three,
"we are happy. We give thanks to our
lord. All the senses of the body are
happy, save one thing. The feet rejoice in
their extension without stirring. The hands
rejoice in providing the body (with food).
The eyes rejoice in beholding the repast.
The nose rejoices in smelling it. The lips
rejoice in tasting it. There is one thing
that does not rejoice, to wit, our hearing;
for none of us hears a sweet parable from
the other."

"Of what shall we talk?" "Not hard

to say, namely — which power is the strongest there is on earth?"

"I know that," saith the Roman warrior. "It is wine; for it is wine that has intoxicated the host, so that they were without reason, without sense, and they were besotted and drunken, so that it has cast them asleep at the feet of their enemies."

"Well said!" saith the man from Greece; "but it seems more likely to me that stronger is the power of the prince by whom the wine was given. Strongest of men is the prince. Wisest of creatures is man. It is his power that has made us be without drunkenness, without sleep, though we are drinking wine."

"Good," saith the warrior of the Hebrews; Nemiasserus was his name. "The things are good that have been put here. It is more likely to me," said he, "that the power of woman is greater. I should not wonder, moreover, if you will remember it to-morrow."

There they are till morning. "Well, now," said the king, "what discussion was between you last night?" "This is what we talked about, which power was the greatest on earth," "I said," saith the warrior of the Romans, "the power of wine." "I said," saith the warrior of the Greeks, "the power of the king." "And I said," saith the Hebrew, "the power of woman."

The queen was on one hand of the king, who wore his diadem of gold on his head.

"The wine is strongest," said one of the men. "The power of the king is strongest," said the other. "Am I then without power?" saith the queen, giving a blow with her hand to the helmet of the king, so that it was on the floor of the house. "Kill her!" cried all. The king looked aside. At that the queen laughs. Forthwith the king also laughs. "No harm shall be done to the woman," said the king. "From that then," saith Nemiasserus, "(I gather) her power is strong." "It is true," saith the king. "The power of woman is greater than any other power; for in her brow is her guardian-Satan, so that no blame can be put on her, whatever she does."

The foregoing is a curiously distorted

and thoroughly Irish version of the third and fourth chapters of the Third Book of Esdras, Solomon being substituted for Darius, Nemiasserus for Zorobabel. † The conclusion and point of the story is rendered more dramatic by the actual introduction of what in Esdras is only mentioned as an argument to prove the superior power of woman, as follows:—"Videbam tamen Apemen filiam Bezacis, mirifici concubinam regis, sedentem iuxta regem ad dexteram et auferentem diadema de capite eius et imponentem sibi, et palmis caedebat regem de sinistra manu. Et super haec aperto ore intuebantur eam: et si arriserit ei, ridet; nam si indignata ei fuerit, blanditur, donec reconcilietur in gratiam."

NOTES.

cobleo, a compound of *con* and *pleo*.

por-gab, seized them or him, *r* being an infixed pronoun of the third person singular or plural.

perpa, borrowed from Latin *sextarius*, W. *hestawr*. Cf. *ceiripr pteer perpa* *oo* *lemlaet*, Harl. 5280, fo. 66 b. As to the probable size of the measure, see Ducange, who says: "Apud Anglos sextarius vini continet quattuor jalones."

é-*caipre*, the opposite of *caipre*, *faithful, loyal*, hence, *trusted*. Cf., *uaip pob iac po ba caipre* *leap* *nig* *oo* *éaiteagis* *in* *baip*, "because they it was who were trusted by the king to visit the crown," *Echtra Nerai*, 8.

atleocur, with or without *buioe*, *I thank*.

poget, cf. *hono poget*, gl. *extensione*, *ML*, 37d, b. *pogetip*, gl. *prolicuatur*, *ML*, 110, 1.

uair = *oo* *fuip*, *to know*, introducing indirect questions.

po-n-pugn, *that has made us*, with infixed pronoun (*-n*) of the first person plural.

éctun, dat. sing. of *écan*, *forehead*.

KUNO MEYER.

CONNEMARA GAELIC.

(D. O'FAHERTY.)

RAOMON MAC RIŞ LAIGEAN.

Bí níl í g-cúigeas laigean fao ó; iugaó mac óó agur tugao Raómon map ainn aip. Bí gnár ann, an t-am iin, nuair beirte mac oo iug, go n-éantaoi a éleáinnar le ingin iug eile a beirpaoi an oróce éurona. Tápla go iugaó ingean oo iug na Spáinne an oróce a iugaó Raómon, agur iugneao a éleáinnar léi. Seal geairi na diaoó iin fuair a inéairi báp. O'fan a áairi gan pópaó go paib Raómon na fear. Dubairc

ré ann rin : “tá mé gan céile ó cailleadó do mháistir, agus ní beiríodas níor fuirge gan bean. Tá ingean áluinn veap ag iug na Seaimáinne agus ír mian liom toul dá h-iaiphar; an o-tiocfá-ra liom?” “Racáo,” aipra Raómon. “Óiméigheap leo go o-tán-gasap go cúipe iug na Seaimáinne. Óinnir iug laigean fáé a éupuir. Cuipheo fáilte poimhe. Cáiteapap an oróce rin le pleió a’ feupoa. Ap maroin, lá aip na máipac, ceapó cluice comóipap ioiri mac iug na Seaimáinne agus Raómon mac iug laigean. Roimneao na píri (leat ap gac taob) acé cúip Raómon ‘r a éuro feap an laipóro amac. “Níl mo éuro feap ag obaip óam-para com maie a’ tá do éurope feap ag obaip óuit-pe,” ap ía mac iug na Seaimáinne. “Tá go maie,” aip Raómon; “beupparó mipe leat mo éuro feap óuit a’ feicimip cia cúipfeap an laipóro amac.” Rígneao am-laró, acé buaró Raómon an báipie. Leip an ígeul a ígipiuigao, éuaró Raómon an agaró an iomláin a’ cúip ré an laipóro amac oipia. Táipá go maib ingean iug na Seaimáinne a’ veapicáo oipia trí íunneois ap feao an ama Cúip íi teacáipie paio óéin Raómun ‘gá iaiphar íuar o’óh éaipleán óipí cúip íi ípéip móip ann, a’ buó feáipí léi é maip ééile ‘ná a áaip. Óiultais Raómon an cuipheao, óipí ímuain ré ap an b-paté bí leip. Maip íeall ap an tapcuipne po bí íúin aici oioígalap o’imip ap Raómon.

Pópao íi laigean agus ingean iug na Seaimáinne, a’ éus ré a baile leip go h-éipunn í. Bíreao an íi agus Raómon ag íeig gac uile lá. Lá oá o-táimic ré a baile ó’n t-peilg, íunne a bean mupán leip paio na íágbaip ía m-baile aonipac, ‘r oubapit, “buó cóipí óuit-pe do mac a íág-baip maip comluapap liom; ní maip po a bí mé í í-cúipie m’ áaip.”

Ófás an íi Raómon ía m-baile lá ap na máipac, ‘r o’iméig ré féin ‘na íeigie. Níorb íapao bí ré iméigie ‘nuap íaol íipie oipó-beapit imip ap Raómon. Ríé ré uaité a’

níor íapao ré go o-táimic ré go cúipie iug na Spáimne. Fáilteigao poimhe agus íaipui-ígeao óe fáé a éupuir. Óinnir íe rin oóib. Dubapit an íi leip nac b-íuigao doin íeapí a h-ingean acé an íeapí a maipbócao tíupí íatéao tá í n-Óoipín-na-b-íatéao. “Acé,” aip an íi, ír olc m’áitne nó ír tú Raómon mac iug laigean 7 má’í tú, ír leat m’ingean, óipí iugneao a cleaimnap leat an oróce iugao tú.” “Lé agaró íaigie iugao mé, a’ lé agaró íaigie tá mé, agus íuo aip bíé a óeunpap íeapí aip bíé,” aipra Raómon, “tá mé íáíro é a óeunao íul íeobap mé o’ingean.” Go móe maroneac, lá ap na máipac íug ré a euran, éoipí ré a éeann, o’íé íé a b’éilg, ‘r o’iméig ré go Óoipín-na-b-íatéao. Táipuiug íe amac a íleup íeimeao agus íunne íeine óó-féin. Rug ré ap éaoipia, maipbaig ré í, ‘r cúipí íé ap an íeinnó í a’ bíupit. Ní íaib ceatíamáo oí íte aige ‘nuapí éáimic an íatéao ‘r oubapit “íú, íá, íeapóí! íágaim bolao éipionnaig bínn, bíeupíag íeapíag.” “Do óonaacé ‘r oo óoíeall* oipí féin, agus ímle maipbáipíe oipí; ní lé cóipí nó ceapit a éabapit óuit éáimic mipe anníeo, acé lé gac uile cóipí agus ceapit a baipit óioí,” aipra Raómon. Óíonníuigheapí a ééile, ‘r ní’ íaigííeao ó éúpí an oomáin go íeipheao an oomáin nac o-tiucfao ag bíeacnúgao oipia oá m-bei-íeao íioipí aca go íaíapapí lé ééile. Cúimnig Raómon nac íaib íeapí a éaoínite, nó a íínite, nó a cúipie ían aipéaoac, ‘r éus ré coipí oon íatéao a cúipí aipí a ílúnáib é, ap oón íaipia coipí íeag ré é. “Póil, a íaigííeíe ‘r íeapíí ía’ oomáin, íaol mé nac íaib íeapí aip bíé m-an íin a óeunao liom acé Raómon mac iug laigean, nó é íin féin go m-beiréao ré m aoií a bíáóna ‘r íeíeao. Beupparó mé leat mo íuíoíacéa lé mo beo, a’ í íeilig lé mo maipb; íin agus mo élaip-íeapí íolupí a óeunpap íolupí í n-óoipíeapap, má íeigean tú mo éeann liom.” “Cá b-beupíeao mé íaíapapí oo élaíóim?” ap ía

* Compare mo óona ‘r mo óúipne in Donegal.

Raómon. Feud ar an g-cianann cñíon rin éall é. "Ní fíeicim cñíann arí bíe ip gñánoa 'ná oo éeann cñíon liaé." Buail ré i g-comhgarí an éinn 'r an muinnéil é, 'r bain ré an ceann oe. Shníoim ré gao do'n éoil, 'r éuir ré amac éirí na dá éluair é, a' éuz marí rin a baile go iuz ná Spáinne é. Nuair éáinic ré i b-foigre feacé n-iomairie 'r feacé n-acra do'n teacé, éairé ré an ceann oe 'r éioiré ré an éuiré. Éáinic ré arteaé 'r oubarie, "ip liom tñan oos' m'gín, a iú na Spainne." "Ip leac eilg í, má 'r tú Raómon mac iuz laigean. Cáit ríao an oróce rin, tñan le ríannairgeacé. tñan le rígeulaigheacé tñan lé caiteacó bíó a' víge 'r le ráim-coolata; cupána teotó, blar na meala arí gacé gñeim, a' gñan an oarua gñeim arí aon blar.

An oarua lá maribairé ré fátaé eile. Arí ériall a baile oó, an ériomíao lá capí éirí an fátaé a maribao, éáinic ceo móirí 'r cuirpeao a muga é. Éualaró ré eugcaoin bocté 'r rinne ré arí. "Cia éú féim," arí ra Raómon. "Tá," arí ré, "chéacáirí na g-cíeacáirí, 'r boctán na m-boctán, a éeangail na fátaig ríuar ríoiu." Sgaoríl Raómon é; acé cia bí ann! an éieacáaoíri capmoctairíge, mac iuz na ríuaríroeaéta, náirí b-féioirí a m'íeacó, nó a bátaó, nó a maribao, marí naé ann féim bí a anam. Éeangail ré Raómon ríuarí m a áit féim; éuz ré ceann an fátaig aig iuz na Spáinne. "Ip liom o'ingean," arí ré, a'bualaó méirí ríoi na érioi 'r 'gá tabairie leir.

Mócuig an iú náirí bé Raómon éuz leir í. Éuaró ré arí a éóirí 'r ríuarí éeangailte lé teuroiaéa oiaoríeacáta agur éarairíu-íeacáta é. "Níl ré í noán éú a rígaoríeacó," arí an iú, marí bñuíl mo éuro ríola comí glan naé féioirí cáin a éuirí le mo feacé rínniríu." leir rin bain ré fuil arí féim, éuimíl ré oo na teuroiaéarí í, 'r éint ríao loéta ó éóile. "Capí liom agur ran liom." "Ní fanrao," aríra Raómon; "ní beró mé ríároa go b'fágaró mé gñeim arí an gñeieacáaoíri." O'iméig leir gñu éuit an oróce

arí. Rinne boctán oó féim; éairíairíge ré amac a gñeup teimeao; o'faoairíge ré teime a' leag ré a lón ríomíe. Éáinic cú aige a' o'airíu "cúilín nó énáimín, cúro arí leiré nó coilín lé tabairie ag mo éuro cuileán." "Géobairí rin 'r fáilte." "Ip feairí go móirí éú 'ná an éieacáaoíri a éuaró éairé annheo aríerí a' an bean 'r áilne oá b'raca ríuíl leir, 'r gac oerí lé na ríuíl éomí móirí lé monóg ríléiré; o'airíu me ríuinnín arí; éairé ré a rígian fára liom, a' fóbairí go m-bain-feao ré an ceann oíom; má éeap'oirígeann congnaó mo leiréíre-re uair go b'íacé, gñaoirí arí éú-in an Ooirie liaé, agur beró m'ire agat." Lá arí na máraé lean ré loig an éieacáaoíria. Capao ríeabacáin na h-aille b'ieag leir agur ríomín ré leí. Oubarie ré:—"éiuaoctan arí bíe in a m-beró tú, gñaoirí oirín agurí beró me agat." An ériomíao lá capao marí' uirge na h-aille ouiré oó. O'airíu ré ríuinnín arí. Romí ré leir. Oubarie:—"áit arí bíe a o-teap-roctáirí mo éongnaó nó mo éuoirígeao uair gñaoirí oirín 'r beró mé agat." An lá rin, ran meaoón lae, bí ré ag capíleán an éieacáaoíria. Bí ré féim arí baile, acé bí ráilte móirí aicí ríomíe. O'innirí rí oó go ríuib anam an éieacáaoíria m uiré a bí i m-bolg lácan, a bí i m-bolg ríeiré, a bí i láirí ríale a bí ríoirí ran ríoiléarí agur marí m-beuiríaró arí an gñíó móirí, agur é a éuirí ríoirí o'aoon buille agurí an ériail a éógbail o'aoon ríairíaró, agurí an ériail a rígoilteao o'aoon buille, annirín éioeríao an ríeiré amacé, a' an meul a éuirífeao ré a'í, éuirírríoe ran uoirín ríoirí é; beríeao an ríeiré ag iúé arí an gñeieacáaoíri agur érioi a oeuao arí an ríeiré. Oá m-beuiríaríoe arí go iúreao an láca amacé, agurí oá m-beuiríaríoe arí an láca go iúreao an uiré aríerí a'í go n-beuiríaríao rí éarpuim, a'í oá m-beuiríaríoe arí an éarpuim, go n-beuiríaríoe uiré aríerí, agurí é a bualaó leirí an uiré ran m-ball o'óráim tá ríoi na cíe éli, naé ríuib ré i n-oán é marí-bao. "Níl aon feairí ionan rin a oeuao acé Raómon mac iuz laigean a o'fág mé

ceangailte." Rug Raðmon ar an ghró agur éós ré an trail; i gcoilt ré an trail o'áon buille; nít an peite amað ag méil-leac. Cúalaró an cneacásoirí an méill agur bí ré ag oeunað airi. "Cá b-fuil tú a éuin an voipe laé?" "Tá mé annreo agur an peite i ngrheim agam." Síu amað an laða ar bolg an peite. "Cá b-fuil tú a feabacín na h-aille bpeaça?" "Tá mé i annreo agur an laða i ngrheim a'm." Síu an ub ar bolg na laðan agur junne pí earcuin. Bí píre ag oeunað airi an loð: "Cá b-fuil tú a maor' urge na h-aille uirbe?" "Tá mé annreo a' an earcuin i ngrheim a'm." Rug Raðmon uirui. Síu aige an cneacásoirí a' a éuro euraig i rpiócte ag na uirpeacáib. Buail Raðmon leir an uib é, agur éuit ré marb. Cúg Raðmon ingean iug na Spáinne leir go o-tí a h-aðairi a' comnuirgeoir leir go oeirpeað a m-beaça.

Críoc.

beaça agus bás duine-uasail éigin.

an cnaoibhin doibhin ceo.

Cliabán óirí nít, a' tú óg.
Máeari cóirí uir, a' neait póg.
Capall aépac, a' tu o'óganac,
Sgol agur léigean, a' olut-companac.
Bean áluinn a' tu i o'feairi,
Teac fairiirig, i gac nro o b'feairi.
Bean mhin, páirtre, réura,
Ba, maoin, táinte, i rpeura.
Áit iurde agur áit iurde,
Neait bñ agur neait oige.

Tura o jeanóirí ameairg jeanóirí,
Ag façail mearta 'gus onóirí.
To' ceann ar coirte, ar éuirte, ar cómairle,
'S níor mipe éú na jeanóirí.

Oeipe laéteac, i an báir ann rin,
An t-airpeac, an cláir, i an cill.
'S cao é tá 'gao oe báirí anoct
Ar éaðmon-na-oeirce no Seágan Boct!

IRISH IN NATIONAL SCHOOLS.

At the late Congress of Irish National Teachers, Mr. Manning, of Dingle, delivered an eloquent address on the teaching of Irish, in the course of which he said:—

"For the past ten years there have been indications of a hopeful kind for lovers of the old language of Ireland, but these are far from being as bright and vigorous as they should be. It is disheartening to find that it is an individual from an obscure and remote part of the country that appears in the the national metropolis, to plead the cause of the national language. The efforts now making to preserve the olden language of our country may appear to some amongst you as matters merely as sentiment and patriotism, and not at all as coming within the category of things practically important or materially advantageous. I am not a bit afraid to appeal to the National teachers of Ireland, even on the ground of sentiment and patriotism. A well-known Irish scholar, writing to me a few days ago, says:—'I can hardly express to you the high respect and sincere admiration I feel for the teachers—truly enlightened and patriotic—who do not grudge their little leisure to encourage the study of the old language of their country. There are national teachers even in out of the way schools who, if they get a little training, would soon, by their own talents, industry, and knowledge of Gaelic, be in the front rank of Irish scholars.' It ought to be a pleasure to our body at large to find so flattering a compliment coming from a source so competent to form a judgment on the point. But is not from the standpoint of patriotism and sentiment alone that I would speak to you in the interests of the Irish language, but as a matter of great and every-day practical importance to me, to hundreds of teachers, and hundreds of thousands of children along the south-western, and north-western seaboard from Waterford to Malin Head in Donegal. I must here remind you that amongst the glens and mountains, and particularly at the extremities of the innumerable promontories that abound along this extensive and much-indented stretch of coast—the language of Ireland is by no means a thing of the past—it is still very much alive. You'll hear it in the school when the children get the chance of interchanging a word with their neighbour. You'll hear it from them on the playground, on their way to school, when returning home, and by the fire-side. You'll hear it from the altar and the pulpit. Danish or Russian spoken from these places would be about as intelligible as English to nine-tenths of the audience. In those places, Irish is still the instrument of thought and the medium of communication. It is still the language in which are transacted the every-day business of life. It is used not only by the old, but, as I have said, by the young, and in several of the localities I have indicated it is still the only language in which both old and young can accurately convey their thoughts and feelings, their wants and wishes—the only language in which they can adequately or satisfactorily transact the ordinary affairs of life. This reminds me of how often I have seen in courts of law our Irish-speaking peasantry grievously wronged, non-suited, abused, and kicked off the bench, because they would not undertake to state their cases in a language (English) of which they practically knew next to nothing. In those remote and illiterate corners of our island which I have referred to, the Irish language will, I am convinced, continue to be the spoken language for centuries yet to come. A glance at a map will satisfy a person of this. Because of their extreme remoteness and complete isolation they are quite cut off from almost all communication with the outside world. No stream of civilization flows through or near them, and as they are they will continue

to be for years to come. As a rule, the places referred to are congested districts. They are thickly populated, and the population is in exceedingly poor circumstances. Such people emigrate in thousands. Need I tell you, National teachers, how indispensable some education and a knowledge of the most useful of all modern languages, English, is to these emigrants. This brings me back to a former statement—that it was principally from a practical standpoint I wished to treat the question of the preservation of the Irish language in Irish-speaking districts, and the teaching of it in the schools of such districts. In order to intelligently and effectively teach such people English, we must do it through the medium of their own language, and so teach them Irish at the same time. Schools are established in these districts from almost the very inception of National Education, and yet they continue to be still almost exclusively Irish-speaking, and practically destitute of a knowledge of English.

"A great Irishman, the late Dr. MacHale, Archbishop of Tuam (applause) charged the National Schools with being the graves of the National language. This is a terrible, a sad, and a humiliating indictment to be brought against any system of popular and national education. No doubt, in our case it is, without any fault of ours, generally true; but on our western seaboard district the National schools appear to have had no more effect in extinguishing the popular speech than have the fierce waves of the Atlantic on our bold and rock-bound western coast. The reason is obvious. Teaching in the schools in Irish-speaking districts is begun at the wrong end. The recognised principle in education is to proceed by easy stages from the known to the unknown. In the schools I have spoken of this rational common-sense principle is entirely reversed. Our children are set to learn a language (English) which is as foreign to them as Danish or Russian through the medium of that very foreign language of which they absolutely know nothing, and hear nothing except within the four walls of the schools. Even in the schools we, the teachers, when we want to reach their little intelligences as in teaching arithmetic, grammar, &c., are compelled by the very necessities of the case to discard the modern language (English), and resort to the familiar and intelligible vernacular. But it is when we attempt to explain the ponderous and high-flown English of our advanced reading books that we are lost in despair and give up the task as utterly unattainable. You cannot possibly imagine anything more stupefying or intelligence destroying than this mode of teaching children through an unknown tongue. How such modes of teaching have continued to be used in the schools I have indicated, is to me amazing, when I consider that their grave and serious disadvantages struck the great and illustrious Irishman (some 40 years ago when Head Inspector in Donegal), who for the past twenty and odd years has so worthily and so ably presided over the destinies of National Education in this country, and who, by his direction and management of it, has been quietly and unostentatiously a benefactor to his race and nation. We must only assume that the prejudices, or the want of correct knowledge in those more highly placed, were too strong for him. But without doubt the result of the present modes of teaching in districts such as those I come from is that the people have neither good Irish nor indifferent English. I could cite innumerable ludicrous instances of this, but that I do not wish to weary you. Since the educational journals announced that I was to read a paper on the Irish language before your Congress, I have received from various correspondents materials for a very long paper indeed. Several of my correspondents complain of the

too great difficulty of the present Irish programme for children of tender years; others of the want of suitable text-books; while all complain of the unreasonable fetters and restrictions placed on the teaching of the National language in National Schools. The two points which I desired to put before you are (1) the irrational methods of teaching that at present obtain in National Schools in exclusively Irish-speaking districts; and (2) to appeal from this platform to teachers in Irish speaking districts to lend a hand, and a strong hand, in preserving the noblest heritage that comes down to us from our fathers. We have all read of how, when our ancestors were pagans, and the youthful St. Patrick was a slave among them, he beheld in a dream or vision our fathers with outstretched hands crying out to him to save them. Somewhat similarly the languishing language of our country calls upon us to-day to save it from extinction. The language in which Patrick, Brigid and Columba prayed and sang—the language through which we were christianized and civilized at a time when the progenitors of the present nations of Europe were painted savages—the language of the warriors, bards and chiefs, and of the ancient saints and sages of your country, calls upon you not to let it ignominiously perish. Let us, teachers in Irish-speaking districts, do our duty by our grand old language, and we may hope that at no distant day our schools may give over O'Currys, O'Donovans, and Joyces to Irish literature" (applause).

SCOTTISH GAELIC.

The Rev. John MacRury has reprinted from *Life and Work* his serial *Eachtraidh Beatha Chrìosd*, the first Gaelic Life of Christ of any size. The work is beautifully produced at Sinclair's Celtic Press, Glasgow. Mr. MacRury is one of the first writers of Scottish Gaelic, and his Gaelic needs no recommendation. In p. 55, the phrase *ionnus gu robh iad inbhe dul fada*, so that they were on the point of sinking; helps to explain, the Donegal phrase *cá mé in muint' a' deanaib*, I am able to do it; in Leitrim, *cá mé in muint' am on point of*; both of which may be the origin of the much contested Connemara *cá mé in nan*. It may be noticed that this common phrase has the two meanings (1) to be able (2) to be fit. Another Scottish and *airidh*, worthy, is often heard in Ulster, and may explain the Connemara *airgeacht*: e.g., *má tá an Lá in airgeacht*, if the day is suitable. Many other places help to elucidate obscure expressions in various dialects of Irish Gaelic. In return, perhaps the frequent *dol dachaidh*, go home, is the old Irish *via casg*, to his house, c.f. Book of Leinster, p. 186, a, 20; *luo in gilla via casg*=oo casar an giolla a baile=dh' fhaibh an giile dhachaidh.

The *Scottish Canadian* publishes a Gaelic column every week, and sometimes it prints Irish Gaelic.

A Collection of Catholic Gaelic Hymns is on the point of being published. We give a specimen in another column.

The arrangements are completed for the great Gaelic *Mòd*, to be held in Ohan in September next—it promises to be a great success.

"The Fairies' Song," published in No. 42 of this Journal, by Mr. Lyons, was reprinted in a recent issue of the *Oban Times*. A Perthshire correspondent thereupon wrote:—
"In common with all lovers of Gaelic song and story,

I was delighted to see 'The Fairies' Song,' Cahir, in Tipperary, is a long way from Appin of Menzies, in Perthshire, so it is interesting to find the same story in circulation there with slight variations. The locality given there is a *sithean* near the farm of Drumdewan, and instead of the rich hunchback confining himself to the addition of *Diardaoin* to the song, the version there is as follows:—After receiving the addition of *Diaciadain* from the first man, he thought to improve it by repeating after them—

'Dia-luan, Dia-mairt, Dia-luan, Dia-mart,
Dia-luan, Dia-mart, Dia-ciadain.'

And then adding—

'Diardaoin, Dia-haoine, Dia-sathuirne,
'S Diadomhuich mar an ciadna.'

But, of course, by giving all these words he did not spoil the rhythm, as he would have done by the one word *Diardaoin*, and it is difficult to see what other objection the 'little folks' could have unless it were mere caprice."

They are paying a good deal of attention just now to the state of schools in the Gaelic-speaking districts. At a recent discussion on the subject, one clergyman stated that he had been engaged last year going from village to village in Lewis reporting on the religious instruction in the schools there, and two things had specially struck him. The first was the large preponderance among the teachers, of teachers who knew no Gaelic whatever. He did not insinuate that these teachers did not do good work, but he insisted upon this, that they were called upon to begin their work by taking upon themselves a labour which no man, except under exceptional circumstances, should be called upon to undertake—the labour of undertaking the instruction of children between whom and them the whole communication would, in the first instance, be restricted to the language of signs. (Laughter and applause.) His first observation, therefore, was the paucity of Gaelic-speaking teachers; and the second thing that had struck him was the abundance in the island—the superabundance—of the very material out of which Gaelic-speaking teachers were made. It was lamentable to think that the Highland population should want properly trained teachers who could speak to the children in their native language. It struck him that a portion of the funds that were now floating through space might be utilized in giving bursaries to the promising pupils in such districts as the Island of Lewis. They knew that in the preparation of its teachers "gallant little Wales," which had a language of its own, managed to get a hold of a considerable portion of the public funds to enable them to provide Welsh teachers who could carry on the work of the children in a proper way. Why, he asked, ought not the Highland teachers to be provided for in the same way? (Applause.) They were entitled to a share of the money floating about, and they ought to secure some portion of it, which might be used for the purpose of training Gaelic teachers. (Applause.) It was almost incredible that the public school system in the Highlands should have been conducted in such a way that the teacher was a foreigner to the children, and could not explain to the children in a language they could understand the meaning of the words they were discussing. It was thought to do away with Gaelic, but as long as they had that language it ought not to have disrespect cast upon it. It was a shame that children in these schools should not be able to read their own language.

Mac Talla has entered on its second year of publication, and we wish it the success it so well deserves. None of

the Gaelic papers gives so good an idea of spoken Gaelic. Nos. 53 and 54, the opening numbers of the second volume, are especially interesting. Mr. J. G. Mackinnon, Sydney, Cape Breton, the proprietor of *Mac Talla*, will forward it for a year for fifty cents.

an sluag sìòe.

le p. o'l.

(ar leanamian).

1r mion 7 1r mimic vo ùalta fém tpiáct
ar òaimb vo h-aéatòreao ò'n t-Sluag Sìòe.
má'p fìor an lùne atà anam ar bpuac na
h-uaghe b' mórán aca ruar le linn a n-òige
fém, 7 1r gairia-via leò anm a èup ar an
tè-po 7 ar an té uo, vo bi peal le coir an
t-Sluag Sìòe nó sup tìgao tar ar iao.

Má t'éro pé ve na *Daoinibh Matha* duine
vo b'peit leò òe'n éao rapuáct, ní caillro
cporde ó'a òpúim i'm. Feucaro leir ar'p 7
ar'p eile, ar m'óo sup anam c'p nac leò
b'ior buarò faoi òeipeao. T'anic pé èum
cpiúce, uairi, sup t'us an ó'a òeiam cat ó'a
éile ar fon leimb a b' muincaip'ao go
mae ag òeiam ve na òeiam'ao. Rug an
camta a b' èum r'giobta an buarò, 7 t'uga-
vair a'ne vo aon ó'a m'áb'oul i'p'ea 7
an leant b' bi ion a èoolao 1-b'oeairi a
a'ar 7 a m'airi vo b'peit amac. Cuaro p'
i'p'ea; b'ioairi a v-t'púir go r'ám ion a
ruan; j'in p' a l'ám t'p'ar'na na leap'ea 7 i'us
ar an naor'ean. Iar l'ergean a l'ámie air,
èupr pe r'p'eaé ar vo ó'up'is a a'air vo
èonnaip' an bean ar m'up'ar'le óo; i'us pé
b'ap'p'ós ar an leant 7 m'oir leig léit' é.
Tamall ion a ó'arò i'm t'us a g'no ar baile
é, agur é ion a èoolao 'ran o'òce f'aoil pé
sup èonnaip' pé an bean r'giobta ar'p 7 a
leant fém a'ci ar b'éal a cuip'leann, "An
m-ban'p'ir t'iom anoir é?" ar p'i, 7 vo g'áir
p'i go cná'oeam'ail, cat'buaoac, 7 v'eulug
naro. Ar a t'eaé a baile b' a leant m'ar'p.

Anoir i'p' ion'èup' an èeip' "Cá g-cóinnu-
g'ro an Sluag Sìòe?" 1r iom'óa a'ic a m-b'io.
Uair 7 uair p' clor uáinn go v'p'ul a
n-a'p'eaé 1 g-ceap'ic-láir na g-cnoc n'g'ar
n'glémeac, álum'p' á'po, a b'pao ó g'eoim 7
g'leó, ó a'p'ann 7 ar'g'ul an t-pao'gail.
Ar'p 7 ar'p eile clorim'io go n-g'no a n-a'ic-
éóinnu'oeé 1 n-g'leann'ar'p v'op'ea v'úba mar
a m-b'ionn p'cáil na h-o'òce vo f'ior ag ruan

7 uaigníor naé m-bhíreapí aét fo-uairí le méilíoc an gábarí, éiríam an íolair, garib-
 gúé gaoíre gémíuró nó túairí 7 coirann
 cuille rógímarí ag léim go lonnac lúimíarí
 tapí lom-íleapáib na g-caipíarígeac nó ag
 géirí go gairí ag bun na n-aílleac uatímáir.
 Aét cibé aic a m-bío ír áil leó pláran
 glan beít taobí le toirup an leapa ar móró
 go m-beiríor ag a n-gímanao 7 ag a n-gírao
 péim tíadé bíonny áim-ígaece na gíme íam-
 íaró ag caítmíom go taróleac ar énoc 7
 gleann, muirí 7 móir-íairíge. Cóimí an a
 n-óuil 1 m-báimíreacán gupí teapic líorí naé
 m-bíonny ceanní 7 o-íreó éiríu tímíóill aipí
 muna m-bíonny ré buailte ruarí leirí.

Ní íuil aon nór ír mó cóirupígear a
 b-íuac ná curo 7 caíreapí leirí na daoimib.
 Ní maít leó áiríeab na áit-cóimíuríte beít
 1 n-garí ná 1 n-garí oírb 7 ó v-íreígeóimíao
 go n-óeaníaróe tígí taobí leó, o'íreíaríorí-
 íean a írót-áirupí péim, aét ní gan oíogíabáil
 7 toéarí toéíuríreac oó óeanamí ar o-túr
 o'ón té le n-áirí cionntaí a n-íomáiríabó.
 Cá h-áit a o-íreóro anníran ní íorí oom.
 Aét ír anamí ír éiríon oírb ían a óeanamí,
 óirí ír eól o'ón t-íruagí marí a m-bío, 7
 bíreabó imeagla aipí gac aoníeac teacé m
 áicómarí oírb íul a n-óeaníaróe íao a
 mílleao 7 a meacíluíao. Oá m-beiréabó
 ré ve mí-áo aipí óuime teacé ag canntáil nó
 ag coirímeapí oirípa, ní cian go n-imeóirí-
 éaróe bíón bíarí 7 beagíaríogáil aipí péim nó
 aipí a ílíocé nó báimíreóe o'á bólaacé nó o'á
 m-bíeacé.

Bíonny íreabó 7 ól go leóirí aca: aipían
 cruíneacéa, coiríce, 7 eóirípa íon a éiríu-
 éab; miorígan o'im mílir; báipíalíreóe
 éiríge; leamíneacé bog bíroíomáirí íon a íru-
 éab; uacéapí íon a ílaóoab; mílbíuróe 7
 céirí-beacé íon a mámaníab; meab íon a
 meaoaríab; coirípa, beoirí 7 uiríce beacé íon
 a o-íreíre—go h-aéígeapí gac rógíorí óárí
 íruamí cioróe nó o'áipí íanníurí an o'uil
 aipíam. Cé gupí maít íao ío íonnta péim
 ír gáirí an gáirí go b-íreíann oimíe é péim
 tuiríreac oíob. Uime ír ní ag íreabó ná
 ag ól oó éaríre a n-áirípaí go h-íre bíonny
 caé comóiríapí, cóimípac aonípaí 7 gíarígarí
 láim go mínic eaoirípa; téiróro ag írínceabó
 aipí íreórb, ag caíreapí léimeann 7 líag; ag
 miorí bíarí aipí míagab mí-áilne nó cleap
 na cuaríge anuapí le pánaró, o' íreacéamí

cía aca ba éiríge go bun. Uairí bíó ag
 gabáil a n-ábíán, uairí eile ag ínníre a
 n-íreacéa 7 a n-eacéíaró o'á éiríe, 7 uairí
 eile rórí ag áirípaí go írígíeamíal aipí baot-
 beapíab 7 cuaró-éleacéab an t-íreíogáil
 t-íruapíaríge. Seal oírb go íomíeamíneacé
 ag íeílí íaró 7 gíurí-íaró, meaoí-íaró 7
 coirín, tapí énoc 7 ceacánn, go claoaríac 7
 pluapí, ruapí ílíorí íléiríe le íreóapí nó
 anuapí le pánaró 1 íán-íre go bíuacé
 íairíge—aét ní íreaoíro anníran—tapí
 cuínn tíemí 7 buiríge bíuécíarí, níorí luairíe
 ná an íreacé Míarí 7 ar leó go bíadé ar oó
 íaróapí. Seal eile téiróro ag íomíarí 7 ag
 gíaríapí, ag írealaóomíreacé 7 ag íre le
 báoab nó le h-eacéab. Míe eugamí aon-
 íeacé gáirí 1 n-gaol oírb tapí leapí nó ar a
 oimíeacé péim téiróro 1 íruígarí a baile é o'á
 éirí péim éum é éóiríam, 7 oá éirí írín é áirí-
 lacabó íoní ar íoríge a b-íuil an éuro eile
 o'á míuínípaí.

Uairí oó bí íreapí ag a íarí bíuríapí móirí
 ag obapí aipí aon ve míanagíab uimíe béapí.
 Ní íarí aoníeacé o'á éloínn íoníogíao 7
 muna m-beiréabó an bean maít a bí póiríe
 leirí ní íreíaró ré tígí ná íreabó oó cóimeacé,
 marí bí aipígeacé teapí 7 gan gíaoíacé aipí
 íócaníorí. Bí móiríreapí bíeíagí arge 1
 m-béal báimíe, aét ó bí ré péim aipí obapí
 lae, 1 íre na míopa ían, níorí íeíro íe “an
 tíaríge ían tímíóill oó éeacé leirí,” marí a
 veirí an íean-íeacé. Bí an aipípaí an-
 áilínn 7 an íeapí ag lobabó 7 ag líeacabó oó
 éeal a báimíe. Táimíe íe a baile aon
 tíaríeóníao aipíam o' éirí a lae oirípa, éirí íe
 cnagáiríe o' íuríge beacé leirí 7 o'ól é gan
 gíuamí gan gáiríabuarí. Íuapí íe a íreacé
 anníran; bí an oíreacé ann, aét bí an íeacéac
 ag caítmíomí go gínn gíeíneacé aipí íríge go
 íaríab an oíreacé beagíacé cóimí íolérí íolup
 ímarí leirí an lá. Cuirí íe íeabapí aipí a íreíl,
 7 coiríurí íe aipí báimíe; aipí o-túr go mínn
 íeíro go íaríab buille no oó báimíe, 7 beáirípa
 íorígaríe arge. Cuirí íe íeabapí eile ruapí
 7 ío ag le ágaó íreacéann íeamapíaríge go
 íurííreapíal íuapíacé é 7 ag cuipí íionnám
 7 íionn míóna ag íeaoígaríal tímíóill aipí.
 Ba íeapípaí oó go b-íreacé íe íon a oíaríge
 íeacé írealaóomíreacé ag báimíe na g-coí ve
 péim 7 o'á éiríe.

(Le beít aipí leamíam.)

TRANSLATION.

Often and often I heard mention made of people who were stolen back from the fairies. If the generation now on the brink of the grave be true, there were many of them alive during their own youthful days, and it requires but little thought on their part to name such and such a person who were for a while with the Fairies till they were brought back.

If the Good People fail to carry off a person the first time, they do not lose hope (*i.e.*, lose heart) on that score. They try again and again, so that except in a very case the victory at last rests with them (*lit.*, in a manner that seldom [the] case that not with them do be the victory at last). It came to pass once that the two parties gave battle to each other on account of a child who was near (*lit.*, well) related to one of the two parties. The party intent on stealing gained the victory, and bade one of their women go in and bring out the child who was asleep with his father and mother. She went in; the three were soft asleep; she stretched her hand across the bed and caught the baby. When she caught hold of him he uttered a shrill cry which awoke his father, who saw the woman when he had aroused himself out of sleep; he caught his child tightly in his arms, and would not suffer her to carry him off. Shortly after his business brought him from home; when he was asleep at night (*lit.*, and he in his sleep in the night) he thought that he saw the woman of stealth (*i.e.*, the Fairy woman) again, having his own child in her arms. "Will you take him from me now," says she, and she laughed sneeringly, triumphantly, and vanished. On his coming home his child was dead.

Now, it is proper to ask the question, "Where do the Fairies dwell?" Many a place they dwell. Often and often we hear that their habitations is in the heart of green, resplendent, beautiful high hills, far away from the noise and bustle, the strife and contention of the world. Again and again we hear that they make their abode in dark, gloomy glens, where for ever sleeps the shade of night, and a solitude that is but seldom broken by the bleating of the goat, the scream of the eagle, the rough voice of the winter wind or the rush and roar of a harvest flood, leaping strong and vigorous over the bare sides of the crags, or moaning roughly at the base of the frightful cliffs. But wherever they be they delight in a clean plot of grass being beside the door of the Fairy fort, so that they might be basking and warming themselves when the soft rays of the summer sun are shining brightly on hill and dale, on sea and ocean. So strong is their desire for a green plot that there are few Fairy forts which have not one somewhere around it, unless it be quite close to it (*lit.*, struck up with it).

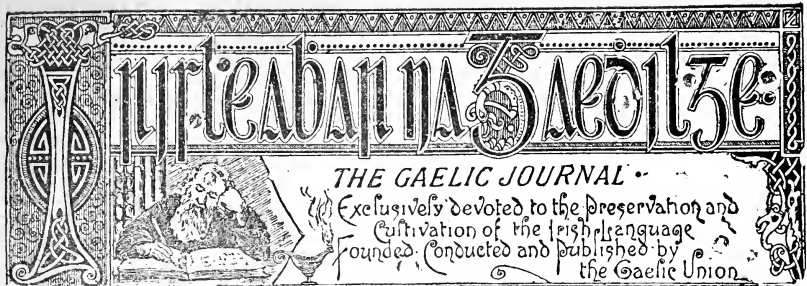
There is nothing which moves their hate more than intercourse with people. They do not like to have a habitation or homestead near or nigh them, and if it should so happen that a house would be built beside them, they would leave their own Fairy mansion, not, however, till they have first done grievous wrong and damage to whoever has been the means of bringing about their exile. But it is seldom that they need do this, for everybody knows (*lit.*, for it is knowledge to the multitude) where they are, and anyone would be afraid to come near them lest they might kill or hurt him. Should anyone be so unfortunate as to encroach on their territory, or come tormenting them, the sorrow of death and a short life would soon be practised on himself or his children, or he would lose his cattle, or their yield would be lessened (*lit.* (it) it would be taken from his drove of milch cows or their yield of milk).

They have enough eating and drinking; wheaten bread,

oaten bread and barley bread in ricks, rolls of sweet butter; barrels of fish; streams of soft strong new milk; cream in abundance; yellow honey and bees' wax in handfuls; mead in methers; ale, beer and whiskey in an ocean (*i.e.*, in oceans)—in short, every luxury that the heart conceives (*lit.*, conceived) or the appetite longs for (*lit.*, or the desire coveted). Though these in themselves are good (yet), one soon, very soon, grows weary of them. Hence they do not spend all their time eating and drinking. They do often have a battle of emulation, a duel or a wrestling match (*lit.*, a contest of hands); they go dancing on level hill-tops, leaping or casting, hurdling on beautiful plains, or somer-aunting down an incline to ascertain which of them would reach the bottom soonest. Sometimes they do be a-singing their songs, sometimes relating their adventures and their feats, or scornfully mimicking the foolish deeds and hard habits of (the people of) this contemptible world. A while with light heart chasing the deer or the hare, the fox or the rabbit, over hill and difficult pass, to den and cave, up the mountain-side with labour, or down a slope at headlong speed (*lit.* in health speed, *i.e.* one's best speed) to the margin of the sea—but they stop not there—over mighty wave and belching billow, swifter than the March wind, and vanish out of the view forever. For another while they go digging and grafting, mowing and boat-racing, or horse-racing. If anywhere near related to them die beyond the sea, or out of his own native place, they go and bring him home to his own house to wake him, and after that to bury him in the cemetery where the rest of his people are (interred).

There was once a man who had a large family, working on one of the copper mines of Béara. None of his children were able to work, and were it not for the good wife he had he could not keep a house or home (*lit.*, house or tribe) for money was scarce, and there was no demand for (farm) effects. He had a fine meadow, which was mature for mowing (*lit.*, which was the mouth of cutting), but as he himself was at day-work during that month the strand and the round could not come with him, as the proverb says (see note for explanation). The weather was very fine, and the grass rotting and growing musty for want of being cut. He came home one evening after his day's work; he brought a haggin of whiskey with him and drank it without difficulty (*lit.*, without a frown or ado). He then got his scythe; it was night, but the moon was shining so bright and clear that the night was almost as resplendent as the day. He sharpened his scythe (*lit.*, he put edge on his scythe) and began cutting, slowly at first, till they had cut a stroke or two and had room opened for himself (*lit.* till a gap was opened by him). He sharpened his scythe again, and commenced quickly and nimbly laying low swaths of seamrath, and putting mountain grass and lichens whistling around him. He shortly saw after him seven mowers right close to himself and to one other (*lit.*, taking the legs off himself and of one another).

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[PRICE SEVENPENCE.

The *Gaelic Journal* has to thank cordially its friends in the Irish press for many kindly notices of the last number. It is only now that people generally are beginning to be aware of the existence of the Journal.

The next issue will complete Vol. IV. of the Journal. It has been thought better to keep back the promised photograph of John O'Donovan, and issue it with the frontispiece and contents table of the volume. The price of the three will be threepence, and they will be issued with No. 48.

We have endeavoured to send the Journal regularly to our friends; we have also sent them any information we could. In return we ask them to obtain new subscribers.

In another page of this issue will be found the papers set at the recent Intermediate Examinations. One of the University papers in Irish is given along with them. The others, if procurable, will be given in next issue. Examination papers are always of value to the student; these are especially so. Not, indeed, for any information they afford, but for the way in which they teach the student what he should avoid. They contain examples of many things students are taught to guard against—negligence, bad spelling, disregard of declension, etc. To the papers as printed below, notes of correction are affixed in nearly all cases (31 in the four Intermediate papers and 7 in the University papers). But as

an impression prevails that the grammar and spelling of modern Irish are rather unsettled (the impression is, of course, a natural result of the personal quarrels for which not even the language movement is free), it has been thought better to give a brief analysis of the defects noted.

It may be premised that the Intermediate papers were comparatively easy. The strange practice of giving a vocabulary of even the commonest words (e.g., *im*, *tiun*, *úil*, *mácair*, *ghrádúil*) still prevails. In the University paper no help is given, although the unprescribed passage given (Judges xiii. 20, 21, Bedell's Bible—apparently the first edition, as in the edition of 1830 the absurd *a nuair* is correctly written *an uair*) contains the difficult expression *leat-mé-neamh*. Again, the vocabulary is positively misleading. Students are told that *peic* = *to see*, *iair* = *to ask*, etc., and, on the contrary, *cup* = *put*—all obvious absurdities, but, nevertheless, inexcusable.

The peculiar nature of the passages given for translation at sight might also be objected to. Four passages are from the Kerry translation of the Imitation, a text often difficult and full of provincialisms. The old edition of 1822 is the one followed, although in the edition of 1886 most of the passages noted below have been corrected.

Many of the words criticised are mere misprints—ten or so are noted. To these may be added *oo* for *oó* *passim*. It may seem hypercritical to refer to the absence of the mark denoting that the vowel is long, but the examiner himself in question three Middle Grade, requires the student to spell

correctly the very word he himself spells incorrectly. *Óóíé* and *óúéáó* should be *óóíé*, *óúéáíé*; the ordinary colloquial forms *óóíé*, *óúéáíé*, *óúéáíé* show that the final consonant is a guttural. In connection with all this, it may be borne in mind that the candidate before whom these papers were laid is expressly cautioned (the warning is confined to Irish papers) that "in case of grossly bad Gaelic spelling, the candidate may be wholly disqualified." *Chléine* (Junior, 11, b) is beyond all understanding.

In a few places a fine disregard of declension can be seen: *úlléaíé*, *íréisíé* for *íréisíé*, *úlléann* for *úlléann*. This last deserves special recognition. In all Irish grammars will be found a conjugation recognised by the termination *-íé*; in the papers we read *éúéáíé*, *maíáíé*, *úlléáíé*.

It does not require any profound knowledge of Irish to see the defects, but it does require much patience to enable those who are doing what they can to encourage the study of Irish, to look on calmly while the language is disfigured and mangled in the very examination papers of the Intermediate.

THE GAELIC LEAGUE.

It is with no slight pleasure that we chronicle the fresh development of the movement to preserve the Irish Language which has come into being since our last number appeared. The subject is already familiar to most of our readers from the announcements in the Press, but it is none the less fitting that a particular account of it should be given in these columns.

The idea of making our movement more popular and practical has long been in the air. It was put forward by Dr. Hyde in New York two years ago. Since that time it has been touched upon more than once in the *Gaelic Journal*. It has now at length taken tangible shape and found for itself a local habitation and a name.

On the 31st July a number of gentlemen who interested themselves in the idea met at Mr. Kelly's, 9 Lower Sackville-street, and resolved themselves into a Society for the sole purpose of keeping the Irish Language

spoken in Ireland. It was agreed that the literary interests of the language should be left in other hands, and that the new organization should devote itself to the single object of preserving and spreading Irish as a means of oral intercourse. A council was elected, consisting of the following then present, with power to add to their numbers:—C. P. Bushe, J. M. Cogan, Rev. William Hayden, S.J.; Douglas Hyde, LL.D.; P. J. Hogan, M.A.; Martin Kelly, John MacNeill, B.A.; Patrick O'Brien, T. O'Neill Russell. Mr. MacNeill was appointed honorary secretary *pro tem*. The title chosen, after some discussion, for the organization was the "Gaelic League," *Cummaíé na Gaéilíé*. At a subsequent meeting Dr. Hyde was elected president and Mr. J. H. Lloyd honorary treasurer. The rate of subscription was fixed at five shillings a year for Dublin members and two shillings and sixpence for country members. It was also arranged to hold meetings in Dublin every Wednesday at 8 p.m., and permission was obtained from the Irish Literary Society to hold the meetings in their premises, 4 College-green. This arrangement is at present adhered to.

Notwithstanding that operations were thus commenced at the very outset of the holiday season, every week has brought fresh members to the young Society. Some of these are veterans of the movement, as are several of those mentioned as members of council; the names of Dr. Sigerson, David Comyn, *ḡabáí Donn*, and Michael Cusack are familiar enough in this connection. But what is not less cheering, many of the recruits are young men who have never before taken part in the movement, but who announce their determination to stick to it and work for it henceforward. There seems every prospect of the Society becoming in a short time a large and vigorous body, capable of doing real work for the cause for which it exists.

So much for the organization. As to the work before it, the members are possessed of a perfectly clear idea. For the present, this work is of necessity confined to Dublin, and consists in enlarging the membership of the Society and in holding the weekly

conferences. It has been decided that in addition to the regular business of the Society, other attractive proceedings, such as addresses, readings, &c., in Irish, may take place at the weekly meetings, and that the benefit of these proceedings will not be limited to members of the League, all who take an interest in the language being free to attend. The object of this feature of the meetings is not the cultivation of Gaelic literature as such, from which the Gaelic League dissociates itself; but to demonstrate to the public the actuality and existence at their doors of the *living* Irish Language, and to show that there are, even in Dublin, men who can speak Irish freely and masterfully, and who can exhibit the powers of the language as still alive and vigorous; and also that there is in Dublin a large number of people who understand Irish well enough to form an intelligent audience for a speaker of Irish.

But it may be expected that the new organization will not so far forget its purpose as to drift into the condition of a Society holding weekly meetings of a formal character. No subsidiary developments are likely to divert the attention of the members and council from the principle upon which they resolved to add themselves to the number of existing organizations, or from the single purpose which they have unanimously adopted. Their principle and their *raison d'être* in contradistinction to the bodies existing side by side with them is, that under present conditions it is impossible to save the Irish language by means of a movement directed wholly or mainly in educational lines. Their object, correlative with this principle, is to conduct the movement mainly on popular lines, imitating *mutatis mutandis* the general scheme of the method invariably and successfully employed by every practical public movement of the day—the method, modified to suit the exigencies of the case, of local organization and local demonstration. In short, they purpose at the earliest opportunity to change the venue of their work from Dublin to the Irish-speaking districts; to appeal to the Irish-speaking people; to teach, exhort, and encourage

them not to abandon this noble heritage of national speech; to enlighten them as to the real disgrace of such a desertion; to stimulate them by the striking examples of other races around us; to make them respect their native speech, and themselves for the possession of it; to eradicate finally that unworthy feeling of shame attached to the speaking of Irish which has been the worst enemy of the language—in this way both by principle and practice to secure that the Irish language will be handed down to ever-increasing numbers of Irishmen. We are not fearful of the response. There can be no doubt that the Irish-speaking population, which is the proper field for such labours, has hitherto been practically untouched by the movement; and we do not fear that when the honour of maintaining their national language and the responsibility of deserting it are brought home to the people themselves, humble, illiterate, and poor though the Irish-speaking peasant may be, he will teach a striking lesson in spirit and patriotism to this complacent generation of respectable, educated, and highly civilized lip-Irishmen. It is to bring about this that the Gaelic League proposes to create an opportunity.

We do not wish to lead our readers to expect that the members of the Gaelic League intend to awake the West during the coming winter from a thousand platforms throughout the Gaelic country from *Ṣúil Ceoṡaṡn* to *Túṡaṡṡ bṡeáṡṡ aṡ Ṗṡaṡṡaṡṡ*. They will perforce be content with a smaller beginning. A meeting held in Dungarvan to-day, in Tuam a month hence, and so on, will suffice at first to set people a thinking. A stirring address in the native tongue should, where possible, form a main feature of such meetings. When speakers having a good command of Irish are not available, English will have to do instead; indeed, there is little likelihood that any exclusive feeling will arise to hinder the effective use of English as a useful instrument of this crusade in a bilingual country. The work of the League ought not, moreover, to limit itself to such larger centres of rural population as we have just mentioned. No remote country parish, no village or hamlet, in

short, no inhabited corner of the Irish-speaking territory that offers a decent opening, should be neglected.

It will not, however, be possible for the League to make a descent on a remote and unknown locality, and there hold a meeting and start the movement without some means of special knowledge of the place. Hence it will be their duty to invite (1) local co-operation, as, for example, the support of the local clergy, school teachers, or other residents of influence; (2) local information as to the extent to which co-operation may be expected, and as to the facilities of holding a meeting and the likelihood of getting good men in the neighbourhood to be present and to join in the work, &c. The localities which fulfil these conditions best, that is, which are most friendly and about which the most information is at hand, should be the first field for the work. A single successful meeting held in this way will influence popular opinion, will arouse discussion and set minds a-thinking, and will spread the principles of the movement, or its one great principle—the honour of maintaining, and disgrace of abandoning, the national speech—even to the humblest firesides of the peasantry for miles around.

Another useful means of forwarding the movement, a more powerful means, perhaps, than public addresses, but of necessity much more limited in application, would be the following:—Every member of the League whose calling allows him an annual vacation should endeavour to spend that vacation in the Irish-speaking country. This in most cases will entail no sacrifice whatever. It so happens that the districts to which the old tongue still cleaves are in almost every instance the most picturesque and the healthiest parts of Ireland. That is to say, that whether the object be to see beautiful scenery or to obtain a period of salutary rest, there are no places within reach better worth visiting than those which the *Gaodhaltaíocht* of Ireland abundantly provides. Moreover, owing to the patriotic affection of Irish people for such resorts as the Isle of Man, Buxton, Harrogate, or Brighton, the districts we allude to in no

way labour under the common disadvantage of being “overdone.” Lastly, in the enumeration of their good points, they are as a rule inhabited by a race whose acquaintance will be made with great benefit by most of us who dwell in the midst of modern “civilization;” a race possessing splendid characteristics, preserved to them, no doubt, by the survival of their ancient speech and all that it has brought along with it down the stream of time. Hence we affirm that the spending of a holiday in these regions is no sacrifice but a manifold benefit. When they visit these places, it will be easy for members of the Gaelic League or for any others who know a little about the language, aye, for those who know nothing about it, to give a powerful stimulus to the movement by simply conversing with the people, removing prejudice, letting in light, telling them of the hundreds of thousands who, like themselves, “have Irish;” telling them that there is no idea of letting the language die out, but that, on the contrary, a strong, widespread, organized effort is being made to revive and spread it; giving them to understand that intelligent Irishmen the world over, and even foreigners, regard the wilful loss of the language as a national disgrace to the country; teaching them that their native Gaelic is no inferior kind of speech, but a really noble and great language; and in this way breaking the ice of apathy, and giving an opening for the enthusiasm which, well we know, only waits to break forth and sweep all obstacles before it. From the observations of persons well acquainted with every part of the Gaelic country, we are quite satisfied that the spirit that brings success will be by no means hard to evoke at the present juncture. In the noted Bismarckian phrase, it is abundantly clear that the founders of the Gaelic League have “seized the psychological moment.”

The new Gaelic League is doing well. Papers in Irish have been read on Irish Music, on the necessity of a common literary dialect, and on the relative merits of Irish as spoken in different localities.

An elementary treatise on Irish composition is now being prepared. Part I. is ready, and specimen copies will be sent gratis to teachers of Irish on application to the Editor of the *Gaelic Journal*.

ANECDOTA FROM IRISH MSS.

X.

MS. Rawlinson, B. 512, fo. 141b, 2.

Manac̃ cr̃ab̃t̃ẽc̃ t̃anic̃ t̃aig̃ur̃ ãnoig̃i vo
com̃p̃inẽo cr̃ab̃aro ije Comgall̃ b̃enñẽaig̃i,
oc̃ur̃ g̃ãc̃ cr̃ab̃aro võñio Comgall̃, võñio
in Gallmanac̃ a l̃ẽt̃ẽit̃, g̃o ñ-võẽaro Com-
gall̃ iṛiñ iṛũẽt̃ .i. iṛiñ ãbãinñ võ g̃ãb̃ãil̃ a
ṣalm̃, oc̃ur̃ võõõĩõ in manac̃ t̃anic̃ ãnoig̃i
iṛiñ iṛũẽt̃ c̃ẽt̃na. In ũaig̃i nob̃io iṛiñ l̃ẽt̃
ãñũaṛ̃ võ Comgall̃, ñi ṣũil̃ng̃eo in manac̃
la m̃ẽt̃ a t̃eṛ̃ in iṛc̃i. Añ tañ no b̃io a l̃ẽt̃
ãñiṛ̃ võ Comgall̃, ñi ṣõõãm̃ẽo in manac̃ la
m̃ẽt̃ añ ṣũãc̃t̃a. Cõñro võẽ iṛiñ naṛ̃i ṣẽt̃
com̃p̃inẽo cr̃ab̃aro ije Comgall̃.

There was a pious monk, who came
across from the East to compete in devo-
tion with Comgall of Bangor, and whatever
act of devotion Comgall would perform, the
foreign monk did the same, until Comgall
went into the river to chant his psalms, and
the monk that had come from the East
went into the same river. When he was on
the side below Comgall, the monk could
not endure it, because of the greatness of
the heat of the water. When he was on
the side above Comgall, the monk could
not endure it for the greatness of the cold.
So that hence he was not able to compete
in devotion with Comgall.

Ib. fo. 142a, 2.

Bibliothèque Royale, Brussels, MS. 2324-40
fo. 6.

Baithiñ mac̃ B̃henñãinñ mic̃ Ṣẽiṣṣuṛ̃a oc̃ur̃
Colum̃ Cille mac̃ Ṣẽrolĩm̃ẽt̃i mic̃ Ṣẽiṣṣuṛ̃a .i.
clanñ võã ṣẽiṣṣĩãt̃aig̃i iac̃ a ñ-võiṛ̃. Ñi b̃io
in Baithiñ iṛiñ i nãc̃ ãm̃iṛ̃i g̃ẽñmõc̃a ãm̃iṛ̃i
a c̃õtãl̃ta nam̃a g̃ẽñ ṣãẽt̃aig̃i võ võẽnam̃ võ
Ṣia .i. iṛĩaig̃ẽt̃i ñõ l̃ẽiṣṣinñ ñõ ṣẽiṣṣib̃inñ ñõ
um̃ãl̃õro. Añ tañ võiõu nõ iṛ̃nẽo a l̃am̃
võõc̃um̃ na mẽiṛ̃i võ c̃ãĩt̃ẽm̃ a ṣṣĩãnñẽ,* nõ
b̃io in l̃am̃ ãile võãiṣṣũaṛ̃ oc̃ võãiṣṣũrõẽ in

Cõm̃rõĩo, oc̃ur̃ iṛõ c̃ãnaõ ẽt̃iṛ̃i g̃ãc̃ võã m̃iṛ̃i
“Deuṛ̃, in adiutorium meum intende”
iṛ̃que in “ṣẽt̃ina.” Ãl̃ ñ-ãm̃iṛ̃i na b̃ũana
võno nõ c̃ĩñõĩlẽo a ñ-ãiṣṣũi võñ võãiṣ̃a l̃am̃,
oc̃ur̃ in l̃am̃ ãile iṛ̃ĩc̃i võõc̃um̃ ñime. Ñi
c̃ũiṣ̃ẽo võno c̃ũil̃ nã c̃õiṣṣim̃il̃ võã aḡãrõ,
oc̃ur̃ ñi l̃ẽĩc̃ẽo iñmõiṣṣiṛ̃o ṣṣĩta in c̃l̃ẽiṣṣiḡ
võõib̃ ãĩt̃ẽ.* Ñi l̃ẽĩc̃ẽo in Baithiñ iṛiñ ṣṣĩta nã
m̃iṣṣũile võã ṣẽiṣṣãib̃ ṣẽm̃ võ h̃inñiṛ̃iṛ̃i i
m̃-bẽãrõ C̃olãim̃ C̃ill̃i aṛ̃i õnõiṛ̃i võ C̃olum̃
oc̃ur̃ aṛ̃i m̃iṣṣẽ võ ṣẽm̃. Cẽt̃uṛ̃ b̃l̃iãõna võ
a ñ-ãbõãinẽ võãiṣ̃ẽ C̃olum̃ t̃aṛ̃i ẽiṛ̃ C̃olum̃
C̃ille, oc̃ur̃ ac̃ C̃olum̃ C̃ille iṛõ ṣoḡl̃um̃
iṛ̃am̃ õ t̃oṛ̃ãc̃ a bẽãc̃ão, oc̃ur̃i bã hẽc̃nãrõẽ
ãm̃iṣ̃a ẽ. Ṣĩm̃ẽ.

Baithin, son of Brenann, son of Fergus,
and Colum Cille, son of Feidlimid, son of
Fergus, were both children of two brothers.
This Baithin at no time, save the time of
sleep only, was without doing some work
for God, either praying, or reading, or writ-
ing, or humble service. When, however,
he stretched out his hand towards the dish
to eat his dinner, his other hand was aloft
praying to the Lord, and between every
two morsels he would sing “Deus, in adi-
utorium meum intende,” as far as “festina.”†
Again, at the time of reaping, he would
gather the corn with one hand, while the
other hand was stretched towards heaven.
He never put a fly or gnat from his face,
nor would he let This Baithin
would not allow any miracles or wonders
of his own miracles to be told during the
lifetime of Colum Cille, out of honour for
Colum, and out of his own humility. He
was four years in the abbacy of Derry of
Colum, after Colum Cille, and with Colum
Cille he had been learning ever since the
beginning of his life; and he was a famous
wise man.

KUNO MEYER.

ṢALL̃ m̃ac̃cũarta.

C̃iaṛ̃' b̃'ẽ Ṣall̃ m̃ac̃cũarta? Ṣĩlẽ õiṛ̃i-
võẽaṛ̃i aṛ̃õ-c̃l̃ũĩt̃ẽãc̃ võb̃' ẽãõ ẽ võaṛ̃i võũt̃aṛ̃iḡ

* aḡ c̃ãĩt̃ẽm̃ a c̃õõa, Br.

* in l̃ẽiḡẽo nãõĩc̃ẽ añ c̃l̃ẽiḡiṣ̃ võõib̃ ãĩt̃ẽ, Br.
† 1^s. 69, 2.

Cuailgne i g-Contae Luíghnáiḡe. Ba éapra agur ba éompánac é vo Cúiréabac O Ceapballán .i. an pile ba mó cáil agur clú i o-topac na h-aoipe reo éuaró éoriamn. Ní éugéaoi Dall air ar o-túr. Dob' ainm vilear vo Séamur (MlacCuairta), agur nioiri éall ré ahiaric a fúil no guir iméig air an tionóirḡ air a n-véantarapi triáct geaduiri ganu ainno.

Dob' é reo áubairi fá'ri écap ré an ván ro: Lá dá maib ré féin agur a éaproe agur a éoiréiré le ééile v'éirig imiearán com-miearica agur comóirapir eapoiria agur ag ro é .i. cia aca in a meap vob' féapiri léim agur lúit. Cum veiré vo éon leir, vo cinneac aca fá vóirig gac áon vóib vo léimnig triarua puill móiri móna bí in aice leo, agur maip rin ve, vo ban gac vume aca a éuro b'póg ve, éori go m-beoir éav-triom gan ualac, agur iao ag léimnig triarua an puill. Cum an rgeil vo gioripugac, an uair vo éur an pile iapirac air léim vo éabairic go o-tí an eapó éall ve'n póll, maip vo élip ré air leiteao a dá bonn vo gábáil ví, ir ead v'éirig vó é féin vo éurim iréac in a éapiréápi rúo, agur 'huair vo tógac amac é, ir amlaró rúit é, agur é Dall gan ahiaric air bí aige i g-eadéarí dá fúil. Suo é an t-áubairi fá v-eugéaoi *Dall* air 'n-a áiaró rin, ionnup guir beag nac n-véantarapi veapiriao agur vóicúinne anoir air a ainm vilear. I b-roéairi na n-váomeac an triáct rin vo bí gupirac óg álainn rgiarac vapi b'ainn Róir, agur éug rí a b'póga éuge. Vo éairé-mḡ ro go móri leir an b-piló, agur bí ré rior-búiréac ví, agur vóiréarip rór go v-eug reapic agur rior-gúad ví ó'n uair rin, vo b'póg go b-facairó ré nári vume í maip éac. Ir í an vuair agur an veag-éabairap vo b'ionn ré ví an triéact veap-fuamneac ro vo éapac lom-láéaricac 'ga ráip-míolac i n-vóil a cinealtapir.

Ir pollup go leop go b-puil beagán lín-teac mup an ván ro, ar nac féoirip mórián céille vo banr, ve vóarḡac iao a beir

truailligéte. Ní puláiri vóinn cúinne beir agann air reo, go b-rúit an ván ó fean-mhaoi gan poḡlam gan rorioréar vo éualaró ó vume eile é, agur maip rin vo i m-béalarib váomeac eile rór rari go h-áim-riri an ríleacó féin, timéiolú dá éuro bliacáin ó foin. Ní cóiri vóinn, air an áubairi rin, ionḡantar vo véanaim ve beagán ve lúitib truailligéte v'fágail 'ran ván, maip nári b'fupur vo váomib gan poḡlam a éongbáil gan truailligac.

Nioiri cuiréac i g-clóó maip rorime reo acé aon triéact ahián vo éum Dall Mlac-Cuairta .i. an "Fáilte vo Céapballán," acá i leabairi harpionn (ll. 4, 6, ve'n éuro imleabairi). Ir ionróa ván vo rorime ré acá air fágail i láim-rḡuibinnib, agur vob' ríori vo harpionn a ráó guir maí éurillio riao a g-cup i g-clóó. V'féoirip go b-puil an ceann ro i láim-rḡuibinn éirig vóib rúo, acé má'ri ríori rin, ní éáimḡ leir an rḡuib-neoiri a fágail i láim-rḡuibinn air bí vo capac leir. V'féoirip guir ríori éeana vo'n leir eile nári rḡuibéac ríori maip é rorime reo, agur má buó ceapic é reo, beiró lúit-gáiri móiri agur gáirveacáir air an rḡuib-neoiri go ráimḡ leir ván vapi b'ugvapi ríle óir-véaric ionmáiréac vo fáoirac ó'n m-báir agur ó'n m-buam-eug vo beiréacó i n-ván vó, muna n-véantarac é vo rḡuibéacó ríori pul a maéacó ré air ceal uainn. Ir ó'n fean-mhaoi éeavona ag a maib an t-ábrián úo, állaró Níe Mupiriao (l. na g. II. 44, l. 184), vo ruair an rḡuib-neoiri féin an vuair beag ro.

ROS BÁN VÉAS.

Dall MlacCuairta ro éan.

'Sí mo Róir bán véar
An naoré(!) ir áille,

V'a b-faca mé(?) go fóill,
'G-a b-puil naoi b-páille(?)
Ve éiríac na páille

In a leacain maip an ríor.

Tá a píob 'i a bhráige⁽⁴⁾
 Maí fíte páirpeí(e),⁽⁵⁾
 Ní maí an eala ari an móim;
 Amair(muna) b-fuirgeao⁽⁶⁾ fárzaó
 Le n-a caoin-báin-éneap,⁽⁷⁾
 ('S le) n-a maot-bán-éiríob
 Can fára⁽⁸⁾ beróeap mé beo!

'Sé vo beul blaíra,
 Aíur vo éab éaríra,⁽⁹⁾
 O'fás prian éiríra
 Tíro lári mo éom;
 Súi mé an peapíra
 Ná n-éuníraó bheug leatíra,
 So g-cuiríraó an t-éuníraó⁽¹⁰⁾
 Aí éalí⁽¹¹⁾ ve mo éaint.
 'Sé mo leun deapíra
 San mé ari éab leatíra leat,
 Aíur mo lámí fáoi vo éionn,⁽¹²⁾
 Maí n-óulí,⁽¹³⁾ a éab-éaríra,
 So b-fuirínn léatíra⁽¹⁴⁾ fára oir,
 Vo léiríraó m' aicro,
 Aíur o'fás tú mé éinn!

Ír aí mo éoin-Róirí
 Tá na naoi n-óulí⁽¹⁵⁾
 Aí a caoir-éóiríraí,⁽¹⁶⁾
 Aíur a píríra go fáoi,
 Aíur gac éabíraí ari ói
 Aí lí an ómíra,
 Maí ír óion nóíra,⁽¹⁷⁾
 Ní fárzaó vo éab.
 Tá gac aon óirí aicí
 Ve na naoi reoiríraí vo⁽¹⁸⁾
 Ír éirí 'nád an íréní.
 Ír í ír író-íle
 Píob óirí-íle,
 Cíóíra cóirí-éiríraí,
 Aí éabíra a cuiríra fém!

Vo vo éoin-éabíraí⁽¹⁹⁾
 Cúg mé íoirí-éairíraí,⁽²⁰⁾
 Aíur írírí vo vo íreann,⁽²¹⁾
 'S a b-fuiríraí óion ceatíraí
 In gac éabíraí élaníraí
 Aí írírí (íoirí) leatíra,⁽²²⁾
 A íróirí, ó íréní go bonn.

'Sé vo éioíra ganna,
 Aíur vo éom caíra
 Éabíraí éiríraí
 Gacíraí aíur írírí,
 Aíur náí ve leatíra
 Féarí caíraí
 Tuir í b-pém deapíra,
 A írírí, vo vo írírí⁽²³⁾

(1) naoríe properly an infant, but often used by the bards of Cuailgne in the sense of a young girl or maiden. Cf. the similar use of báib by the Munster poets.

(2) Or b-facap. Both dictated.

(3) The word páille is not in any Gaelic dictionary, Irish or Scotch, and it may be a corruption. Perhaps it is an abstract noun in e formed from the English adjective *pale*, and so = paleness (in correct Irish báine). In the 5th line a play upon words may be intended, so that it would signify both "paleness" and "the Pale," or old English territory in Ireland. Lines 4, 5 and 6 might then be translated, "In whose rosy cheek are nine (shades of) paleness of the country of the Pale." The "struggle" or contrast between paleness and ruddiness in a female's complexion was a favourite theme with most of the Irish bards. Cf. Sneadta gail san aolung go géar í g-caí le veat an póir, bhí sneadta 'gair caon ag cairmíre 'na íréní, &c. The meaning assigned to páille above, is, however, entirely conjectural. The word is quite unknown in the spoken Irish of Cuailgne. [Perhaps báille = bailiwick, district.—E. O.G.]

(4) Pronounced bray-ye. The same form occurs in Scotch Gaelic. The old Irish form is similar, bráge.

(5) Like a sheet of paper. Síte, a loan word from English. páirpeap, sf. 2 in Cuailgne, gen. páirpeap.

(6) This synthetic form is now quite obsolete as regards colloquial use in Cuailgne.

(7) Pronounced as if spelt éwar.

(8) It is worthy of note that while fára is pronounced *fodíra*, éab fára is sounded *hah naddíra*. This variation is heard in Connaught too, e.g., fáta (fottha), báim fáatár (atthee). When f is aspirated it changes the vowel sound.

(9) Éab éaríra, curled hair, O'R.

(10) Cpeapall = corp. Cpeapall, fetters, binding; Cpeapal, entangling, a retaining, withholding; Cpeap-lam, I stop, stray, entangle, O'R. The past tense occurs in 4th verse. Colloquially cpeapall also = a cripple.

(11) Cail (sf.), explained at the time by curo ói, póim ói. This word is as common as curo in Cuailgne, and is used in much the same way. The following line occurs in a song in MS. in the R.L.A. Unó leop nóib a g-cail éuníraí we a g-cail éuníraí = a g-curo éuníraí = a g-cuníraí. It appears to be known in Scotland, too, though not in dict. "S ma dhí' o' iad aíl gun chuir thu asd' e." Latha Inbher-Lochaidh le Ian Lom. The sense "some of, part of, a good deal of" as cail is used above may have developed from that of "quality, kind" given in the dict., and still in use in some localities.

(12) This old dative form has entirely supplanted ceann in the nom. in Cuailgne. neoc (old dative) is similarly used for neac.

(13) Maí n-óulí = maí fúil. Why does maí eclipse here? Similarly tá vóil agam is said for tá fúil agam.

(14) A lease.

(75) It is almost impossible to make any connected sense out of the first half of 3rd verse, no doubt because it is corrupted. *Op-ball* may be a corruption of *op-bann*, which is given in the Scotch dict., "gold lace, a hinge or band of gold," H. Soc's dict.; "a lace of gold, a hinge of gold," Armstrong. The latter part *ball* may, however, be an abbreviation of *baéall*, a ringlet.

(76) This line is very uncertain. If it were given exactly as pronounced it would read *air a éaoi éoimú*. The final word would appear to be either as above or *éoiuá*, folking, plaiting, curling. *Éaoi* may represent either *éaoi*, decency, *éaoib*, a branch, O'R., *é'ao*, good order, condition, Sh. or perhaps *éaoim* (*éaoimh*). There is certainly a word *cóim*, a ringlet, a curl, thou t not given in dict. The following lines occur in a poem of Courtney's:—

bí a ghuas ríste 'na éaoim péacac,
'na éoiuab cóimacáite cópac éaoibac,
'na n-éaoisíte uáite earta péacac,
'na n-éaoisib uáite go uáite an féir ríor.

In a MS. song this line occurs:—

Tá a cúl fannineac óp-buróe ag ríabao go b'pós
'r ag éaoi map éoiuá'ó' timéioil.

Curls or ringlets is the only meaning possible in both passages. Moreover, the diminutive from *cóim*, viz., *cóimín* (cf. *ópo*, gen. *óipín*), is common enough. M'Curtin gives *cóimín* as the Irish word for curl in his dict., and it occurs in O'Daly's Munster Poetry.

(77) *Map* is *uáite* may perhaps be emended to *map uáite*. *Uáite*, as in Connaught, for *uáite*.

(78) *Ópo* in place of *ópo*, and *n-éoiuab* for *éoiuab*.

(79) *Éaoiméab*, a fine handsome form, O'R. *Macóim ós éaoim-éabac*, a young finely-shaped youth, *Éaoim-éabac* (*éaoim-éabac*), p. 57.

(80) *Uáiteam* (*thothnoo*). The central *t* is not aspirated in this word in Ulster or Scotland.

(81) *Speann*, fair hair, *speannaic*, long-haired, O'R.

(82) *Siop* has been inserted, as the assonance being defective and the line too short, there was clear evidence of its having dropped out. Cf. *tá a cúimín go cúl-buróe ag fáir ríor léi*, Munster poem in MS.

(83) *Seall*, love, Coney.

The following emendations have been made:—1st verse *éaoim* emended to *éaoim*, *éaoib* *bán-éoiu* to *maoi-bán-éoiu*, 3rd and 4th vs. *éaoi* to *éoiu*.

Éoiu (v. i.), *éaoib* (v. ii.), and *-éabac* (v. iv.), are not grammatically correct, as the dative case should be used. *éaoi* *b-páille* and *éaoi* *n-éoiu-ball* may also be infringements of grammar. "É-a-b-páille" is pronounced as if spelt *go b-páille*, and *'na* as if spelt *nú* (*no*).

Further to note (3), the following line occurs in another of Courtney's songs, *Nancy Smith*:—

Táio léie na g-caoir 'r na gáire gile in éwan an lemb táirgáe.

Perhaps *b-páille* is a corruption of *g-cáile* or *gáile*, shades. There appears to be only one piece of poetry, the metre and assonances of which resemble those of *Róir bán éac*. This is the fragment (one verse), given by Hardiman, vol. i., p. 345. It is very probable that Courtney was the author of this also, as the words *éaoi*, *éoiu-béac*, *éoiu-béan* (= *éoiu-béan*, *éoiu-béan*), *éaoib éana*, frequently occur in poetry ascribed to him without dispute.

S. H. L.

THE INTERMEDIATE PAPERS.

We give the Papers, set in Irish, at the Intermediate Examinations in June last. Why Irish is called "Celtic" at these Examinations is more than we can tell.

PREPARATORY GRADE.

1. Decline fully *bpmac*, a colt, and *lá*, a day.
2. State the rule for forming the comparative degree of adjectives regularly.
3. In a simple Irish sentence, consisting of subject, verb and object, what is the order of the words? Give an example.
4. Give the first five cardinal and ordinal numbers in Irish.
5. Give a list of the particles, &c., which cause eclipsis.
6. Give the Irish words which accurately translate the underlined words in the following sentences:—

- (a) John is better than James.
- (b) This stick is shorter than that.
- (c) Get the information from him.
- (d) He has gone up to the top of the hill.

7. Translate into Gaelic:—

- (a) Come home. (b) The day is dry. (c) My mother is sick. (d) Is the cow in her house? (e) Where art thou going? (f) The butter is fresh.

VOCABULARY.

Dry, <i>tírm</i> .	Butter, <i>im</i> (').
Mother, <i>máthair</i> .	Fresh, <i>úr</i> .
Sick, <i>cinn</i> .	Home(wards), <i>a baile</i> .

8. Translate the following passage word for word, giving the Celtic word as well as the English equivalent:—

(a) *Tig a máthair a gceann ré m-bliadam iad rún u'fíor a mic, óir uo h-innreao dí é beir ann an ionao uo; agur buó eagal léi mac mhóina uó.*

Translate in the ordinary way:—

(b) *Cia tu? ar an rúg. Mac a'fíge de luagáin na ceannac, ar fe. Mí h-éao, ar an rúg; a'fíge rí tu an mac rúg muirceann uo chúinall, agur ná bí ann ro n'fíor ríá ionnóir ná muirceann éu air m'éineac-rá. (')*

TRANSLATION AT SIGHT.

9. Translate:—

(a) *Cheo u'fíor u'fíor leat u'fíor ann aon áit eile ná b'fíor ann tu ag baile? féicé naon agur talam agur na uáite go h-uile; óir u'fíor ro ceannacéao gáin u'fíor eile.*

(b) *Ír ionda uaine a gáinúgeann ríogáde iora: a'fíge u'fíor le ar mian ionda u'fíor na ceoipe. Ír ionda uaine u'fíorann ríolár, a'fíge u'fíor le ar mian a'fíge. (')*

VOCABULARY.

féinn, possible.	Dúile, elements, substances.
feic, to see. ⁽²⁾	Cnuair, to fashion, to make. ⁽⁴⁾
neamh, heaven.	iomós, many.
talamh, earth.	Spasúig, to love. ⁽³⁾
tomáim, to bear. ⁽³⁾	tiogáct, kingdom.
tab, to ask. ⁽³⁾	amhsar, tribulation.
Sólar, comfort.	man, desire.

(1) in is the southern pronunciation, and is wrong.
Read im.

(2) eimead-ra.

(3,4) These are not infinitives.

(4) Read cnuair.

(5) The relative form of the verb is not used here—the sentences being in Munster Irish.

JUNIOR GRADE.

1. Of what gender are—

(a) Derivative nouns ending in áct?

(b) Most nouns whose last vowel is slender?

(c) Diminutive nouns ending in áin?

2. When the nominative plural of a regular noun has a different form from the genitive singular, how is the dative plural formed? Give an example.

3. Write out the cardinal numbers, from *ten* to *twenty*, inclusive.

4. Decline fully móin, a bog, and ásar, a father.

5. Inflect, through all its parts, the conditional mood, active, of the verb buail.

6. Parse óir a mháthra táinig a éire péin air.

7. Translate the following sentences into Gaelic:—

(a) Good morning, girl. (b) What o'clock is it?
(c) How is your mother to-day? She is better, thank you. (d) I am hungry. Are you thirsty? He is sleepy.
(e) How far is your house from this? It is only a mile hence. (f) A word in Court is better than a pound in (one's) purse. (g) The way is bad, and I am not able to go home.

VOCABULARY.

Good morning, Dia óuit.	Purse, rpsarán
Cluck, clog.	Way, rúige.
Mile, míle.	Pound, púnt.
Court, cúirt.	Only (but), áct. ⁽¹⁾

8. Translate the following passage word for word, giving the Celtic word as well as the English equivalent:—

(a) Do mair an ceardach mór oirpá an t-an rín, agus a duibair fhonn go n-anpá ag bun an éoréamh go n-méicéad an ceardach rín; “óir acá a fíor dgam go b-fuill diarmuid a m-báir an éoréamh.”

Translate in the ordinary way:—

(b) Táinig an corc fán an rín a n-ágar na beinne anoir, agus an fhuinn ina óirpá. Ro rpsaill diarmuid mac an éuill dá h-éill ina éinne, agus ní déapna rín ceardach ó, óir níor fán rí rín an corc, agus po méicéad púnt.

9. Give the ancient names of Meath, Leinster, Ulster.

10. Translate:—

(a) “ní h-é mo éirle ó iméirg uaim,
’s fíor níor lusaib mé le h-éan fear
a rís na féinne rí oirpoc cáil.
áct rpsaill a’ rpsáil ó égar oirpoc mac!”

(b) “Ír iomós leabair rpsaill óir,
áct éirpoc binn, míle rpsaill;
nác léir linn áirpoc óir go rpsaill,
áir éacair fhinn agus áir an b-féinn.”

TRANSLATION AT SIGHT.

II. Translate:—

(a) Do gácl mair agus uairle éirpoc mór-fearg
rpsaill rín, agus oo rín rpsaill comhairle gan an buannaict
rín ó rpsaill, (c) ná cur rpsaill léi (3) ní ba hó: agus ann
rín oo éirpáil gácl aon rpsaill a’ óirpoc (4) péin.

(b) “Óob’ féarpi aon éoréamh cála
Óá ó-tugamair-na na rpsaill
ioná tpsaill-na an éirpoc, (3)
agus tpsaill péin a Chléirpoc, (4)

A Oirpín na n-éarpi lann
Chanar na bpsaill bpsaill;
Ír fearpi óia le h-aon uair
ná rpsaill éirpoc uile.

VOCABULARY.

tiaral, a noble.	Comrac, a hand-to-hand fight.
Comhairle, a council.	Cála, heroic.
Buannaict, a subsidy.	Crába, piety.
Rpsaill, to bear with, suffer. (1)	Can, to sing, chant. (2)
Rpsaill, to journey. (2)	Lann, a sword-blade.
	Óirpoc, land. (4)

(1) áct. (2) ó rpsaill. (3) léi. (4) óirpoc. (5) éirpoc.
bair. (6) Chléirpoc ó rpsaill. (7) Imperative mood.

MIDDLE GRADE.

1. Decline bean hóir.

2. Give the comparative forms of the adjectives gácl, mair, ocl, gáirp, gáir, beag and teit.

3. Give fully in the singular and plural, the forms compounded of the prepositions rpsaill, oo and rpsaill with the personal pronouns.

4. What influence, as to *case*, have *compound prepositions* upon the nouns which they govern? Account for this influence. Is there any exception to the rule?

5. Give the prepositions which aspirate the initial mutable consonants of the nouns which follow them, and also the prepositions which cause eclipsis.

6. What is the peculiarity in the governing influence of the infinitive mood, in Irish, which distinguishes this from other languages, according to Dr. O'Donovan.

7. Translate into Gaelic:—

Look at the flowers that cover the fields, and the plants that are trodden in the green park. The hand of man hath not planted them; the sower hath not scattered the seeds from his hand, nor hath the gardener dug a place for them with his spade. Some grow on steep rocks, where no man can climb; in shaking bogs, and deep forests, and on desert islands; they spring up everywhere, and cover the bosom of the whole earth.

Who causeth them to grow everywhere, and bloweth the seeds about in the wind, and mixeth them with the mould, and watereth them with dews?

VOCABULARY.

Tread, <i>galtaip.</i>	Sower, <i>riolaóóip.</i>
Plant, cup. ⁽¹⁾	Gardener, <i>garraígeadóip.</i> ⁽²⁾
Scatter, <i>ceapip.</i>	Bosom, <i>uéc.</i>
Desert, <i>féaraimhul.</i>	Shaking, <i>cuíteac.</i>
Blow, <i>féio.</i>	Dew, <i>oíuéc.</i>

8. Translate:—

(a) *Ir ionann, ionomho, Irlanda agur fearonn ih.*
Óip ar ionann land a m-beárla, agur ponn no fearonn
a n-geaóneilg. Ár móire ar meafra píunne an
neiteip, mar a veip leabon áromacá gur ab ainm
oon oileipio, ipeo, eadon, uais ih, oo bhuig gur ab ann
atá fearat no uais ih.

(b) *Tuis a leuigtoip, ná tre úearmas ná luaidim*
ann ro cuanta, náio caímaá, náio baile móra
éiponn; acé go v-tabair Camden agur na cponice
nuaidip a v-tuairgebaip fíor go poileip, agur ná é
ro áit a g-cuipé(3) fíor, acé a v-túr gabáituir Gall
lep h-óruigíóu iao.

(c) *An éáin rin ro cumat ann,*
Trí liacá noá lán-gann;
Líac uáitair bainne bpeacáta,
Ír líac mine cuíteacáta,
An treap fíac, linne ba lonn,
Líac ime uáipoe v' annlann.

9. Translate:—

(a) *Tárlaig mé do'n duine uapal agur v'a iinnaoi.*

(b) *Ní fear uáinn cpeuo oo iméig air.*

(c) *Óo éup ré fíor ar an g-curo oile oo muínitip*
fhinn.

(d) *Fuar é'ingean báir, ná cuip buaipéad ar an*
maigípuip.

(e) *Má éuipm-re voilgeap opaid-re cia h-é éuipap*
rólar opm féin?

(f) *Peac a b-fuil agao agur ponn ar na boécáib.*

10. Give the ancient names of the following places:—
 Bruce, Clonard, (the river) Erne, Lough Owl.

11. Where were Capán, Dún-na-m-baio, Máig Samh
 and Tuag ínbip?

TRANSLATION AT SIGHT.

12. Translate:—

(a) *Óo bí Opup ann fan am g-éasna tap éir léip-*
gípuio go h-ionlán oo éabair ar na h-úilleaig.⁽¹⁾
Agur oo éuait páoi na Connacáig,⁽¹⁾ agur oo bí go
oian ar loig Charbpe: óip ba úóité⁽³⁾ leip v'a
b-peáad ahaio ve, ná béapáaoip fíip éiponn uab é
gan marbaó.

(b) *Agur ní páoa do'n ló rin gur mhóir an truaig*
búitpeac⁽⁶⁾ na laoc, agur béicóio na míleab, agur
paobab na rgiat v'a rgoileab, agur cinn v'a m-buipéad,
agur cneab v'a paobab, agur feoil v'a geapáad na
reigíóio,⁽⁷⁾ agur fuil 'na caipb v'a voipéab.⁽⁸⁾

(c) *Fuapap mo thac féin iona lúig*
ar uilleann⁽²⁾ éle, 'r a rgiat le na éaoib;
'S a lann na úear-láin, ír é
ag cup foia tap a lúipg.

VOCABULARY.

Léipgípuio, utter destruction.	míleab, a champion, hero
go h-ionlán, completely.	naob, to rend.
úilleac, an Ulsterman.	Sgoile, to split.
Connacáig, a Connaughtman.	Cneab, a wound.
loig, the act of seeking out.	Stéig, a steak.
áhaio, sight.	Caip, a stream.
búitpeac, roaring. ⁽⁶⁾	úille, an elbow.
béicéac, shouting.	Sgiat, a shield.
	Lúipeac, a coat of mail.

(¹) cuip. (²) garraígeadóip. (³) cuíteac. (⁴) -taib.
 (⁵) uóig. (⁶) búitpeac? (⁷) na rgiatgeaóib. (⁸) vóip-
 cáo. (⁹) a uilinn.

SENIOR GRADE.

1. Decline *púil gopm* with the article.
 2. State the rules for forming the genitive singular in the following classes of nouns, and give an example in each class:—

(a) Short monosyllabic nouns characterized by *oo* short.

(b) Personal nouns ending in *óip*.

(c) Personal nouns ending in *aróe*.

3. Analyse *paáar* in the expression *ní paáar, oapb* in the expression *bean oapb ainm máipe, mar* in the expression *már fíor rin*, and *óp* in the expression *óóah óp páamap*.

4. Give a list of the particles, compound expressions, &c., which, in modern Irish, are always followed by the subjunctive mood.

5. Give the first person singular of the present, past, and future tenses, indicative, active, of *céib, tap, rág* and *vean*.

6. Explain fully any difference there may appear to you between—

(a) *Ír bpeac é an lá* and *Ír bpeac an lá é*.

(b) *Tap éir Théamuip' oo bpeit óo'* and *tap éir Théamuip' oo bpeit leip*.

7. Translate in Gaelic:—

Often on a dark stormy night, when no moon or stars can be seen, and a ship was tossing about among the waves, and the sailors are fearing every moment lest their vessel should be wrecked, that is, should strike against some rock which would break it to pieces, they catch sight of a bright light at a distance, shining like a star through the thick darkness. How glad they are when they see that shining light! for then they know which way to guide the ship; and they are sure, too, that they are near the port where they are to land, and that they can get help if they are in danger from the storm.

8. Translate:—

(a) *Tuis, a duine, ná léir túit ahiáin eagla nó uaihan an báip oo beit opt i n-aimip oo féanópáacáa nó t'áiprúacáta, acé go noliigeain gá neab bíe eagla an báip oo beit air ó toip go veipéad a aimipie. acá fíogáir 'han mbióbla ag teac leip ro, ahiail léacáir, Lev. i. 14-17, mar ap opuigí' Oia oo na ríapáiréab, élinh na n-éan n-ióóbaipa oo éup imeagí luaité na hioóbaipa oo'n caoib éoip v'ón alóip.*

(b) *Ír ap an oapa cinéal peacab labap Jac. i. 15, "an tan ópíónuigéap an peacab, geimú fé an báir;" v. 30, an tan éuipéap an peacab i ngníoh, go oisig báir na hanna úe. Agur 'r 'n-a fíogáir po acá an mío leacáir ag lícáir, vii., mar oo aitéóóuigí Cpuioe an macaóh fá mac vón baupreabáig.*

(c) *Síbeab tuig, a duine, ná véacáirp óúinn guil ná caomeab oo véanah ahiail voígnóip na págánaig,*

map atá ár bfuilte nó ár bhionnfaidh do éarraig, nó ár nuallba do rígnor lé n-ár n-mgrib, (1) nó ár gcuirp do lot lé haimaib, nó nuall-gul áro do véanaim ahaile éona allta.

9. Translate :—

(a) "Ír olc atá rin agaimne," ar an vuar eile, "óir ír le neac éigin do thuata de thanann na mucá, agus dá mapbamaoir uile iao do éangthaib do'n muic vpaoréacáta uil ar, fá theipe."

(b) agus nioir failléad an pógna rin leir an g-cuac ahaile buó gnaé leir; óir do féoil poime iona péim aip bárr na o-tonn o-taob úaéne, a n-éteagarna gaéa h-aibéire, nó gur gab éian agus calaó-foire a g-cuio-éais na h-íreime.

(c) agus do rinne tuirneann an laorí seo ór cionn a éilomne :—

"Tuirreac mo éiríde ór bur g-cionn
a tuirp fionn do cur mór nglé;
Tapéir bur lué, ír bur g-clear,
Do b'é mo lear bur m-beit beó."

10. Parse, and write short notes on, the underlined words in the following expressions :—

(a) Cus fá veana a toéailt. (b) Do gabatar aip do éilóab.

(c) Ír olc linn. (d) Do ghuairtear an naonbar rin nómpa.

TRANSLATION AT SIGHT.

II. Translate :—

(a) Ír iomda vuine a mearann gur veacair na briaéa ra do éomhionad, "Séun tu féim, tóg do épor, agus leann(?) topa;" aet ír veacaire go mór na briaéa veigeanaca ro do élor, "a ópong mialaóte,(4) mteóir(?) uaim do'n teine ríorruíde, atá ull-riáóte(?) do'n Diabal agus o'a anguollair." Oir ní eagal damnaí ríorruíde, an lá úo, do'n mbuideoan(?) v'éirveann agus leannann briaéar na cpoire anoir.

(b) aip uairib tréigirí Dia éu aip fead camail,(8) aip uairib eile cuirpí do éomhanna buaire oir, agus fóp ní ír cpoime 'ná ceacáir oíob, beirp go minic ag véanad buaireá uirt féim. agus an foéar rin,(9) ní b-fuil for nó fuarad le págal agao, éum gur coil le Dia tu fuarglao. Oir ír coil le Dia rinne do éeagairt éum gao amsar v'pulang gan iomórnaim, agus rinne féim v'uithlaó(?) go iomlán fá láim an tigeapna.

12. Two interesting examples of local names formed by the word Gall, as applied to the Danes, are given by Dr. Joyce.

13. Give the legend to which, according to ancient authorities, Lough Corrib owes its name.

14. Trace the name "Loop Head," in Clare, to its origin, as Dr. Joyce does.

15. Give the names of the various supernatural beings which dwelt in Ireland, according to old Irish tradition, and distinguish between them.

(1) Perhaps Shéamuir is meant. (2) dó. (3) lean. (4) mallaíge. (5) mteóir. (6) ullmaíge. (7) buíom. (8) camail. (9) in a foéar rin. (10) uithlaó. (11) ing.

Although the Papers gave satisfaction to most teachers, it would appear very strange, in any other subject but Irish, that misprints and errors, to the number at least of thirty, should be found in four short papers, in the very elements of Irish.

We also give a Paper set in the Pass Examinations, Autumn, 1893, of the Royal University of Ireland.

MATRICULATION EXAMINATION.

CELTIC.

SECOND PAPER.

Grammar.

1. Write out fully, in the singular and plural, the forms compounded of the prepositions *le, ó* and *poim*, with the personal pronouns.

2. Give the meaning of the following adverbial expressions, and resolve them into their original components :—*anéimfeacé,(1)* a m-biaóna, fá g-cuairc, leac ar leicé, tré n-a éilete.

3. Decline *aill* áro with the article.

4. Write as complete a list as you can of the particles used with adjectives to intensify their meaning.

5. What is the difference, in meaning, between *véan* an rícan gáar and *véan(?)* an rícan gáar?

6. In what constructions is the assertive verb *í* always omitted, although always understood?

Composition.

7. Translate into Irish :—

He telleth the number of the stars and calleth them all by their names. He filleth the hungry with good things, and sendeth the rain upon the just and the unjust. Yea, as a father pitieth his own children, even so the Lord pitieth them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us.

8. Translate into English :—

ann rin po ghuair v'pamuro ó Ráe ghuinne amac agus ní veárruad oirpéan ina comhrué rí(?) go páim go mullaé beinne gulluain, agus vo fuair fionn poime ann gan aon vuine ina fárruad m'á na éurvéacá. ní véanann v'pamuro beannacá ar bíe úo,(4) aet po fárruig úe an é po bá ag véanaim na veirge(?) rin. a vubaire fionn náir v'é. aet buiréant'luag v'éirp amac ar éir meadain oiréce.

9. Analyse the words *ba* and *b'é* (in question 8), and parse the word *páim*. Account for the *case* of the word *veirge*.

10. Translate into English :—

Unprescribed Passage.

Tápla a nuair(?) do éuarí an lapair rúar leac pé neam ó'n aléóir, go vneacáir an t'angeal rúar a lapair na haleópa. agus v'péac manóah agus a bean ar(?) rin, agus vo éuréac ar a náigéib éum na calhain. aet ní éáim angeal an tigeapna ní buó thó v'onnruge manóah nó a híná. amuoin vo aetín manóah gur b'angeal von tigeapna é.

Upon which we have to remark as follows:—(1) Read *in éin-feacht*, at-one-time. (2) *déan*. (3) Read *ní*. (4) *dó*. (5) *reilge*. (6) *an uair*; this is very misleading. (7) *ar* is simply wrong here; read *ar*. We regret that we are thus obliged to draw attention to such glaring defects in a short paper.

POPULAR PROVERBS.

The following were sent by Mr. Daniel MacCabe, Banteer, Cork:—*Léig mé cum an bhoais, áct ná léig an bhoac éugam.* *Taí éir na mionn 'reao' ír fearr na mná.* *Ír fearr ploc ioná ríor-bair-seac.* *Sult-maí an puo bols lán.* *Ír epom an t-uatac, uatac do putógais folamha.* *Cao do déan-pao mac an éur ac lué do maíbad.* *Canann meirge ríor.* *Ír minic do b'heann an fíunne fearb, ac ní fa'gann rí náipe go oeo.*

Dá fao a' b'heoar tú amuis, ná beir oipóir-geul a baile oir féin. *Ír rona an té do gñí t'pócaipe aína boctarb.* *Ír maí an binéighe (vinegar, appetiser) an rliab.* *Noolais b'heas, neilís méir.* *Fál an bhoais 'o'ir na fo'gla.* *Ní junn beul 'na éort a amhlear puam.* *Ír minic b'heoar miorcail 7 r'migeao.* *Eir le puam na h-abann a' b'heobair b'heac.* *Ní éigean pué a' abair-epac lé n-a céile.* *An comgair cum b'ó a' an timceall cum oirpe.* *Téiréann na focail le gaoit, ac téiréann na buill go c'pioré.* *Taí éir 'reao' feictaí gac beair.* *Ní éigean pué maí do'n eac 1 gcomnuiré.* *Malairt oirpe do gñuoir r'gí.* *Mol an rliab a' ná taobais é, eain an mín-tíri a' ná r'g é.*

Má' garta an míol-buró gab'ar 'ran veiréao ari [míol-buró, better míol-maige, "animal of the plain," a hare]. *Cuiprú an gaoit leat-r-tuair an báir-seac ari g-cúl.* *Gac balta maí a h-oileair, a' an laca cum an uirge.* *Taí veiréao an óil agur b'pón veiréao an gñáda.* *Tiupall do énuar-gear beair.* *Ní éis dá t'páig leir an ngobasán (the "sand-piper," a sea-bird like a snipe, found on the S. W. coast).* *Eugcói' ór cionn gac eug cóia, eugcói' ari*

óime maí. *An té nac fa'gann an feoil, ír mói an fo'g leir an anbhúir.* *Sámu-geann glócar an leime.*

Iar-gaíreac' an éur ari an t'páig (i. ír leirge leir a córa o'f'luacá). *Sgoilteann an b'heab (bribery) an éloc.*

The following are from a young Gaél-geoir in N. W. Cork:—

Ní fearr bíao iona ciall. *Ní maí é an t-act'illeao (= relapse) b'heann an puca ag carao.* *Ír veacair an gñir-píao éur ari an tori 'na mbéir pé.* *Ír fearr feucaint pómact ioná dá feucaint do' óiaró.* *Ní maí a faoilteair a b'heair.* *B'heann an gñáda 1 noiaró an taíbe.* *Do éime gan náipe ír puca a gñó a déanam.* *Ruo na' b'heann leirgeair ari, foirge ír fearr ari.* *Níor loit Dia don puo puam nac leirgeirao pé é.* *1 gcoir na con b'heann a cuio.* *Ír mói buacac, iao adarca na bó taí leair.* *Ói ag raipe éoiré a' b'heobair uair na faille oir (or uair nó faille?)* *Ní éiréann meirge puin.* *An té go (= ag a) mb'heann leabair aige, b'heann leirgeann aige.* *Variants:—gac balta maí oileair, 7 an laca ari an uirge.* *O'póirge Dia congnam fa'gáil.* *Ír binn beul 'na éomnuiré.* *Cuiprú do éomairle maí glacraí í.* *Ír fearr pué maí ioná oipóir-fearam.* *Ír minic ríor puoc-bean-tíge (= goes often to her own store).* *Ruo fa'ctair go h-olc, iméigean go h-olc.*

SCOTTISH GAELIC NOTES.

Scottish Gaelic as a Specific Subject. (Sinclair, Glasgow. One Shilling.)

This is the first fruit of the work of the new Comunn Gaidhealach. After the first meeting of the new society, it was decided to draw up a series of books suitable for Gaelic-teaching schools, and a committee was appointed for the purpose. In preparing this work they have had in view the fact that all the pupils speak Gaelic, and so the book in its earlier stages is very unlike the introductory hand-books which are drawn up for learning most other languages. The vernacular, and not any literary form of the language, is the object to be attained. Speaking of *H*, the writer gives as example *h-uile*, all. We have the same form in Irish, and we should know that the *h* is simply wrong, being a remnant of 'ch, the final part of *gach*. Similarly *hugam*, *hugat*, *heana* are said for *chugam*, etc. An attempt is made to convey the pronun-

ciation by a phonetic alphabet, modelled on that suggested in Mr. MacFarlane's book. The plan, although intricate, is well worth study. The latter part of the book, where the grammar proper is explained and exercises given, is much more interesting. The writers have taken into account in many cases the original Gaelic forms of words, and explained the changes which reduced them to their present state. This has done something towards simplifying the grammar, but yet there is no Gaelic grammar to equal for simplicity and utility the little First and Second Irish Books, and even these need further simplification, and, in some cases, correction.

The *Oban Times* gives every week matter of interest to Gaelic readers.

Mac Talla appears to be prospering among the Gaels of Canada. It has been enlarged and improved very much since the commencement of vol. ii. For Scottish Gaelic just as spoken it is the most valuable paper to be had. A feature of the recent issues is the publication of many popular Gaelic proverbs.

We cordially congratulate the *Celtic Monthly* on the completion of its first volume, which is a real treasure of Gaelic prose and verse, and contains also a store of English papers on Gaelic subjects. The price of the new volume is threepence a number. The first number (October) opens up new ground with illustrated articles in Highland scenery and archeology.

An Fhianuis is the title of the new and enlarged series of the old quarterly Record of Eaglais Shaoir na h-Alba, whose jubilee was signalized by the appearance of the new issue. The editor is Rev. T. G. MacNeill, of Cawdor, whose name is well known in Gaelic circles. We have never seen finer Gaelic than that contributed by "Eileanach," on pp. 18, 19.

The Annual Assembly of the new Comunn Gaedhealach, held at Oban on September 12, was a thorough success. Lord Archibald Campbell presided, and many of the most prominent personages of the Highlands, gentle and simple, attended. Prizes were given for Gaelic prose, verse and song, for Gaelic music, reading, writing.

The Scottish Gaels of Hamilton, Canada, recently had a successful reunion. A fine address was delivered by the chairman, a man born and reared in Canada, but whose native tongue is Gaelic. In Canada alone, he stated, up to a quarter of a million of people spoke Gaelic every day.

Versions of *Auld Lang Syne* are numerous and of various degrees of excellence. One of the last comes from Cape Breton, and the gifted translator of this and other national songs (Murchadh MacRath), writing on St. Patrick's Day, refers, in that connection, to the curious fact that "St. Patrick's Day was always a season or weather-landmark" with the pioneer Scotch Presbyterian Highlanders of Cape Breton. Few of that old stock now remain. They always referred to the day as *Là Ille Phàdraig* [our colloquial *lā 'eil pādpatg=lā féile p.*]. A popular etymology of the saint's name was: *bha draoi aig* = *bí oíaoi aige*, he had a druid!

In reference to *An t-éag* in a last issue, a correspondent says:—"I was interested to learn in Orkney last

December that old Orcadians refer to the lark as 'Wirlady's hen.' 'Wir,' in the Orcadian dialect, signifies 'our' [cf. *Sproueas mhurpe*=redbreast]. In your notes I observe you render the word 'Ribheid' as signifying 'joy.' In the Highlands it means 'a reed.' The reed in any musical instrument, for instance, is called 'ribheid.' The expression 'ribheid-chiuil' is also often used."

There is a Highland Gaelic version of *Cogair na n-angeal* printed in last number. It is written by "pionn," and is given in the new edition of his *Celtic Garland*. It will be interesting to compare the two versions.

'N a shuan bha am pàisdean,
'S a mhàth'r bhoich gu cràidhteach
A' caoidh cor a gràidh 's e measg ànradh a' chuain,
'S 'n uair dh' éirich na siantaun
Bha i-se fo iargain
'S a smaointean air Diarmad 'bha triall nan tonn ua'n'.

'N uair theann i ri ùrnuigh
Bha 'pàisdean gun dùsgadh,
'Us gair' air a ghnuis 'n uair a lùb i a glùn;
'Do mhiog-shùilean bòidheach
Tha 'g innseadh nis dhòmhsha
Mu ainglean na glòire bhi 'còmhradh ri m' rùn !'

"S 'n uair tha iad a' gluasad
Gu sàmhach mu d' chluasaig
'S mar fhuirecadain usal mu 'n cuairt ort ga d' dhion;
Dean iarraidh le dùrachd
Tha trìg iad an iùbhrach,
N' am fear 'tha 'g a stiùireadh measg ùspairn nan sian !'

Aig bristeach na fàire
An t-iasgair thill sàbhailt',
'S o mhnaoi fhuair e fàilte, le bàigh agus muirn;
A pàisdean ghràd-phòg i,
'Us luaidh i le sòlas—
"Bha ainglean na glòire a' còmhradh ri m' rùn !"

Laoithean Spioradail (Oban Times Office) Under the unassuming title of *Religious Lyrics*, are here gathered together many graceful specimens of genuine Gaelic poetry. Some of these were collected orally in the Gaelic-speaking island of Uist—one of the Catholic islands—by Father Allan MacDonald, the editor of the little book. The collection is printed chiefly for devotional purposes, for which it is admirably suited, as it conveys the truths of faith in the language and manner best understood by the islanders. The old "Fisherman's Hymn," from the Island of Barra, contains a reference to the Irish patron of the island. We give a stanza of this hymn as a specimen:—

"Dia 'bheith timchioll air an sgothaidh
Mu'n inich i gu doimhneachd mara;
Slig' air linne dhùinn a treuntachd
Mur 'eil freasdal Dé 'ga fàire.
God be round about our bark,
Ere she goes to the high sea.
Like a shell on a pool is her strength
If God's providence does not guard her."

There are also modern versions of well-known compositions, such as *Dies Irae*, *Ave Maris Stella*, *Salve Regina*, etc.; and some Gaelic poems by the editor himself. The book contains 150 pages, and should be procured by all who study the devotional side of Gaelic literature.

DR. HYDE'S NEW BOOK.

abpáin Spáda Chonnaught. By Douglas Hyde, LL.D., M.R.I.A. (Dublin: Gill & Son. 2s. 6d. net.)

Besides the ordinary division of Irish literature into ancient, middle and modern, we have also the division into book literature and oral or traditional literature. The value of the latter lies in its preserving for the student of ethnology and folk-lore much that is not mentioned in the MSS., and in preserving for the student of the language many words and terse beautiful phrases which would otherwise be lost. This is especially true of the poetry traditionally preserved—it is a mine of idiomatic Irish, and as such alone is well worth publication.

In his previous books Dr. Hyde had given us specimens of the prose oral literature preserved by the people; but now, as becomes a poet, he proposes to collect, translate and annotate the whole body of the orally-preserved Gaelic poetry of Connaught. This is an undertaking of great magnitude. The present volume of over 150 pages contains only the abpáin Spáda. With each song is given as much information as the author could procure about the circumstances of its composition.

Many of the songs are old favourites, and many others are now printed for the first time. The obscure passages are annotated, so that, with very few exceptional passages, the songs can easily be read. The prose translations given will supply matter for poetic versions in English, and Dr. Hyde himself, by translating some of the songs into English verse built upon Gaelic principles, has supplied a model.

The printing and publication of such books involve great trouble and expense, especially when they are done on a large scale, as in Dr. Hyde's case. In other countries rich societies, or wealthy people of rank, finance the publication of all forms of the national literature, but in Ireland nearly all has to be done by a few people at their own expense. There is scarcely one of those who give their labour and pecuniary help to the publication of Irish books, whose time and income are not necessarily very limited. It is to be hoped, therefore, that those who really wish that Dr. Hyde should continue to publish the Gaelic poetry of Connaught—and perhaps there is no other person qualified to do it—will not pass over the request in the preface, viz., to write to him at Gill & Sons, O'Connell-street, Dublin, and state (1) whether he will subscribe to the other parts that remain unpublished; and (2) whether he will assist by a donation to render future publications less expensive. I should wish, if space permitted, to call attention to some specially beautiful passages in Dr. Hyde's collection, and also to the felicity with which he has translated many of the songs. One specimen must suffice:—

Mo bhrón ar an bpaipge
 Ir i 'cá mór,
 A' r i 'gabail toip mé
 A' r mo mhíle róp!
 Fágáid 'ran mbarle mé
 'Deumán bhrón,
 Fán aon cruil cap fáile liom
 Choróide ná go deo.

My grief on the sea,
 How the waves of it roll!
 For they heave between me
 And the love of my soul!
 Abandoned, forsaken,
 To grief and despair,
 Will the sea ever waken
 Relief from despair?

TECHNICAL WORDS.

MY DEAR FATHER O'GROWNEY,

As you are collecting the modern words referring to flax-growing, &c., it occurs to me that the following curious string of fanciful names which I have just come across in an old MS. will be of interest. They occur in the tale called *Abpéc menman upaipo mac Corpi*, preserved in the Bodleian MS. Rawl. B. 512, fo. 111a, and are as follows:—

Ocup it é anmáno na m-ban pil leó: Leno ingen Lámtóparo, Léine ingen Uingópaig, Ceimclí ingen tshnimáin, Conal ingen Caméltáin, Tapp ingen tshnemá, Páitgér ingen Pígoe, Snáéat ingen tiama, Coréap ingen Uimíní, Scuab ingen gáimanta, Cip ingen Scábasáin, Suir ingen tshénuaghe, Tuag ingen Tereasa, Oepb ingen chepmé, Cpaeb ingen Chongpuma, Paic ingen Ceobanna.

Of these words I notice the following, which do not occur in your list: *rimáipit*, *spinde*; *tapp*, *low or wool wrought on a distaff*; *pema* seems the gen. of *pmim*, with short *i*; *uam*, *sawing*, *seam*; *conal* is obscure to me; *páitgér* seems to contain the word *paice*, *hem*; *oepb* (*oeapb*) is explained, *churn or milk pan* by O'Reilly; *cepm* I cannot explain. The other words are all, I think, quite common.

Yours very faithfully,

KUNO MEYER.

VERBAL FORMS.

A well-known writer of and on Irish, resident at Chicago, writes as follows:—"Grammarians assign only one form to the present passive of verbs—the form in *-ap*. The real fact is that this tense has three forms; two of them include an auxiliary verb. A. 'The meadow is cut in the harvest' = *baintear an móimfeir 'fa bógáin*. B. If progressive action is intended, *atá an móimfeir 'ga baint anoir*, or (C) *atáap ag baint an móimfeir anoir*. D. Slightly different from A is *briéann an m. bainte*. E. But if 'is cut' = 'has been cut,' *atá an m. bainte*. These last two do not fall exactly under the head of present passive." In the past tense C would be *bíteap ag baint an móimfeir*, and in the future *béiréap ag baint*. Of course these cannot be translated into literal English.

GAELIC NOTES.

The last two numbers of the *Gael*, of Brooklyn, give first-class matter. Mr. O'Leary, of Eyries, contributes some prose, and Mr. O'Doherty, of Cruit Island, Donegal, gives old Gaelic songs in an admirable manner, with translations and notes. The August number contains some old Gaelic songs of merit.

All Celtic philologists are not the cynical critics who are denounced in the preface to *Silva Padellia*. There they are characterized as "the omniscient impeccable leviathans of science that sound the linguistic ocean to its most horrid depths." Many of them have a much more attractive side to their character. Not content with searching the ancient folios of the Gaelic scribes, and laboriously piecing together the knowledge thus obtained, some of them occasionally make a *cpéac* on an Irish-speaking island or village, and as the result of a few weeks' visit, carry off copious notes on the peculiarities of

the pronunciation and vocabulary of the spoken language. It was my good fortune, some years ago, to meet Dr. Kuno Meyer on such a foray; and two years ago I found M. Georges Dottin, of the *Révue Celtique*, studying the Gaelic of Galway upon the spot. What these studies resulted in is seen in a late issue of the *Révue*.

The *Tuam News* publishes a vast amount of Gaelic in its large weekly column. It has recently been producing the Book of Rights. The *Irish-American* has reprinted all Dr. Hyde's Songs of the Connaught Bards, and also many original contributions of merit. Many of the songs collected by J. J. Lyons are given in this column. *United Ireland* has opened a large Gaelic column, which is given every week. The contents are, as a rule, from MS. sources. The August issue of the Boston *Irish Echo* is well up to the high standard already attained since the commencement of the new issue. The publication, for the first time, of Keating's *Key-Shield of the Mass* is continued. In this connection I may remark that *Cochar-riagat* an *Arann*, The Key-Shield (*i.e.*, the key to the mystic meaning, and defence of the doctrinal points at issue) is the proper name, and not *Cochar-riagáid*, which does not appear to have any particular meaning. The *Echo* has warm words of praise for this *Journal*, and also some little wholesome criticism, which latter will always be welcomed. Some of the phrases objected to are beyond doubt, *e.g.*, *i bpoisrse*, *marbuis*.

Whitley Stokes—Old Irish Glosses. The valuable and interesting glosses, now published by the Philological Society, were found in a tenth century MS. containing Virgil's *Bucolics*. One of these old words is *cil, da, give*. Could this be our colloquial *cí, cí*, in the phrase, *ciam, ciam*=give me? The same Society has also just published a short paper by Dr. Stokes on the disappearance of the letter *n* in many old Irish words. Among other things we learn here that *Lúvín*, not *luárvín*=little finger. The old word *bopp*, which he gives, is yet used in the dim. form *bobaílin*, a tassel on a child's cap, etc.

The *Irish Catholic*, *Catholic Times* and *Freeman* have occasional articles on Celtic literature.

The Cork National Society's Gaelic class presented a fine Irish address the other day to its President, Mr. William O'Brien, M.P. Mr. O'Brien remarked that, although he had been receiving addresses in various parts of Ireland for many years, he had never before heard an address in the native language. The Cork Gaelic class is doing good work, and through the county generally there is more interest taken in the old tongue than anywhere else in Ireland. The number of Cork subscribers to this *Journal* is as great as the number from all the rest of Ireland.

The new Ladies' University College in Dublin has placed Celtic on its course of studies.

an sluag sròe.

Nìom ptaon 7 nìom ptaon ré 'a faochar, ari eagla dá rnuiead ré féim go rnuiead an coibair 7 an congnah com mar ceuna. Tpat bíod a buille féim bainte aise, céiréad ré feact mbuillròe cum cinn, cum

comead amaó ó n-a comrpealaoóim. Nìom cian, gan aon agó, go raib leat na páirce ari lár ag an ochar. Pá'n am ran, bí na feact rpealaoóimròe ríre ag teact com atcomairi dó, sup éamie eagla ari 'a ainveon: vo fear a shuair mar rionna muice riadanta ari muillac a cinn; vo vein ré an baile amaó, 7 vo éuaró a coislaó dó féim go marom.

Ari eirge 'a mnaoi, lá ari n-a báipeac, vo éuaró rí amaó cum oirpe-oróe a rri o'feicint; m áit an mómféim go léim vo beir 'na rpeact ari lár, r amlaró bí gaó aon ocmáó buille bainte, 7 an éuro eile m a ochar-pearam. Vo éuaró rí a baile 7 'mniur rí 'a feari mar a bí. "Go mbeiró an o-l leir an Sluag Sròe," ari ré, "muna mbeirad ré leir iao act leat-órlac 'ran lá." "I' oic é rin," ari an vean, "cá rior vuit naó bhuirio aig éirteact leat aonir? Agur má táro, vo gáabairi vior ad' éamie uata, uair éigin."

Pórtari an Sluag Sròe, 7 beirteari cum pórtia iao. Bionn bannir aca an t-am ran, 7 flead móri ari bairpe leim. Uair, vo bí feari ag vult go Coiracis, ag vior dá rriuin ime. Rug an veirpeannaisge ari, agur, rult ari féirouir leir aon tíg vo rriouitit, ius feari ari 'ran rriuge, 7 o'fepuisgé óe an vtiocraó ré leir go ríoll cum cáirior Chriort vo déanam vo leant nári bairpead pórt, 7 vo bí le bhuac báir i mboé naó raib act rriú nó ceatari ve coirpémeannab ó'n mbóchari. Ní feacaro ré an feari ruiam ríome rin, mar rin, vo bí eagla ari i vtiaró vult rult mpeoéatari aon feall ari, 7 dá gcuiead ré ruiar vo'n éurpead ruiar ré, faoil ré sup meara go móri 'na ran dó é.

Vo bí ré i gáir ríurí dá comairle, act m aon nóimeat amáin vo vein ré ruiar a aigne mteact m éirpeact leir, cia aca báp nó beata dó é. Vo éangail ré a éapall vo toir, vo éuaró ré tair cloró, 7 ba gáirri go bhuairi ré é féim i vtiar an-bheag álum. Timéioll bhuona ríome rin, v'eug an aon mngion amáin a bí aise.

Arí óul arthead 'ran tís óó, do éannaic ré í i leabair, éarí éir a lunge feoil a éurí: ba leithe an leabair do bí cum beir baipóce. 'D'éir an baipóce, éannaic neac, 7 'd'iarraing óe'n bpeurí ead é an bponntanar ba mian leir do éabairt do'n-naoitean. "An bó ír feallí im' feoil," arí ré, lom láirthead. Arí noul a baile óó, do h-innread óó 50 bpuarí an bó ba mó bainne 7 bleogantair báp, an oróce éuona 'd'fás reipean an tís. Aét níorb' aitétheadar do í do éallleanmáin, marí an ašaró a éurí (éuríta) cum beirú, do bí ríuic 'd'í gaoit 'd'í aite leir arí pan amac.

Bó ba 7 caoirí, gabairí 7 capailí aca, oirthead 'd'arí naála réim. Ír minic do éuala tráicé arí óomuib' do fáb tairí lior 7 an Sluaš Síde aš óéannaí cuisgine, 7 juo ír aite, ír arí an n'Óomnac ír gáatáige leo an obairí rín. Má gáit bó nó eac báp le linn uime beir bpeoiré a líon-tíge, foillígean rín do na reanóomuib' gupí tugaó talim pá neac éigín aca do ríobad, aét gupí éirí ré ómí, 7 gupí tugaóarí leo an bó nó an t-eacín a dít.

Ír cinnte gupí móí an eagla do bí fáo ó ríomí an Sluaš Síde; aét, marí gac aon nro eile bámeas le áiríacé na h-éiríeann, tá an eagla rín anoirí aš meac leir an cean-šaró in arí luadóacó 50 minic a g-ceannarí 7 a g-comacé, a n-euécá 7 a n-imíeacé—an gáeóitge bog bpiógmarí, éonna caeolímáir, gáeóitge glóimáir orleáin na naomí 7 na n-ollamán.

TRANSLATION.

He neither stopped nor ceased from work, for fear that if he would, his help and assistance would stop in like manner. When he used to have his own "blow" cut he used to go seven "blows" in advance, so as to keep clear of his fellow-mowers. It was not long, you may be sure, till the eight had half the field cut down. About that time the seven fairy-mowers were coming so near him that a fear came on him in spite of himself; his hair stood on the top of his head like the bristles of a wild pig; he made for his house, and went asleep till morning.

When his wife arose on the following morning, she went to see her husband's night-work; instead of the entire meadow being in its swath (*i.e.*, mown), it is now every eighth "blow" was mown, and the rest standing erect. She went home and told her husband how matters stood. "May the sorrow take the Sluagh Síde," said he, "even if it did not carry them but half an inch in the day." "That is bad," says his wife; "how do you know but that they are listening to you now, and if they are they will pay you for your talk some time."

They marry and are given in marriage. They do then have a marriage feast, and a banquet at a christening. Once a man was going to the city of Cork to sell two firkins of butter. He was benighted, but ere he could possibly reach any house, a man overtook him on the way,

and asked him would he go with him for a while to act sponsor for a child that had not yet been baptized, and who lay in the throes of death, at a cottage which was only three or four paces from the road. He never before saw the man, he therefore was afraid to go with him, lest any treachery might be practised on him, and if he refused the invitation which had been given him, he thought it would be worse than that (*i.e.*, a greater evil would befall him). He was in doubt what was to be done (*lit.*, he was in a condition between two counsels, *i.e.*, in a dilemma) but in a moment he made up his mind to accompany him whatever betide (*lit.*, whether it would be death or life to him). He tied his horse to a bush, he went over the fence, and soon found himself in a very beautiful and grand house. About a year before that his only daughter died; on his going into the house he saw her in a bed after her accouchement: hers was the child that was to be baptized. After the christening had been done, a person came and asked of the man what gift he intended making the baby. "The best cow that I have," said he, all at once. When he went home, he was told that the best milch cow he had (*lit.*, the cow of most milk and largest udder) died the very night he left home. But he had no reason to be sorry for her loss, for instead of his suffering any disadvantage thereby, he was prosperous from that forward (*lit.*, stream, and wind, and tide were with him from that out).

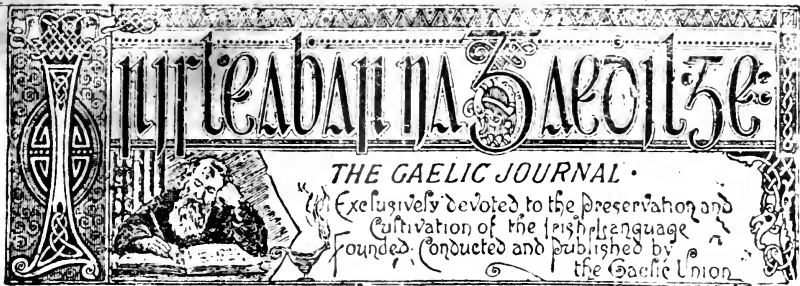
They do have cows and sheep, goats and horses, just like ourselves. It is often I heard mention of persons who passed by a *lios*, as the Sluagh Síde were churning, and what is more remarkable still, it is on Sundays they (most) usually do that work. If a cow or a horse die at the time that any one in a family is sick, that shows to the old people that an attempt had been made to steal some one (in it); but that they failed, and that they brought the cow or the horse with them instead.

It is certain that there was great fear long ago before the Sluagh Síde, but like everything else that appertains to the antique past of Éire, that fear is fast disappearing with the tongue in which their sovereign sway, and their power, their mighty deeds, and their adventures were so often told—the soft, mighty, beautiful, musical Gaelic—the glorious Gaelic of the Island of Saints and Scholars.

Just as this number is ready for the press, the *Gael and Echo* come to hand. We regret to see that they allow themselves even yet to be diverted, to some extent, from the work of cultivating the language by ridiculous personal matters. The Irish matter of this issue of the *Echo* is all poetical, and is very well brought out. Aét má éuríeann an gáeóal amac óanta com' peallacé leir an óán p' ar léacéanac 316, caillpó ré a éapóe.

The last numbers of the *Celtic Monthly* and of *Mac Talla* are up to the usual high standard.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



NO. 48.—VOL. IV.] DUBLIN, FEBRUARY, 1894 [PRICE 6D., POST FREE.

All communications to be addressed to Rev. E. O'GROWNEY, Maynooth College, Ireland. Postal Orders to be made payable at Maynooth. The annual subscription, for some time past, has been 2s. 6d., entitling subscribers to the five issues published annually, but as will be seen from the following article, a change is proposed. If we secure the requisite number of new subscribers, an announcement to that effect will be made in No. 49. In the meantime our friends can best help us by sending for extra copies of this issue, price 6d. each, post free, to give to their friends.

All the back numbers of the Journal, except No. 4, can still be had, price 6d. each, post free.

TO OUR READERS.

A very wide-spread demand on the part of that ever-increasing section of the public who take an active interest in the Irish language calls continually for the publication of this Journal under conditions that would bring it more within the reach of the many, and make it more popular with them. While we recognise gratefully this evidence of the general sense of the good work the *Gaelic Journal* has done, and is capable of doing, we confess that the prospect of meeting the demand causes us no small anxiety. As the only way possible of realizing this prospect, we propose making a covenant with our supporters. The terms we suggest are as follows:—

The supporters of the Journal, by personal canvass or otherwise, to extend the circulation of the Journal to at least 1,000 copies.

In return therefor, the Journal to be published monthly, with certain improvements which will tend to make it still more popu-

lar, and at the lowest price which cost of publication will allow.

A little effort on the part of our present supporters will achieve all that is desired. Let each one introduce the Journal to one or two others who do not at present read it, and the thing is done. Those who undertake to extend our circulation in this way, would do well to collect personally the subscriptions of their friends, and to forward them in the usual way, with the names and addresses of the subscribers. We are not at present in a position to make any reduction in the subscription, but when our increased circulation enables such a reduction to be made, we shall continue to send the Journal to subscribers at the reduced rate until their subscriptions are exhausted.

The Journal will contain the following features, new and old:—

1°. A complete series of Lessons in Irish for beginners. These lessons will be prepared with the greatest care, so as to make them as simple and as generally intelligible as possible. In short, they will form a full course of Irish Self-Taught, covering grammar, composition, idiom and pronunciation in an easily graduated system.

2°. A series of Easy Readings in Irish.

3°. Folk-lore in prose and verse. The prose specimens will present to the student examples of the Irish language in common vernacular use from all the Irish-speaking parts of Ireland.

4°. Studies in the older periods of Irish. The student who wishes to understand the structure and genius of the Irish language must necessarily fall back on its older litera-

ture. Those, too, who would become masters of the living idiom will do well to study it in the purity of its early days. They will thus be enabled to judge with certainty between the better and the worse in modern usage. They will also understand better the great and varied powers of expression with which our language is endowed.

5. Notes and Queries on all matters of difficulty, obscurity, or curious interest in connexion with the Irish language. This department will enable many students to settle their own doubts and to bring information to others on the many knotty and uncertain points that necessarily arise in the study of a language circumstanced like ours. It will also place on permanent record many of the observations of the numerous acute scholars whose labours have hitherto been as writings on the sand. We cordially invite both classes to make the fittest use of this section of the Journal.

6. The News of the Month, informing our readers of the most important things done, written and spoken, in regard of Irish Literature and of the movement to maintain the use of the Irish language, and also of the progress of kindred movements among our brothers of Scotland, our cousins of Wales, and other peoples.

7. Original Contributions, especially in prose. To be candid, we have too many poets. It should be remembered that only a *master* of language can write poetry. Prose is much better material for apprentice work.

8. Gaelic Life in general, past and present, history, archaeology, music, arts, games, and all the customs of our race, will find occasional space within our columns.

It now rests with our readers to enable us to fulfil all that we hold out. It is acknowledged on all hands that the *Gaelic Journal* has not hitherto been unworthy of its place as the representative in journalism of the cause of the Old Tongue in the Old Land. If brighter days seem now to be in store for the Old Tongue, the decade's work done by the Journal against very adverse circumstances has had no small part in bringing about that result. The issue of our present

proposals will be an excellent test of the prospects of the language and of the reality of the revival in the movement for its preservation. The figure mentioned by us as a minimum ought not to be one-third of our normal circulation in this country. We may state that already promises of widely-extended support are reaching us. One reader undertakes to get twenty new subscribers in one locality. Another promises ten. Another has brought in orders from three. There are few of our readers who are not in a position to do equal work in the cause of the national language.

A SPECIMEN OF LITERARY IRISH OF THE SEVENTEENTH CENTURY.

Ar nTeanga Thúcháir.

[Teabóir Galluib, Sagairt Éireannaí,
1639.]

FR. THEOBALD STAPLETON.—PREFACE
TO HIS CATECHISM.

Ní fuil náisiún ar feadh an domhain naé
onóirí leir beir ceanaíam ar a teangam
féin, agus a leugadh agus a rísiobadh.
Tugadair na Rómánaigh an oipeas rín do
éion agus v'uaire do'n teangam Larone,
bíos go pabadair go po-eólgarad 'an tean-
gam nSheugais, do bí go ceanaíam 'an
am fan—car a éann rín, níor b' íú leó
teachtair na leiríeada na nSheugad do
píeagra aet 'an teangam Larone; agus
fór, car éir na nSheugad do beir fúta
agus fa n-a rmaet, do leiríoir oíra féin
naé tuisíoir an teanga Sheugad, bíos
go tuisíoir i go po-maet. Óir ní 'an
Róim amáin do bí ro, aet ar feadh na
háiríra go hiomlán, agus fór i n-íomlán na
Sneige; agus rín, éim móir-éion do beir
ar an teangam Larone. Fór, dá óearíad
rín, (mar do rísiob Dióníur Cairíur), ir
po-éur do rmaetuis an tImpíe Clauríur

feanatorí Rómánac éiré san Laroean do
ladhair, bíodh gur éatáirí leir an Impire
feairíaróe, fean-íaróe, agus fean-focail
Shreugáca.

Inn na haimpearaíochas ro, mar an
gceolra, na hambapadóirí, .i. teachtairí na
piúce, ní ladhair a ngnóite acé i vtean-
gaim nádúrta a piúce féin; tar a éirínn,
ir le feairí teangas doberio me, éirínn a
n-intinn. Ir píó-milleánac do bí Cicero ar
an oimnis do bíodh teicneamíac ar an vtean-
gaim Shreugáca, agus ar éangetaí comáig-
teaca eile, agus do éaricairí a vteanga
nádúrta féin Larone, as piú: "Ní féirínn
liom san a beir i n-a iongnac píó-míó oim,
níó com neamh-ghnáic ínn agus acá i
n-ágaró an uile feupínn .i. san cion do
beir as gac neac ar a éanngaim nóitcáir
nádúrta féin."

Ar an adbhairínn, ir cóirí agus ir íomcu-
baró dúinn-ne, na hÉiricannais, beir ceana-
máil ghráac onórac ar ar vteangaim
nóitcáir nádúrta féin, an Shaeveals, nóe
acá comí polairgeac, comí múcta ínn, nac
míó ná veacáirí í ar cuimne na noaine:
a milleán ro—ir féirínn a éirí ar an aoir
ealacóan nóe ir uíorairí do 'n teangaim, do
éirí i fá fóir-íoracac agus éruar focal, dá
rghnóac i móirí agus i bfocláirí oimáirí
íoráca do-éirígeant; agus ní fuilro
íorair míorán v'ar ní aoirí uairle, doberio
a vteanga nóitcáir nádúrta (nóe acá íor-
cillí fuirte onórac foglamta geup-éiríac
inní féin) i vtearicairíne agus i neamh-éion,
agus éitcáir a n-aímirí as íaróirí agus
as foglam teangta comáigteac eile.

NOTES.

Teanga, here declined—g n. -an. dat. -ain. Better
gen. -ad, dat. -ad.

He=le: pe éirínn=pe a éirínn towards its
understanding=to be understood.

na veacáirí, Old and Munster form=na veacáirí.
Teangta, nom. pl. form for gen. pl. teangao. In like
manner teachtairí na piúce for na piúce. This tendency
(to use one form throughout all plural cases) is very strong
in modern colloquial Irish, as facáirí, potatoes;
glanáirí na bfacáirí, weeding the potatoes; bainc
facáirí, digging potatoes; clab facáirí, a hamper of
potatoes, &c.

TRANSLATION.

OUR NATIVE LANGUAGE.

There is no nation throughout the world that does not
think it honourable¹ to esteem its own language, and to
read it and write it.² The Romans gave so much esteem
and honour to the Latin language,³ although they were
well learned in the Greek language, which was in esteem⁴
at that time—nevertheless⁵ they did not think it fitting⁶
to answer the envoys or letters of the Greeks but in the Latin
language; and moreover, after the Greeks were [brought]
under them and under their rule, they (the Romans) pre-
tended⁷ that they did not understand the Greek language,
though they understood it very well. For it is not only
in Rome that this [language] was [spoken], but through-
out Asia [Minor] entirely, and also over the whole of
Greece; and this in order that there might be great
respect for the Latin language. Moreover, to verify this,
as Dion Cassius has written, the Emperor Claudius
punished very severely⁸ a Roman senator for not speaking
Latin,⁹ although the Emperor delighted in¹⁰ Greek
verses, sayings and proverbs.

In these times, likewise, the ambassadors,¹¹ i.e., the
messengers of the kings, do not speak their business but
in the natural language of their own king; after this¹²
they make their meaning understood through an inter-
preter.¹³ Cicero was very censorious¹⁴ towards those who
took pleasure in¹⁵ the Greek language and in other foreign
languages, and who despised their own natural language
(of) Latin, saying:—"I cannot help wondering very
much¹⁶ at a thing so extraordinary that it is¹⁷ against all
reason, i.e., that every one should not esteem his own
native natural language."

For this reason, it is right and fitting for us, the Irish,¹⁸
to be full of esteem, love and honour for our own native
natural language, the Gaelic, which¹⁹ is so much in the
background, so stamped out, that it has almost gone²⁰ out
of the people's memory: the blame of this may be laid on
the learned, who²¹ are the authors of the language,²² who
have buried it under obscurity and difficulty of vocabu-
lary,²³ writing it in mysterious, obscure and unintelligible
idioms and words; and many of our gentry are not free
[from blame] who regard²⁴ their native natural language,
which is forcible, ready, dignified, cultured, and exact in
itself, with contempt and with disregard, and who spend
their time labouring and learning other foreign²⁵ tongues.

¹ Lit. "That it is not honourable with it;" a more
classical form would be le nac onópac, "with whom it
is not honourable." Usher ceanamail ar, lit. "to be
esteemful on." See, also, third paragraph, line two.

² Lit. "And its reading and its writing." Note that a
is not the "sign" of the infinitive, as some modern gram-
marians state, a before an infinitive can only mean
"his," "her," "its," "their," as feupac le n-a
veunam. "I shall look to its doing, I shall try to do it."
When we meet such phrases as lué a mapacó, "to kill
a mouse," the a is merely a corruption of oo. The same
corruption is found in many other phrases, as téa peann
a víc oim for oo víc, "there is a pen of want on me; I
want a pen," dul a éolacó for dul oo éolacó, "going
to sleep," a peim map acup bínn for oo peim, "accord-
ing to what B says," aul a baile for dul oo baile or
oo'n baile, "going home."

³ Larone, "of Latin," pronounced Lamine, gen. of
Larvan.

⁴ Note the use of the adverb go ceanamail after the
verb acáim, where in English an adjective would be used,

6 The word *sheil* is here from the construction that he had in his mind for beginning the sentence.

7 Lit. "It was not worthy with them."

8 Lit. "After the Greeks to be under them." Note that that the words *na n-geugad* are in the genitive governed by *raib éir*, not in the nominative before the infinitive *boib*. The *i* is the usage of all good writers.

9 Do léigim, conjugate, the imperfect or habitual past "they used to potent," &c.

10 Lit. "It is very severely that the Emperor C. *raib sheil*," &c. When a word is to be emphasized, like *po-geug* here, it is commonly brought to the front of the sentence with *it* before it. Compare below, "it is very censorious that C. was."

11 Lit. "Through without Latin to speak." It is commonly laid down that all prepositions take the dative case in modern Irish. The adverb *na*, however, seems to be used after *San*. "Cluá Sanaib na n-geug, a stone without hands on it." *Three* &c.

12 Lit. they "pleased [with] the emperor."

13 The nominative here does not precede its verb in the Irish. It can never do so but in the case of a relative pronoun. *Amabassaim* is the *unrelated* *unrelated* (nominative) pendens, and the sentence would be literally rendered "the ambassadors they do not speak."

14 "This" is often used in English, where *pm* "that" is used in Irish.

15 "It is with a man of language (cp. note 9), that they give to its understanding their mind."

16 Lit. "On the party who used to be pleasantful on," &c.

17 Lit. "It is not possible with me without its being in its very great wonder on me."

18 Lit. "As is."

19 The correct term in Irish for the Irish language is *an Shaeéal*, genitive *na Shaeéilge* (*eilge*, dative *uío Shaeéilge* (*eilge*). The forms most in use are in Connacht, *Saeéilge* in all cases; in Munster, *Saeéilge*, gen. *Saeéilge*, or more commonly *Saeéilge*, or *Saeéilge*, gen. *Saeéilge* or *Saeéilge*. From this corrupt form is again formed *Saeéilge*, *Saeéilge*, "a speaker of Irish."

20 *ne* as a relative "who" does not occur once in *cp* *buio* *geug* an *bhui*, nor is it used in the spoken language, so far as I am aware. The word is simply *neol*, old dative of *ne* = *neac*, "one, anyone." The successive stages by which it attained the meaning "who" are easily traced; but in the relative sense it does not seem to have ever been anything but a book-word, and it may perhaps be regarded now as obsolete.

21 Lit. "So obscure, so quenched, that it is not much that it has not gone," &c.

22 Lit. "The reproach of this it is possible to put it on the folk of science who are authors to the tongue;" a *cp* "its putting."

23 Lit. "Words."

24 Lit. "Who give their native, &c., into contempt and into disregard."

25 *Comaigéad* = *com* - *agair* - *ead*, face to face; a country facing or bordering on another, being regarded as "foreign." *Comaigéad* is another form of the word, or perhaps a different word with the same meaning, in which the root is *rig*, *tead*, "a house," the idea being "next door," "neighbouring," which applied to a country of course means "foreign." Another word for "foreign" is *corpéad*, that is, "contemious," countries having the same boundary (epicet) being "foreign" to each other. In Middle Irish, *comaigéad* means "a neighbour."

Every word of the last paragraph of this extract, written two and a half centuries ago, may well be taken to heart at the present day.

mac Léigim.

SPOKEN GAELIC OF DONEGAL.

J. C. WARD.

Diopraé Dúim-Alc.

Bí pm ann mar ip fada ó foin a bi fear na éomimide i n-Dúim Alc a v-geug fada an Diopraé air. Ni gab clann aige, go go gab pé póipia le corpaó 7 péce bliadain. Chuir pm muidre mair air, mar bi pé an-paróip 7 mar naé gab v-geug muidre air bit aige le n-a éirio maom a fágbaile aca. Lá amam v-geug pé go moé air marom, 7 v-geug pé air a mnaoi lón a v-geug vó, go v-geug pé v-geug air a éirio eallair a bi geuga fada air fubail o'n baile aige. Rigne pm, 7 v-geug pé. Nuair a éomide pé an éirio buó mó v-geug, 7 bi pé páipigte, fúro pé fúro air éiriois le na fúirge a v-geug. Thapair pé amac an éirio a bi leir mar lón 7 éiriois pé 'ga ríe. Mair b-fada go v-geug fear beag fubineac fada éirio 7 v-geug pé v-geug an v-geug pé v-geug v-geug v-geug vó. V-geug 7 v-geug mile fáile, air an Diopraé, no níl móian ceapir oim-pa, 7 va m-berúe péin ni gabar apam naé pampaim. Shuó an fear beag fubineac fada fúro 7 v-geug fada apam go gab fada fubac, fáeac. Leis an Diopraé oim mair ap 7 v-geug an fear beag ead é aóbar a muidre. V-geug an Diopraé vó, go gab pé gan clann a b-fúirge pé a fúirge aca. "Ni berú tú mar pm" air an fear beag fada; "cpí fáile o'n oirde anoé berú dá mac aig vo mnaoi, dá fapair aig vo capall. dá coilean aig vo éú 7 dá eun aig vo feabac. Thame an Diopraé aóile go luac-fáineac 7 tápla mar h-mhpéad vó. Bhi dá mac aig na mnaoi 7 bairpead Donn mac An Diopraig air éirio aca 7

Dub mac An Oiofpaiz ari an tuite eile. O' fár riao ruar 'na m-buacailiùe b'péaghta; méio b'péac nac o-tigead oipia ran oirde go o-tigead ré oipia 'pa lá, 7 méio b'péac nac o-tigead oipia 'pa lá go o-tigead ré oipia 'ran oirde go riab riao bliadann 7 pitee de aoir.

"Mo óona 7 mo óúine oim" aipia Donn: "go n-méodóir mé go b'feicid mé níor mó de'n tír 'ná tá le feicunt inr an éilín ro." Chuir ro buairpéad móir ari a aeari 7 ari a máeari, 7 puighe riao a n-vi-éall é éongbail aet ní riab har oirbte ann. Nuair a éonnaic riao nac riab cong-bail ari, éus riao ceao a éinn ro 7 v'iméiz ré leir. a éú le n-a éoir, a feabac ari a boir 7 a ead caol donn faoi n-a éóin, go m-bamféad ré riube de'n éaoir 7 nac m-bamféad an éaoir riube ée. Shúibail ré leir mar rin go o-taimic neóin beag 7 veirpéad an lae, 7 go riab eunaáa beaga na coillead ériabairge aig uil faoi fúam 7 ríor-éóilata. Bí facair ré teac móir a b'pao uad no teac beag n'oeap ró aet cairleán móir amán. Thapraig ré ari go rian 7 go veirpéad 7 éuaró irteac. Cuirpéad fearpéad na fáilte riome 7 puighead an-nóir de, mar buó leiri oirbte har tuite uaral a bí ann. Thaimic margirtir an cairleán é réin 7 éus leir ann a' párluir é, 7 éair riao rian na h-oróde le riannuigead, rian le rgeulairgead 7 rian le riopieann riain 7 ríor-éóilata. Lá ari na bápac éonnaic Donn inéan an tuite uaral 7 éur ré i ngráó léite 7 iré mar a g-céaoa leir. O' iairi ré ari a h-aeari i le póráo 7 fuair ré i. Cuirpéad ériannuigead ari móir-riaral 7 ari beag-riaral n-a típe a lig. 7 puighead banair éúiré, éáiré, a marí naoi n-oróde 7 naoi lá 7 har b'feari an lá veirpéad ná 'n éeúo lá.

Ari maríon an lae i noéir na bainne, nuair a bí Donn ílac An Oiofpaiz aig eirighe, o'amaré ré amad, 7 éonnaic ré éearpíad an caob amuig de'n fuinneoirs buó veiré 7 buó b'péaghta ari foillirig rian

nó éealac ariann ari. Bí flearg óir ari éúil a éinn 7 flearg ariro i g-clár a eusam. Dar leir réin har éear an ríonn-tanar ro aig n-a innaoi 7 éleir ré ari réin le b'péir ari an éearpíad 7 v'iméiz 'na ééir, a éú le n-a éoir, a feabac ari a boir 7 a ead caol donn faoi n-a éóin, go m-bamféad ré riube de'n éaoir 7 nac m-bamféad an éaoir an riube ée. Nuair a b'áir oí-ran, b'íriol ro'n éearpíad 7 nuair b'íriol ró-ran b'áir ro'n éearpíad. Bí riao mar rin go o-taimic neóin beag 7 veirpéad an lae 7 go riab eunaáa beaga na coillead ériabairge aig uil faoi fúam 7 ríor-éóilata. Fá éurim n-a h-oróde éuaró an éearpíad irteac a m-buigín 7 lean Donn é. Chonnaic ré éean-éaillead 'na riube le caoir temead 7 éáirí ri amad. "Cé rin a marluig Toimroín an-lúe?" Chuaró Donn ruar ann a temead 7 riur an érean-éaillead ríor aig an roirar.

"Cao éurige nac riuréann tú aníor leir an temir?" aipia Donn.

"Ír roirig oam" ari an éaillead, "aig go m-buairpéad an beacac móir rin riéab oim, nó go m-bamféad an beacac rin eile ériem, no 'n an beacac rin eile gob aram."

"Oa m-beiréad roirig aigam-pa le n-a g-ceangal, éeanglóéam in" aipia Donn.

Thapraig an éaillead rí riube ríonnaró ar poll a h-eapail 7 rin ri éurige iao. Cheangail Donn na beirig 7 riur an éaillead aig an temir. Níor b'faoa bí ri ann rin har riari ri ari Donn a uil amad 7 maré de éur an riig a marbáó ví 7 uubairé ri nac o-taimic an tuite ann a tíge ariann nac veapin rin ví.

"Maréad" aipia Donn "ní éirig liom-pa a beir níor meara ná tuite eile éur" 7 éuaró amad 7 éus maré irteac leir marb. O' éeann ré é 7 éair ré ceapíamó éurí. Thapraig ri é ériro an ériopairig, ériro an ériáirig, ériro a riacle rava b'irde 7 ríurig ri é.

"Bíad, bíad nó ériro" ari an éaillead.

"Charé ré ceapíamó eile éurí. Thap-

paing si é éirio an ghníopaig, éirio an ghníopaig, éirio a riadla fava buiré 7 fíuig si é.

"Biaó, biaó nó tpoio" aip an éaillead.

Chait ré ceatpamíat eile éurí 7 iugne si an iuto céanna leip.

"Biaó, biaó nó tpoio" aip iupé.

"Tpoio a gheobar tú a éaillead, fálac" aip reipion, "tá an ceatpamíat ro beag go leóp agam féin 7 mo éuro beirig."

Leip iim éoirig ríao aig tpoio 7 aig copaiigeaé, go n-uéanpaó ríao bogán ve'n éreugán 7 éreugán ve'n bogán, coirpeaéa riop-uirge i láir na g-cloé glar; sup éimí ríao éioé pola o'a g-cioceann 7 éioé eailce o'a g-cnáma; 7 o'a u-cigeaó eun beag ó iactaí an uóimain go huactaí an uóimain sup u' amáic aip éirio 7 aip éopaiigeaé na beirte a éioepaó ré.

Fá uéipeaó 7 fa uéiríonnaé bí ré aig eirig leip an éaillead Donn a hualaó. "Cuireaó, cuireaó a eir" aip reipion.

"Teann, teann, a iube 7 bain an ceann ve'n eac" aip an éaillead.

Theann an iube, 7 bain ré an ceann ve'n eac.

"Cuireaó, cuireaó, a éú" aip a Donn.

"Teann, teann, a iube 7 bain an ceann ve'n éú" aip an éaillead. Theann an iube 7 bain ré an ceann ve'n éú.

"Cuireaó, cuireaó, a feabaic" aip a Donn. "Teann, teann, a iube 7 bain an ceann ve'n t-feabac" aip an éaillead. Theann an iube 7 bain ré an ceann ve'n t-feabac.

Muip a éonnaic Donn naé iab cuireaó le faíail aige, éail ré a mipeaé 7 fuair an tpean-éaillead buair aip. Thappamig si flat oiaoríeacáa amac aip a bpolleá 7 iugne si cappaigeaéa ve féin 7 o'a éuro beirig.

Bliadain i npeirí Donn iméaé, éimí Dub ann a éeann go iacpaó ré o'a éuap-cugaó. Rigne an t-aéarí 7 an mátarí a feaé n-uíeall é éongbáil aé ní iab gapi uóibé ann. Dubairt ré naé g-coólóeáó

ré o'a oúce in aon teac nó naé g-caitpeaó ré o'a épac bíó aig aon bóip go b-págaó ré cuapairg aip a uéapbipaí; 7 uiméig ré leip, a éú le n-a éoir, a feabac aip a boip 7 a eac caol Donn paon a éóim go m-bainpeaó ré iube ve'n gaoir 7 naé m-bainpeaó an gaoir iube ve, go u-tamie neóim beag 7 uéipeaó an lae 7 go iab eumaca beaga na coilleaó epaobairg aig uul paon foipeann puam 7 riop-éoulata. Chonnaic ré eairlean móip a b-pao uad 7 éappamig aip go oian, uéipeaé 7 éuair ipreaé. Cuireaó feapaó na fáilte iomie ann iim, 7 éamie bean uapal óg álumín anoir 7 plúé si le pógarb é, baic si le uéoparb é, 7 éiopmuig si le bpat ríosa 7 iupól é. Uuó i ro bean Donn 7 iil si sup b'é a feap féin a bí aici. Bí iongantar aip Dub, aip n-uóice, aé níop leig ré uadair aip. Mí luaité u'éirig an lá lá-aip-na-máiac na u'éirig Dub 7 aip amáic amac aip an fuinneoirg uó, eac é érópeaó ré aé an gcapuipiaó buó bpeágea o'aip foillirig grian nó gealaé apuam aip. Bí flearg óip i g-cúl a éinn 7 flearg aipigro i g-cláip a eudain.

Le beir leanta.

uóipraé, a wretched person.
pibineaé, hairy.
noeap, near, near.

teanga na ngeaóal.

Aip n-a aéapmuigaó go gaeóilg ó uéapla
1. M. Mí Raíallairg, 1. na 5.

U. 45, U. 203, 204.

A fáir, a máom, aip fuo an t-raoigil an g-cualair a leitéro,
Sup teanga éongpíeó an gaeóilg binn aip éuantaib éiponn féin,
Mí' cion ag óg ná ag cailin uéap uo éeang-garó fíáimne máol,
Mí' l gabaó anoir le uigéib 'n-aéaró teang-gaó buiré' na ngeaóal.

O, carad fíle fhaéblac lom ar éiríais dona-
raíis iméim.

A' tuidair, cá rgeul ar éangaró érim
na b-fíleas 'sup na b-féimn?

Maí', bhuiríde, a báirí, do éiríde ad'
éilab ná g-clonrféa féim an rgeul,

'Sup "éiríde" ar b-fíri 'r ar miná alig fean-
teanga fuaire na n-faébal.

Oé! an Deupla bpaasac bpeugac do la-
bairt má' éirgean túinn.

Ní éuiríró pé i n-deapmaro túinn maí
éáinis raoirpe éúgann,

Ó éoiníoll buirte lummíge, ó éligéib
siabalra túr',

An túnnaríabó éus feall Sacpan ar ar
máairi a' ar g-éur.

Ó, 'nuairi éis le éligéad coris éur le céil-
cabaí fúireos 'g éiríge 'n-áirí,

'S 'nuairi éis le íeacóarib Sacpanac' roct
éur ar ííraoc na b-fás,

Ír anhríro do ééanfas malairt teangao
tréiteac ííre fáil,

Aéct go o-tí ríro leanfao, le curíeas Dé,
ve'n fhaéilíis glé fan éáim.

Loríaire na b-fíleas.

POPULAR PROVERBS.

I. Kerry (from Mr. Deane):—Ír ríú an
ruamíneap é a éeannac, peace is worth pur-
chasing. An té bréann 'na óróc-feir-
bíreac do féim, bréann pé 'na feirbíreac
maí do'n oume eile, a bad servant to him-
self is often a good servant to another. Ní
íagann an írói-íaríaríe aéct an írói-eireac,
a constant beggar gets a constant refusal
(perhaps an tríóí-íaríaríro, constant beg-
ging?) Tabair-fe éáirí, 7 béríurí féim
ad' óiríis, give to me, and you yourself
will be a fool. Ní h-eas i gcomínuríe
bréann Domínall buiríe o'a pópaó, ná
cúir aige air. Ír íearí gíeim ioná buille,
better a grip than a blow. Céilíocán fava
7 uíreapba bprós, éeíneann críona an t-ao

ós, a long fast and want of shoes make
young folk sensible. Cuirí 'ra éóiríá é, 7
íeobaró tú ííró óe, put it in the chest and
you will find a use for it. Múnníro a ííró
oume, a man's business will give him an
education. Nuairí bréann an íeac óirí féim,
bréann pé arí do éur, if you yourself are
lucky, all your affairs will be lucky. Má' í
maí in don éóirí íro, ír maí in éiríeacé
íro, if they are good at all, they are good
together.

II. Clare (from Mr. Brady, Ruan):—Ír
tríeíre uúéarí ioná orleamíant, Nature is
stronger than rearing (training). An pur
ná íoríreap, íagtarí, what is not stolen is
found. Ní íaríígeann an éloc-íeacá cúnac,
the rolling-stone gathers no moss. (Cúnac
in Book of Lismore; usually caonac.) Ír
íeal leirí an íírac-tuíb a íeapíeac féim, the
raven thinks its young one fair. Ní bréann
an íonar ían an íonar in órlaííííí trío,
there's no happiness without some misery
(*lit.* misery in inches) through it.

III. Kerry (Mr. Lynch, Kilmakerin):—
Ír íuríuríra fúime in aice na míne, it is easy
to make bread (knead) near the meal. Ír
leorí ó íílóí a víéall, enough (=you can
only expect) from Mor is her best. An
maíra íuao i mbun na íeapíe, the fox in
charge of the hens. Ír míne éáíne ííomac
ííobalac éim íeíe 'na íeapííán éumapac,
often a rough colt became a powerful horse.
Tuígeann íac éomíne a íalbán féim, every-
one can understand his own "dummy."
Ííáónaíre an ííolla ííeapííí a íeán, the
witness (to the truth) of the lying man is
his wife. Ír buan íearí 'na uúéaríí féim, a
man is lasting (strong) in his own country.
Ír íearí lán-tuímí u'íearí íoná lán-íaró
óe íínáo, a fist full of a man is better than
a gad-full of a woman. Ír íearí an trío
íoná an t-uáííííííí, better strife than soli-
tude. Ní ualac uó'n íearí a íííac, ní ualac
uó'n eac a ííííííí, ní ualac uó'n éáoíra a
lompí, ní ualac uó'n éolamí a éíall, no
load to a man is his garment, nor to the

steed his bridle, to the sheep its fleece, to the body its reason. (The Connaught version is better : ní tpuimíoe fear a bpat, ní t. ead a fpuan, ní t. c. a lompá, ní t. c. ciall, not heavier is a man for his garment, etc. Sometimes the first line is, ní tpuimíoe an loé an laéa, not heavier is the lake for the duck (that floats in it). 1^r fearpíoe an teacéaípe mall tpuimíoe 'na éoinne, the slow messenger will be better if you go meet him. Ní féoiu an puo fagbáil ac map a mbíoeann pé, you can't find a thing except in the place it is. 1^r maíis éugaí oíoié-mear do'n óige, woe to him who gives bad example to youth.

IV. Some old Gaelic Hymns from Beara, S. W. Cork (Mr. P. O'Leary).

(A.) When "raking" the fire at night, the following is said :—

Coislim an teme ro map éoisleann Cúioir
cáé,

Muie ar óa éann an tige, a' bhuíoe in
a lár,

Seá a bfuil o'ainleib 'r ve naomáib i
seáaípe na nsiar

as coraint 'r as coimeáio luét an tige ro
so lá.

I rake (*lit.* spare) this fire as Christ spares (us) all

Mary (be) on the two gables of the house, Brigid in its
middle

(May) all the angels and saints in the city of graces

(Be) defending and keeping the folk of this house till day.

Two other versions of the above, collected in the Aran Islands, were printed in the *Tuan News* some years ago, and Mr. O'Faherty has a fourth version.

(B.) A Muie, a seál-máaípe, mo míle
siáó tú!

A' mo móir-éobairi éonganta ar linn
seá gáaípe,

Mo ban-liaíse léigir, tinn a' r lán, tú,

A' m' uiríao bpeas beannuigíte i
seáaípe na nsiar tú.

Mary, bright Mother, my thousand loves art thou ; my
great help and (of) ail from every time of distress ;
my healing physicianness, in sickness and health, art
thou ; and my (fine) blessed support in the city of
graces.

V. Proverbs sent by Mr. Lloyd :—

1^r fearpí fuisgeall an máraó 'ná fuisgeall
an mágaó (Armagh).

This refers to the extreme sensitiveness
of the native Irish to ridicule.

Deape poime leat ro' má (sol má) léim-
pió tú (Louth),... sol a... (Armagh).

Amáipe sol má léimpió tú (Armagh).

Féué poíat sol a léimpi (Cork).

Amáipe sol má lubpiar (Labaiipí) tú,
choose before you speak (Armagh).

1^r comhgaíse (no foíse) cabair Dé 'ná
an voíar (Armagh).

'Sé veipeao seá lunge (lunge) a báeao,

'Sé veipeao seá áite a loíseao,

'Sé veipeao seá cuípe a cámeao,

'Sé veipeao seá seáipe oíao (Armagh).

[An older version is often found on the margins of Irish
manuscripts :—

Toráe lunge clár, toráe áite cloá,

Toráe plaá fáilce, toráe pláinte coolaó,

Veipeao lunge báeao, veipeao áite loíseao,

Veipeao plaá cámeao, veipeao pláinte oíao.

The beginning of a ship (is) a plank ; of a kiln, stones ;
of a prince (*i.e.*, preparation for his coming), wel-
come ; of health, sleep. The end of a ship (is)
drowning ; of a kiln, burning ; of a prince (*i.e.*, after
his departure), fault-finding ; of health, a sigh,—
E. O'G.]

Map seall air péin gábar an cat luéós
(Armagh).

Fuairis sol a n-óíao tú (Armagh).

Cpuuríeann pé so maíe an té cpuuríeap
so roíoea (Galway and Mayo).

He acts well who acts quickly.

Níoi vóipe vonós móíao amáí (vonós, a
stingy, miserly woman, Galway).

(She never spilt much, because she never
went near filling the glass.)

Tá na faaíoe vo-bainte, vo-píoea,

Vo-níoe, vo-cuíoea ríoe ;

Tá an móíao ar an b-poíoea,

asur an poa leigíoe éíoe (Galway).

An excuse made by an inhospitable bean-tiġe.

Ir ionann le céile an baillpéire 'r a
 ġiolla, the botched job, and he that
 botched it, are well-matched (Galway).
 Baillpéire, any job that is badly done:
 cf. baileabap, a mess or botched job
 (Armagh); e.g. ġinn pé baileabapúe, he
 made a mess of it. [In Connacht and
 parts of Ulster, baileabap—“a show,”
 ġunne pé b. úiom.—E. O'G.]

A cónaċ ġin opt, maġi tuiġapit Seáġan
 Munnineac le n-a máċap, 7 n ġapb
 ġi lá ti(ní) b'féapġ ó ġom (Mayo).

Béró ġac tpeam o'a ttiocparó aġ tui ħ
 mine a'ġ ħ mbpeuġaġe,
 A'ġ ġac am o'a ttiocparó aġ tui ħ b'ġlúe
 a'ġ ħ nórúonaġe (Béara, Co. Cork).

ANOTHER VERSION.

Mi'l line o'a ttiġ naċ tui ħ mine 7 ħ
 mbpéaġaċ,

Mi'l poġmaġ o'a ttiġ naċ tui 7 b'ġlúeacċ
 (no b'ġlúeacċ) 7 ħ nórúeanaċ (S.
 Galway).

There's not a race of people who are not
 deteriorating and getting falsar.

There's not a harvest that is not getting
 wetter and later (2nd version).

1 ttiocac na h-aiċe ħ ġéuġi a léġeap
 (Kerry).

This is the equivalent of the English
 proverb, “A stitch in time saves nine.”

Mi'l ġin an paġal ġo acċ tpeġmpe m-
 áomai,

A'ġ mi'l cúntap (no ġiop) aġ éinne(ac) aġ
 ó 'noé ġo tti máġac (Munster)

Tá pé aġ boġmaġ 'r aġ ac

Aġ nór na ġeac (West Cork).

Ir éapġaġe an neom 'ná an maġm, the
 evening is “cheerier” than the morn-
 ing, *ie.*, it is better to make prepara-
 tions for a journey the night before
 than to leave them till the morning of
 the day of setting out (Armagh).

THE GAELIC PAPERS.

The *Irish Echo* for October and November contains further instalments of Keating's great work, with translation and notes, and the *Elegy of MacCotter*, very well brought out. We have received the *Gael*, of Brooklyn, for January, with many interesting articles. A Bohemian journal, *Civ*, sent to us, contains an article on the Gaelic movement, *Gaelic Journal* and the Gaelic societies. Nearly all the Irish newspapers have articles on Gaelic subjects; and the Gaelic columns of the *Tiam News*, *Weekly Freeman*, *United Ireland* and *Irish American*, continue to print a great deal of Irish.

In Scottish Gaelic the *Celtic Monthly* is becoming more and more attractive. The price is threepence, and for this the reader has illustrated articles on Highland scenery, history, customs, &c., with some very good Gaelic. *MacTalla* is the only weekly Gaelic paper in the world, and we are glad to see that the proprietor has been able to enlarge it without loss. Its closely-printed columns are a treasure-house of colloquial Gaelic, and special attention is being given to Gaelic proverbs. In the issue of December 9th, Mr. O'Leary's *Sluaġ Síbe* is translated into Scottish Gaelic. The *American Scotsman* has a Gaelic column.

NEW BOOKS.

Bláċ-ġeapġe de mġpéamib na ġeodġe—a Garland of Gaelic Selections. (Patrick O'Brien, 46 Cuffe-street, Dublin; price, Three Shillings.) In this well brought out and handsomely-bound volume of about 200 pages, Mr. O'Brien has gathered together many typical specimens of popular Irish literature. The great part of the book is, we are happy to say, in prose; and students are now given an opportunity of reading for themselves some of those wonderful romances of the last three centuries, which writers on Irish literature have hitherto almost neglected. In every Irish MS. of any consequence, written by the scribes of the last century, the *ġeapġe* *ġhonnóealġaġ* mġ *ġeapġe* aġ a ġpup mac finds a place. The tale is here printed in full for the first time, with notes, &c. Then follows the *ġpupġeac* *ġeac* big *ġeapġe*, another old favourite of the scribes, hitherto unpublished. A vocabulary is added. Two “Ossianic” *Lays*, one of them quite modern, are given towards the close of the book, and are well annotated. It is to be hoped that everyone who wishes to see the treasures of our manuscript literature made accessible, will purchase this publication of Mr. O'Brien, as well as the *ġiampa* an *ġeapġe*.

Dáin Iain Ghobha, vol. i.—The poems of John Morrison, edited by George Henderson (Sinclair, Glasgow). This is a volume of 400 pages, beautifully brought out at the Glasgow Celtic Press. The volume contains a memoir of Iain Gobha of the greatest interest. The poet was born and lived in the remote Island of Lewis, where he died in 1852. His vernacular was Gaelic-English he learned from books, and his Gaelic hymns and songs, all of a deeply religious character, became highly popular in most of the Gaelic-speaking districts of Scotland. As specimens of pure Gaelic, these compositions are of the greatest possible value, the more so, as in most cases, the text has not been interfered with, and represents faithfully the spoken language. The present volume contains over a dozen of his longer poems, and another volume will complete the work.

NOTES.

There is a number of respectable farmers, in all parts of the country, have recently been prosecuted on the ground of having the names inscribed on their carts. In some cases they were prosecuted because they had their names written in Irish letters. Now, when people are beginning to be conversant with the language and literature, the anti-Irishmen are trying to do all they can to prevent this.

The great majority of the Irish readers of this Journal had from Munster, and the most of them from Co. Cork.

A recent correspondent says:—"Where there's a will there's a way. I was 56 years of age before I ever saw a letter of Irish. I had no knowledge of the language whatever. I commenced at the alphabet, and, I might say, without any assistance I persevered, so that I can now read almost any modern Irish." The writer is an Irish workman living in Chicago.

We often hear from people who complain that it is impossible to procure Irish books through the book-sellers. Only a few weeks ago one of the chief Dublin book-sellers wrote that he knew nothing of *Cor na teineas*, or *Stampa an fheiréir*, although both these were for months advertised in Gill's daily list of books. We would advise all anxious to procure second-hand books to write to Mr. O'Brien, 46 Cullinstreet, Dublin.

Attention is invited to the proverbs, &c., given above. Any contributions of similar character will be gladly received—a translation should always be sent.

LATEST GAELIC NOTES.

At Galway, on Thursday, 25th January, the Most Rev. Dr. McCormack presided at a great meeting, the object of which was to found a branch of the Gaelic League. Dr. Hyde, Mr. Cusack, Mr. Meehan, and Fr. O'Growney, attended and spoke. Several of the Galway priests, Father Dooley, Father Hayden, S.J.; Father Conway, &c., and influential citizens, also addressed the meeting. Irish classes are now in full working order, a library of Irish books is being formed, the local book-sellers have promised to procure all necessary works, and the local press has taken up the cause warmly. It is the intention of the League to send speakers to any Irish-speaking district in which they will receive a welcome.

Dr. Hyde recently lectured in the Irish Literary Society of Dublin on the characteristics of the native language and literature. Dr. Sigerson presided, and there was a large audience.

Within the past few months several lectures have been delivered on Irish music. Sir R. Stewart in Dublin, and Mr. James in London, have tried to explain the secret of the old Irish style of Irish music. One of the features of the Galway branch of the Gaelic League was the presence of a Galway piper, who played the *maiorán* and many other pieces of similar character. At the same time, the audience had an opportunity of seeing some excellent specimens of Irish dancing.

In Glasgow, on 30th January, Fr. O'Growney lectured to the Gaelic Society on the place of Scotland in the ancient Gaelic literature.

Mr. Yeats recently delivered in London a very interesting lecture on Folk-lore, and one of the subsequent speakers made a statement which has created quite a commotion in Irish circles. It is that some of the descendants of the unfortunate 20,000 Irish people deported by Cromwell to the West Indies have preserved their mother-tongue. West Indian sailors who speak Irish are now and then met with at the docks of London. It would be of the greatest interest to ascertain what is the precise form of the language they speak, and whether they have adopted the same changes as the Gaels of Scotland, who, about the same time, ceased to have any connection with Ireland.

The *Gaelic Monthly* for February is a distinct advance on its predecessors. Articles of Scottish history, scenery, language and music (and its relation to Irish music), and stories of national life, make up a splendid number.

Our next issue will contain some Gaelic from the Glens of Antrim; and some notes on an Irish translation of Milton's "Paradise Lost," made by a native of Mitchelstown, County Cork.

OUR LESSONS IN IRISH.

In another column we begin a series of simple lessons, which are intended not only to teach students the vocabulary of Irish, and the construction and idiom of the language, but also to give some idea of the pronunciation. The system upon which the lessons are constructed is explained fully in the lessons themselves. A word may be said here as to the circumstances which led to their first publication in the *Weekly Freeman*, from which they are now reprinted. Some time in October last, the Archbishop of Dublin suggested to Father O'Growney that something should be done, if possible, to assist those who are anxious to study the native language, but who lose courage when they find that, from the existing elementary books, they can learn little or nothing of the pronunciation of the language. The Archbishop's suggestion was, that after each Irish word should be given as near an approximation to the pronunciation as could be attained by the use of some simple phonetic system. A few days later, Mr. Maurice Healy, M.P., published a series of letters, in which he went so far as to say that the traditional spelling should be abolished, and a purely phonetic or hography introduced. Father O'Leary, P.P., of Castlelyons, wrote to the very opposite effect, contending that it was impossible to represent phonetically the sound of the language. This contention we shall examine at some other time.

The moment seemed favourable for giving some help to those thousands of Irish people who are only too anxious to know something of their mother-tongue, but who do not know how to set about acquiring it.

It was proposed to the *Weekly Freeman* that a course of easy lessons, based principally on the lines suggested by Dr. Walsh, should be published from week to week. The Editor of the *Weekly Freeman* welcomed the proposal cordially, and the lessons were forthwith begun, and were warmly received.

The lessons are now reprinted, so that they may, before appearing in book form, have the benefit of the suggestions and criticism of our readers. Other simple lessons

in the idiom and grammar of the language will follow, and easy texts, such as that given in another part of this number, will be prepared. Suggestions upon the lessons, and contributions towards the publication of the books, may be sent to Father O'Growney, Maynooth, Ireland. The Archbishop of Dublin has already promised a contribution of £10, and Mr. J. J. Murphy, Cork, the same sum.

EASY LESSONS IN MODERN IRISH

THE IRISH ALPHABET.

§ 1. In commencing to study any language from books, we must first learn the alphabet—the characters in which the language is written and printed. A glance at an Irish manuscript or printed book will at once tell us that the letters used in writing and printing Irish are somewhat different from those we use in English. They are also fewer in number. We give the characters of the Irish alphabet, both capitals and small letters, with the English letters to which they correspond:—

IRISH LETTERS <i>Capitals</i>	<i>Small</i>	CORRESPONDING ENGLISH LETTERS
A	a	a
b	b	b
c	c	k
d	d	d
e	e	e
f	f	f
g	g	g
h	h	h
i	i	i
l	l	l
m	m	m
n	n	n
o	o	o
p	p	p
r	r	r
s	s	s
t	t	t
u	u	u

§ 2. These eighteen letters are the only characters needed in writing Irish words. It will be noticed that the Irish "c" corresponds to the English "k," as it is never soft as *c* is in the word "cell," but always hard as in "cold," or like *k* in "kill." Similarly, *g* is never soft, as *g* in gem, gaol; but hard, as in rag, get, goal.

§ 3. It will also be noticed that these letters differ but little from the ordinary Roman letters which we use in printing or writing English. The Irish forms of the letters *o*, *g*, *t*, are often used in ornamental English lettering. The only letters which present any difficulty are the small letters *p*, *r*, and *s*; the student who can distinguish these from each other has mastered the Irish

alphabet. This so-called "Irish Alphabet" is not of Irish origin; it was taught to the Irish by the early Christian missionaries who came from the Continent in the fifth and sixth centuries of the Christian era. The letters are thus of the same form as the letters then used on the Continent for writing Latin and Greek.

§ 4. The forms of the Irish letters used in writing do not differ from those used in printing. Irish copy-books can be procured of the Dublin booksellers.

VOWELS AND CONSONANTS.

§ 5. The letters are divided, as in other languages, into vowels and consonants. The vowels are *a*, *e*, *i*, *o*, *u*. The other letters are consonants.

THE VOWELS.

§ 6. Each vowel has two sounds—a SHORT sound and a LONG sound. When a vowel is to be pronounced with a LONG sound it has a mark over it as, *á*, *é*, *í*, *ó*, *ú*. When there is no mark, the vowel has a SHORT sound.

§ 7. Vowels are also divided into two classes—the BROAD vowels, *a*, *o*, *u*; and the SLENDER vowels, *e*, *i*. This is an important division. The student is not to confound BROAD and LONG vowels; any of the three broad vowels may be either long or short; they are long when marked, as *á*, *ó*, *ú*; they are short when unmarked, as *a*, *o*, *u*. In the same way, the slender vowels may be long, *é*, *í*; or short, *e*, *i*.

THE CONSONANTS.

§ 8. A consonant is said to be BROAD when the vowel next it, in the same word, is BROAD; and SLENDER when the vowel next it is slender. Thus, *p* in *póna*, *ap*, *map*, is BROAD; *p* in *pí*, *páip*, *mípe*, is slender.

§ 9. Consonants, in addition to their ordinary natural sounds, have, in modern Irish, softened sounds. These will be treated in a special chapter.

PRONUNCIATION OF IRISH.

§ 10. Although it is true that no one can learn, from books alone, the perfect pronunciation of any language like Irish, still it is possible to give a very fair approximation to every sound in the language except, perhaps, two. Of these two, one is not essential.

The plan of these lessons is the following:—We give in each exercise a number of simple sentences in Irish to be translated

into English, and other short sentences in English to be translated into Irish. At the head of these exercises are given the words which the student must know. After each word we give two things, its pronunciation and its meaning. Thus, the entry, "pál (saul), a heel," will convey to the student that the Irish word *pál* is pronounced "saul," and means a "heel."

§ 11. We may call these words in brackets KEY-WORDS, as they give a key to the pronunciation.

It is, of course, absolutely necessary that we should know what is the sound of each letter, and the combination of letters, in the key-words.

§ 12. Sounds are divided into vowel sounds and consonant sounds.

THE VOWEL SOUNDS.

The vowel sounds of the English language are tabulated as follows by Mr. Pitman, the great authority on phonetics:—

I.—THE SIX LONG VOWEL-SOUNDS.

1. The vowel-sound in the word *half* ;
2. do. do. do. *pay* ;
3. do. do. do. *he* ;
4. do. do. do. *thought* ;
5. do. do. do. *so* ;
6. do. do. do. *poor*.

II.—THE SIX SHORT VOWEL-SOUNDS.

7. The vowel-sound in the word *that* ;
8. do. do. do. *bell* ;
9. do. do. do. *is* ;
10. do. do. do. *not* ;
11. do. do. do. *much* ;
12. do. do. do. *good*.

The six long vowel-sounds, then, are brought to mind when we repeat the words:—

"Half-pay he thought so poor."

Similarly, the six short vowel-sounds are brought to mind when we repeat the words:—

"That bell is not much good."

These are the vowel-sounds of all languages, and in our key-words the following symbols shall be used to represent those sounds:—

PHONETIC KEY.

§ 13. I.—THE VOWELS.

<i>In the Key-words, the letters</i>	<i>Are to be sounded like</i>	<i>In the English words</i>
1. aa	a	half; calf
2. æ	æ	gaelic
3. ee	ee	feel; see
4. au	au	naught; taught
5. ō	o	note; coke
6. oo	oo (long)	tool; room
7. a	a	bat; that
8. e	e	let; bell
9. i	i	hit; fill
10. o	o	knot; clock
11. ũ	u	up; us
12. u	oo (short)	good; took (same sound as u in full.)

It is useful to note that the sound (No. 6) of *oo* in *poor* is the same as the sound of *u* in *rule*; while the sound (No. 11) of *u* in *up, us* is the same as that of *o* in *son, done*. It will be noticed that the same numbers are attached to the same sounds in both tables.

§ 14. II.—THE OBSCURE VOWEL-SOUND. THE SYMBOLS *ā* and *ē*.

There is in Irish, as in English, a vowel-sound usually termed "obscure." In the word "tolerable" the *a* is pronounced so indistinctly that from the mere pronunciation one could not tell what is the vowel in the syllable. The symbols *ā* and *ē* will be used to denote this obscure vowel-sound. The use of two symbols for the obscure vowel-sound will be found to have advantages. The student should, therefore, remember that the symbols *ā* and *ē* represent one obscure vowel-sound, and are *not* to be sounded as "a" and "e" in the table of vowels above. Thus, when the Irish for "a well," *tobair* is said to be pronounced "thūbār," the last syllable is *not* to be pronounced "ar," but the word is to be sounded as any of the words, "thubbar, thubber, thubbor, thubbur," would be in English.

§ 15. III.—THE DIPHTHONGS.

<i>In the Key-words, the letters</i>	<i>Are to be sounded like</i>	<i>In the English words</i>
ei	ei	height
ou	ou	mouth
oi	oi	boil
ew	ew	few

§ 16. IV.—THE CONSONANTS.

The consonants used in representing the pronunciation of Irish words will be sounded thus:—

b, f, m, p, y, as in English.

v, w, as in English. But capital V and W will be found useful in representing common Munster pronunciations, as will be explained.

h, as in English, except in dh, th, CH, sh.

k, l, n, r, as in English. But additional signs are needed, as explained below.

g, as in English, go, give, never soft as in gin.

ng, as in English, song, sing, never soft as in singe.

dh	like	th	in	thy
d	"	d	"	duty
th	"	th	"	thigh
t	"	t	"	tune
r	"	r	"	run
r			(no sound exactly similar in English: see note).	
s	"	s	in	so, alas
sh	"	sh	"	shall, lash
l	"	l	"	look, lamb
L			thick sound not in English	
l		l	"	valiant
n		n	"	noon
N			thick sound not in English	
n		n	"	new
k		k	"	liking
K		k	"	looking
g		g	"	begin
G		g	"	begun
CH		gh	"	O'Loughlin
γ				guttural sound not in English

The above table will be explained in the course of the following lessons.

§ 17. EXERCISE I.

SOUNDS OF IRISH VOWELS.

The Irish Vowel	Is sounded like the phonetic sign	i.e. like the vowel sound in the word
á long	au	naught
△ short	o	knot
é long	ae	Gaelic
e short	e	let
í long	ee	feel
ι short	i	hit
ó long	ō	note
o short	ū	done, much
ú long	oo	tool
u short	u	put, put, full, took

NOTE.—Final short vowels are never silent; thus, mine, mile are pronounced min'-ē, meel'-ē. From the above

table it will be seen that *u* is never like *u* in *fat*, or like *e* in *pet*, like *u* in *more*, or like *o* in *not*, or like *u* in *put*, *e*. The short vowels, *ae*, *ee*, *ū*, *oo*, are sometimes modified by the following consonants. The Munster sounds of the short vowels are treated separately below.

§ 18. CONSONANTS.

b, p, m, p are sounded like b, f, m, p in § 16.

o BROAD (see § 8) " dh " "

τ " " th " "

5, l, n, p, r, often like g, l, n, r, s.

§ 19. THE ARTICLE AND THE NOUN.

There is no INDEFINITE article in Irish; thus *goirt* means "a field." The DEFINITE article is an "the;" as, an *goirt*, the field. In such phrases (compare the English "a field"), the stress is laid on the noun; there is no stress on the article, and the vowel-sound of the article is obscure, as an *goirt* (an *gürth*). In the spoken language the *n* of the article *an* is often omitted before nouns beginning with a consonant.

§ 20. THE ADJECTIVE AND THE NOUN.

All adjectives, except a few, are placed AFTER the noun which they qualify; as, *m úr*, fresh butter; *an goirt móir*, the big field; *goirt móir*, *áir*, a big high field.

§ 21. WORDS.

áir (aurdh), high, tall	mé (mae), I
bó (bō), a cow	móir (mōr), great,
bóir (būs), palm of hand	big, large
coir (kūs), a foot	ós (ōg), young
cú (koo), a greyhound	pál (saul), a heel
glár (glos), adj. green	pnón (srón), nose
glún (gloon), knee	tú (thoo), thou
goirt (gürth), a field	úr (oor), fresh, new

Proper names: áir (orth) Art, úna (oon'-ā), Una.

The conjunction "and": *agur* (og-ās).

§ 22. ACCENTS. In words of two syllables the accent is upon the first syllable, as marked in *oon'-ā*, *og-ās*. The vowel of the last syllable, when short, is then, as a rule, obscure (see § 14, above).

§ 23. Translate into English, reading the Irish aloud: *Tú agur mé. Bó ós. Glún agur pál. Coir agur bó. Coir agur mí. Goirt áir glár. Una ós. Bó agur mí. Goirt móir áir. Cú móir. Bó ós agur cú.*

§ 24. Translate into Irish, reading the Irish aloud: A high heel. A foot, a heel, a nose, a palm. A green field. A high green field. A young cow. Young Art and I. Art and Una. A green field, a cow. A young greyhound. A big young greyhound.

EXERCISE II.

§ 25. THE VERB TO BE. The English "am," "art," "is," "are," are all translated by the Irish word *atá* (*á-thau*). This word has, it will be noted, the accent on the last syllable, and is almost the same in sound as the English words "a thaw." IN THE SPOKEN LANGUAGE IT IS SHORTENED TO *'tá* (*thau*).

§ 26. VERB AND NOMINATIVE. In Irish the nominative case is placed immediately AFTER the verb; as, *atá tú*, thou art.

§ 27. VERB, NOMINATIVE CASE, AND ADJECTIVE. In English sentences like "the field is large," the order of words is—1, nominative case; 2, verb; 3, adjective. In translating such sentences into Irish, the words must be placed in the following order—1, verb; 2, nominative case; 3, adjective. Examples:—

1.	2.	3.	
<i>atá</i>	<i>mé</i>	<i>móir</i>	I am big.
<i>atá</i>	<i>tú</i>	<i>óig</i>	thou art young.
<i>atá</i>	<i>an fhor</i>	<i>móir</i>	the field is big.

§ 28. When there is another adjective qualifying the nominative case, it is placed immediately after its noun, as:—

<i>atá</i>	<i>an fhor</i>	<i>móir</i>	<i>glar</i>	the big field is green.
<i>atá</i>	<i>an doras</i>	<i>úir</i>	<i>áir</i>	the new door is high.

§ 29. WORDS.

<i>apal</i> (<i>os-ál</i>), an ass	<i>pál</i> (<i>faul</i>), a hedge
<i>topar</i> (<i>dhúr-ás</i>), a door	<i>glan</i> (<i>glon</i>), clean
<i>uún</i> (<i>dhoon</i>), <i>verb</i> , close,	<i>tobair</i> (<i>thub-ár</i>), shut
	a well

§ 30. The word *tú*, "thou," is used when speaking to one person. In English, the plural form, "you," is used.

§ 31. Translate into English: *atá mé móir*, *atá tú óig*, *agus mé móir*, *atá mé óig agus áir*, *foirde méir agus tobair*, *foirde agus bó*, *tobair úir agus bó*, *do agus im*, *im úir*, *atá an pól méir*, *atá an pól áir*, *atá an fhor méir agus glar*, *atá úir méir agus óig*, *atá an doras áir*, *atá an pól glar*, *uún an doras méir*, *atá an tobair úir*, *áir óig agus fhor glar*, *atá an cu méir*.

§ 32. Translate into Irish: Close the door. A high field. The field is big and

green. The hedge is green and high. A green field and a cow. Close the big well. Una is tall. Thou art young and tall. The hound is young. The well is clean.

EXERCISE III.

§ 33. SOUNDS OF R AND S.

The Letters in Key-words	Are sounded like	In English Words
r	r	run
r	(no sound exactly similar in English: see note).	
s	s	so, alas
sh	sh	shall, lash

NOTE.—The sound of "r" is never slurred over as in the words "firm, warm, farm," etc., as correctly pronounced in English. The sign "r" represents the "r" with rolling sound heard in the beginning of English words; as run, rage, row, etc. The sign "r" represents a peculiar Irish sound, midway between the "r" of "carry" and the "z" of "fizz." The learner may pronounce it as an ordinary English "r" until he has learned the exact sound from a speaker of Irish. Note that "s" is never pronounced "z," or "zh," as in the English words "was," "occasion," etc.

§ 34. THE IRISH LETTERS r AND r.

r broad	is sounded like r in § 33, above.
r slender*	" r "
r broad	" s "
r slender	" sh "

§ 35. VOCABULARY.

<i>as</i> (<i>og</i>)† <i>preposition</i> , at	<i>fóir</i> (<i>fös</i>), yet, still
<i>bog</i> (<i>büg</i>) soft	<i>fé</i> (<i>shae</i>) he
<i>bpos</i> (<i>brög</i>) a shoe	<i>í</i> (<i>shee</i>) she
<i>uún</i> (<i>dhoon</i>) <i>noun</i> , a fort	<i>íthol</i> (<i>sthöl</i>) a stool
<i>faia</i> (<i>fodh-ä</i>) long	<i>te</i> (<i>te'</i>) hot, warm
<i>fás</i> (<i>faug</i>) <i>verb</i> , leave, (thou)	<i>tír</i> (<i>teer</i>), country, land
	<i>tiim</i> (<i>íir-im</i>) dry

§ 36. The verb *atá* often corresponds to the English "there is," "there are;" as, *atá bó as an tobair*, there is a cow at the well; *atá bó agus apal as an tobair*, there are a cow and an ass at the well.

* At the beginning of a word r is never pronounced r.

† Before a consonant, or a slender vowel, *as* is usually pronounced (*eg*).

‡ Almost like *che* in *chess*.

§ 37. Translate into English:—*Àta tu ós pop. Àta pé ós agur ápo. Àta an sópé pápa agur glap. Àta bó ag an tobair up. Àta an tobair tium. Àta an tobair móp tium. Àta mé te, agur ata an tobair tium. Fás an ptol ag an vopar, ata mé te. Àta an ptol ápo. Àta brógim ag an vóin. Àta ápt ag an vóin agur ata bó ag an tobair pop. Úin an vopar.*

§ 38. Translate into Irish:—The field is soft. A soft green field. The field is green and soft. I am big and tall. Una is young. Art is big and heavy. She is at the door. There is a hedge at the well, and there is a cow at the fort. The stool is at the door. Leave the stool at the door. I am hot and the big well is dry yet. Leave a big stool at the door.

EXERCISE IV.

§ 39. VOCABULARY.

ap (or*), <i>preposition</i> ,	glap (<i>glos</i>) <i>noun</i> ,
on, upon	a lock
báo (<i>baudh</i>), a boat	mála (<i>maul'-a</i>),
cóta (<i>kóth-á</i>), a coat	a bag

§ 40. Sentences like 'Art is wearing a new coat,' are usually translated into Irish by 'there is a new coat (or any other article of DRESS) on Art,' *àta cóta up ap ápt.*

§ 41. The conjunction *agur* is usually omitted, in Irish, when two or more adjectives come together, especially when the adjectives are somewhat connected in meaning; as, *àta an vóin móp, ápo*, the fort is big (and) high.

§ 42. Translate:—*Àta an báo móp. Àta an mála móp. Fás an mála ag an vopar. Fás an báo ap an tpi. Àta glap ap an vopar. Àta glap móp ap an vopar ápo. Fás an mála ap an ptol ag an vopar. Àta bpoz up ap Una. Àta an báo pápa.*

§ 43. Leave the boat on the land. The bag is long. The new boat is on the land yet. Art is wearing a new coat. The coat is warm. Leave the lock on the door. There is a high door on the fort. The land

is warm (and) dry. The lock is on the door yet.

EXERCISE V.

§ 44. SOUNDS OF L AND N.

In Irish there are three sounds of L and three sounds of n.

45. 1. As already stated, L and n are often pronounced as in English words, *eg.*, as in *look, lamb, noon*.

§ 46. 2. There are also what they call the thick sounds of L and n. If the upper part of the tongue be pressed against the roof of the mouth while the English word, 'law,' is being pronounced, a thick sound of "l" will be heard. This sound does not exist in English. In the key-words we shall represent this sound by the symbol L (capital).

Similarly, if the tongue be pressed against the roof of the mouth while the word "noon" is being pronounced, a thick sound of "n" will be heard. This sound does not exist in English, and in the key-words it will be represented by N (capital).

§ 47. 3. The third sound of L is that given in English to the *L* in *Luke*, the *L* in *valiant*, or to the *ll* in *William, million*, as these words are usually pronounced. We shall represent this sound by italic *L*. In the same way, n has a third sound like that given in English to *n* in *new, Navy*, and we shall use *n*, italic, as a symbol for this sound.*

§ 48. We can now add to our table of consonant sounds the following:—

<i>In the Key-words the Letters</i>	<i>Are to be announced</i>	<i>In the English words</i>
l	l	look, lamb
L	thick sound not in English	valiant
l	l	valiant
n	n	noon
N	thick sound not in English	
n	n	new

* In English, in reality, the *ll* in *William*, the *L* in *valiant*, &c., &c. are pronounced exactly the same as the *l* in *law*, or in *do*.

It is the *li* or *hi*, preceding a vowel, that gets the special sound. So, too, with the *n* in *union*, *Navy*, &c.

* *Ap* is usually pronounced (er).

§ 49. In many parts of Ireland

l broad	is always sounded like our symbol l.		
l slender	"	"	/
n broad	"	"	N
n slender	"	"	n

We recommend to private students this simple method of pronunciation in preference to the following more elaborate rule, which is followed in Connaught Irish.

§ 50. (A). Between vowels, single l and n are pronounced as in English; as mála (maul'-á), a bag; mílir (mil'-ish), sweet; tína (oi'-ná), Una; míne (min'-ik), often. At the end of words, single l and n, preceded by a vowel, are also pronounced as in English; as, bán (baun), white-haired; apal (o'-ál), an ass. Single l and n, when next any of the gutturals, g, c, or the labials, b, p, are like English l, n; as, óle (ólk), bad; blar (blo-), taste.

(B). In the beginning of words,

l broad	is pronounced	L
l slender	"	/
n broad	"	N
n slender	"	n

(C). l broad is always pronounced

l broad	L
l slender	/
n broad	N
n slender	n

(D). When next n, p, t, l, m, n, r (the consonants in "don't let me go"), l and n, if broad, are pronounced L, N; if slender, /, n.

§ 51. The student should not be discouraged by the rich variety of sounds for two characters. It may be borne in mind (1) that words involving these letters will be perfectly understood, even if each l and n is pronounced with the ordinary English sound; (2) that in many districts the people have simplified the pronunciation, as noted above in § 49; and (3) that, by a careful reference to our table of sounds, the student will soon learn by practice the sound to be given to l and n in each particular case. We give, for practice, some words for pronunciation.

L sounds. lag (Lag), lug (Lug), plar (sléar), u'an (dhiloon), t'n (thiloon).

L sounds. lín (leen), plín (shleen), pllé (thlee).

N sounds. nup (Noos), nrag (sNog), Nopa (Nor-a), Nora.

n sounds. pinne (fin-è), binne bin-è), m (nee).

§ 52. VOCABULARY.

balla (bol'-ä), a wall	lán (Laun), full
bán (baun), white-haired)	mílir (mil'-ish) sweet
bog (büg), soft	ná (Nau), not
capall (kop'-äl), a horse	plán (sLaun), well, healthy
Conn (küN), Con	polar (sül'-äs), light
fan (fon), wait, stay	
glan (glon), clean	
lá (Lau), a day	

§ 53. Ná is the negative particle to be used with the imperative mood; as pás an polar, leave the light; ná pás mé, do not leave me.

§ 54. Úin an topar. Fan, ná uin an topar fóp. Ná fan ag an topar. Ná pás an mála lán ag an topar. Acá ptól mói ap an cobar. Acá an cobar glan. Acá Conn bán, agus acá apt óg. Acá apt agus Conn ag an uin. Acá mé plán. Acá an capall óg. Acá polar ag an topar.

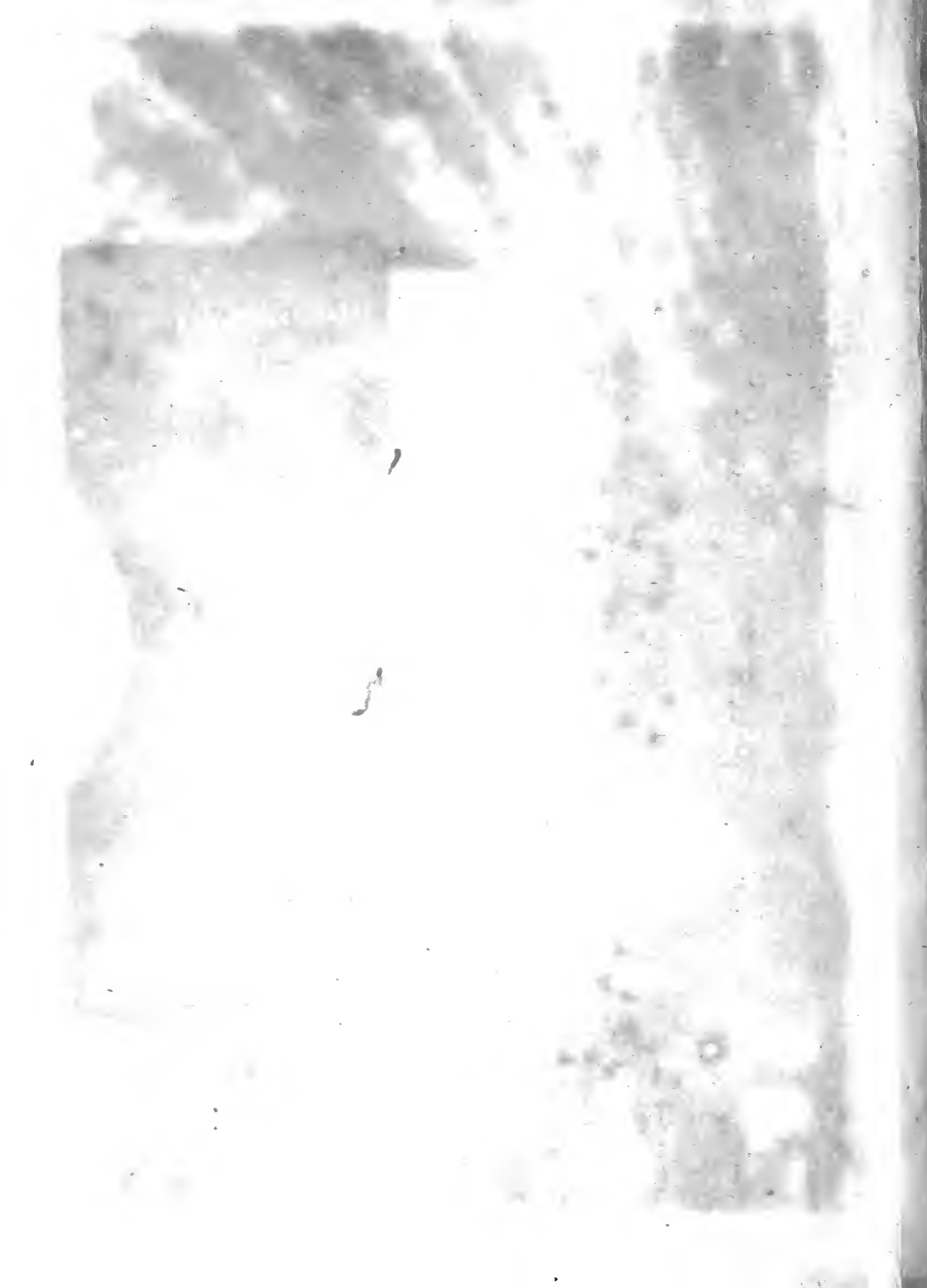
§ 55. The day is long. The day is hot. The day is soft. There is a light on the door. Leave the light at the door. You are tall and he is white-haired. The wall is high. There are a wall and a high hedge at the well. There is a high wall on the fort. Leave the horse at the well. The well is full. He is young and healthy. Do not stay at the door.

The above lessons are being continued from week to week in the *Weekly Freeman*.

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